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THE

MILLENNIAL HARBINGER;

CONDUCTED BY

ALEXANDER CAMPBELL.

CO-EDITORS:

W. K. PENDLETON, R. MILLIGAN, A. W. CAMPBELL.

I SAW another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God, and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water.——*John.*

Great is the Truth, and mighty above all things, and will prevail!

SERIES V.—VOLUME I.

BETHANY, VA.:
PRINTED AND PUBLISHED BY A. CAMPBELL.

1858

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. I.] BETHANY, VA., *JANUARY*, 1858. [NO. I

PREFACE.

IN our present currency a *Preface* and an *Introduction*, though not exact synonyms, are synonymous in our popular style. They are, however, used as indicative of what may be expected to follow in the design and intention of a writer or speaker. But in our miscellaneous productions which are intended to keep pace with the times and the circumstances, the special and the general calls, indications, and wants of a generation or a population, unless we could foresee or anticipate the future with more than human prescience, we should not write a preface till we actually knew the whole contents of the volume.—This we cannot anticipate nor even imagine. New questions arise from contingent as well as from clearly foreseen and expected events in the drama of the church and of the world. Assuming the future from the present or the past, is drawing a bow at a venture, and consequently in many instances hazardous, in the extreme. The church and the world never stand still; they are constantly in motion forward or backward, upward or downward. Every thing in our universe is in motion. The pulse of life never stands still. Every living man is ascending or descending every moment of his existence. He is daily growing in virtue or in vice, in conformity to God or to Satan. His taste or his appetency for good or for evil, keeps pace with every beating pulse. These to the thoughtful and reflecting, are stern real-

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ities and suggest the necessity and the importance of an intimate communion with ourselves. Millions annually perish for not thinking at all, or for not thinking properly on these self-evident facts.—Bankruptcy is often one of the fruits of not thinking at all or of thinking erroneously on our financial operations and obligations.—Eternal bankruptcy and ruin, in innumerable instances, will unquestionably be the legitimate consequence of either not thinking at all, or of thinking erroneously of our position and relations to God, the universe, and the infinite future. One of the most profound of poets and sound thinkers wisely said, "be wise to-day, 'tis madness to defer." And what is true wisdom?—! "The fear of the Lord is" but "the beginning of wisdom," "and to depart from evil is understanding."

We are, however, neither moralizing nor evangelizing, neither theorizing nor dogmatizing on human wisdom or human prudence, but preparing a preface to a new volume of the Harbinger.

We have now been *thirty-five years* before the community as an editor, and have not failed once a month to make a visit to our constant readers during that period. This is more than half our life. Many other volumes besides these have passed through our hands during this period. These all, more or less, have been pleading the cause of ancient original Christianity. We have not labored alone, nor have we labored in vain. Whatever evil has been done is ours; whatever good has been done is the Lord's. We can, on review of all the past, say, that we have sincerely and conscientiously advocated what we have esteemed to be the truth of the Christian Religion; and, according to our conceptions opposed only the doctrines and the commandments of men, standing in contrast and in opposition to the doctrine and commandments of our Lord and his Apostles. We have, times without number, been misrepresented and defamed by those in favor with the people, and are, at this hour, misrepresented and defamed by many of those who claim an hereditary orthodoxy, and who have from the days of their fathers been teaching more or less the doctrines, commandments and institutions of uninspired men,—sometimes we fear knowingly, and sometimes we doubt not, conscientiously, assuming for Divine oracles the decisions of Synods and councils of men like themselves. Yet, while assenting to the fact that all the Synods and councils of men have, more or less, substituted their own reasonings, or those of their fathers, for the express teachings and oracles of the Holy Spirit, they have given to these traditions and to their own philosophies and reasonings the authority of Divine oracles, exacting a conformity to these traditions or human oracles, on pain of excision and exclusion from the table of the Lord.

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This is the crying sin of the popularized sects of the present century. For protesting against these and substituting for them a palpable "*thus saith the Lord*," in express precepts or by the most legitimate precedents, we have been subjected to the unmitigated censure and reprobation of many of the spiritual lords and self-created Rabbis and doctors of the present secularized forms and ceremonies of sectionized partizan christendom.

The truce between these secular and sectarian institutions is based upon an agreement, either expressed or implied, in words to this effect:—*think charitably and speak courteously of us, and we will think charitably and speak courteously of you.* Hence the *charitable* union between Calvinists and Arminians, between Papacy and Prelacy, Presbyterianism and Congregationalism, Episcopal and Protestant Methodism, Old School and New School orthodoxies of every type and genealogy on the colored chart of modern christendom, down to the Foxite and Hicksite Quaker, and the Old School and New School Presbyterian—Covenanter, Unionist, or Seceder. This is no fancy sketch—no over-wrought or discolored picture. It is no exaggeration, It is inside and not outside the factious distinctions of the speculative and political landmarks of secularized and sectionized christendom.

Against all these enormities we have, more or less, remonstrated for more than forty years. And what have we substituted for them? Aye! This is the question. Have we introduced any new system? Have we presented a new theory or a new doctrine? No such thing has ever been intended. No such project has ever been submitted by us. If any one has the hardihood to affirm that we have; we call upon him for the day and date—the time when and the place where. In which of our public and published discussions? In what essay? On what page? We challenge all our contemporaries.

We affirm *they cannot in any legitimate grammatical construction of one sentence from our pen in any one of our more than forty volumes.* We have, from our first published sermon on the law, A. D., 1816, before the Redstone Baptist Association, till this present hour, Dec. 12th, A. D., 1857, never offered one substitute for the New Testament as a church constitution, term or terms of Christian union, communion and co-operation.

But while thus affirming we would not say that, as a Christian community—composed of all the denominational forms of Protestantism—we have, as yet, attained to perfection in our views of church co-operation. We have, indeed, said something and thought much of a more evangelical organization with special respect to a more efficient promulgation of the gospel to those outside of our communion.

While the four gospels, as they are now called, have no sugges-

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ions, direct and positive, on these prudential and executive matters, Christianity, not being then developed, the *Acts* of the Apostles and he Apostolic Epistles have in them much that is suggestive, as well as directive in the use of means, and instrumentalities by which the gospel is to be preached, sinners converted, and the churches or communities organized and confederated in the great work of converting the world outside of the existing communities that have received the faith, and for preventing schisms, discords, and disorderly persons from bringing a reproach on the cause and kingdom over which the Lord Jesus presides.

Difficulties in churches are, indeed, anticipated, and provided for; and are, therefore, to be disposed of according to the teachings of the ambassadors of Christ. This subject is fully discussed and developed in the Acts and in the Epistles of the Apostles, in explicit precepts and suggestions, and in practices of the churches set in order by the Apostles, and again in the seven Epistles addressed by the Lord himself to the seven Asiatic churches, named in his last communications to and through his beloved John to these communities. These documents growing out of the actual conditions and peculiarities of these communities were written for our instruction and direction in all the contingencies to which the churches of the Lord Jesus may be subjected in all varieties of condition and circumstances through which they must pass in this present evil world. The things that happened to them are written for our edification that by them we might learn what is indispensable to the union, harmony, and effectual co-operation of churches in extending the influence of the gospel and in protecting the churches from certain characters and from the aggressions of certain spirits on the peace, prosperity and happiness of the kingdom of our Divine Redeemer.

Christianity has no priesthood according to the flesh, no ritual, no ceremonial. Christians are all priests, and their *high-priest* is in heaven. He has no representative in Constantinople, Rome or Westminster; much less in New York or Cincinnati. Our high-priest is omnipresent and immutable as well as infallible and everlasting. He was no Levite. He is the prophet, the high-priest and the King of his own Zion. According to the flesh he is a royal high-priest, upon the throne of David and upon the throne of God. He is a high-priest after the order of Melchisedeck and has, therefore, an everlasting priesthood; and every citizen of his kingdom is both a priest and king! He has made us kings and priests to God.

But whither have we wandered in our preface! Variety is the spice of life, and we have a taste inherent that craves it with an insatiable intensity. We are, therefore, surveying the wants of our read-

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ers and their special and general cravings for certain topics and discussions. Their wants indicate our wishes, so far as we can ascertain and appreciate them.

The subject of a more effective organization is, and has been for some time past, pressed and been pressing upon our attention. We found it in our recent excursions in Illinois and Iowa, every where more or less in demand, and, indeed, much needed. All societies in their incipiency, must be somewhat disciplined in the school of experience. There were some "things wanting" and for some time craved on the part of the churches planted by the apostles and their cotemporary laborers. Experience of wants in almost all cases, political and religious, is more or less necessarily requisite to a proper appreciation of the supply of them, and to a proper remedy for them.

The Christian kingdom could not have been established and was not established without the aid of apostles, prophets, evangelists, pastors, and teachers. When the Lord Jesus was enthroned in the heavens, he immediately sent down to Jerusalem the Holy Spirit as the advocate of his cause and claims on the people of Israel. He being crowned Lord of all, and having received the promise of the Holy Spirit, sent him down to Jerusalem to give success to his cause and mission. We, therefore, date the origin of the Christian kingdom not from the birth of Christ in Bethlehem, but from the coronation of Jesus Christ as Lord of all. Such was the view taken of it in the beginning of our public labors, in the cause of primitive Christianity. The birth, life, miracles, teachings, preachings, sufferings, death, burial, resurrection, ascension, and coronation of Jesus Christ as Lord of all, constitute the whole materials of Christianity.

Hence the annunciation of these facts by Peter, entrusted with the keys of the kingdom of heaven—or of *the heavens*—on the first Pentecost celebrated in Jerusalem after the Lord's ascension and coronation, were made the materials of the Christian Institution—and of the gospel age or dispensation. They were, indeed, summarily exhibited in that speech, sustained by the Holy Spirit sent down by him to that city, and were first propounded by Simon Peter to the thousands then and there assembled, himself and the other apostles who had been the companions and the pupils of the Lord Jesus Christ in convention assembled. He simply narrated the prominent facts and events of the life, death, burial, resurrection, ascension, glorification, and coronation of Jesus Christ as THE LORD OF ALL. These are the seven pillars on which the Divine wisdom and grace founded the reign of Christ and constituted the basis of his kingdom or church on earth.

This commencement of the Christian Institution is overlooked or neglected in every denominational form of the present christendom. We never

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heard one speech or sermon on it in modern christendom, in Europe or America, outside of our own community. The Theologies of the present day, one and all, overlook it, and, therefore, give it no conspicuity, no emphasis whatever in the church platforms. If any one doubt or deny this we ask him for a book, or a treatise, a homily, or sermon on it, giving to it such conspicuity in the pulpit or in the basis of their creeds or church institutions!

Outside of our community it occupies no prominence whatever.—We have never heard a speech on it, nor seen a book or pamphlet written upon it outside of our own brotherhood!

The opening speech of the new dispensation of remedial grace and mercy was given to Peter, because he first uttered the oracle embracing the person, office, and mission of his Lord and Master, in the assertion and development of the past, that God the Father of the whole family in heaven and earth, *had constituted the same Jesus whom they had crucified* "*both Lord and Christ*;" or had *christed him Lord*—anointed him *sovereign Lord* of the Universe. This was, indeed, but the consummation of all that John the Baptist and the Lord Jesus during his ministry had preached. pertinent to that petition which he dictated to his disciples in what is frequently called the "Lord's prayer."

A full and satisfactory development of the Christian Institution, or the kingdom of Jesus Christ, announced in the Four Gospels, depends upon a clear conception and appreciation of one petition in this prayer. This we make preparatory not only to a new volume of the M. Harbinger, but essentially preparatory to a luminous and comprehensive view of the whole Christian Revelation and the Christian church.

THE LAST FIFTY YEARS.

The following brief extract from the Bible Society Record, will be read with interest by all who love the truth and who desire to see it triumph over every form of error and superstition. Truly we live in an age of progress. The reign of Anti-Christ has passed: the Church is coming up out of the wilderness: the Two Witnesses have been received up into heaven; and the vials of God's wrath are now being poured out on all the enemies of truth and righteousness.

How such statistics as the following should encourage our hearts, and urge us on to the help of the Lord against the mighty. If we would all look to Jesus and imitate him; if editors would war less

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with each other, and more against the Prince and the kingdom of darkness; if ministers of the gospel would preach less about politics and metaphysics, and more about Jesus Christ and him crucified; if parents would devote more attention to the moulding of the tender minds and hearts of their own offspring in that form of doctrine which is atonce the wisdom and the power of God for salvation to all who receive it; and if all who profess to be Christians, would serve the world less and their Master more, if like him, they would hold more frequent communion with God; if they would be more instant in prayer; if they would consecrate the Lord's Day wholly to the Lord's service; if they would esteem it more than their meat and their drink to accomplish the will of God in the salvation of the world; if they would deny themselves for the sake of sending the Word of Life to the millions who are perishing for want of knowledge; and if every one who hears the gospel would say to his neighbor, Come and take of the waters of life freely,—how soon would the wilderness and the solitary parts of the Earth be made glad! how soon would all nations beat their swords into plough-shares and their spears into pruning-hooks! How soon

> The brute-hearted temper of man would grow tame,
> The wolf and the lion lie down with the lamb;
> The bear with the kine would contentedly feed,
> And children their young ones in harmony lead!

The following well authenticated facts, taken in connection with the sure word of prophecy, and the power and adaptation of the everlasting gospel, may, perhaps, assist some of our readers in their attempts to solve this most interesting problem. R. M.

The whole amount contributed to foreign missions by the whole Christian Church in England and America, and on the Continent, did not, at the commencement of the century, exceed $20,000.

There existed then the society for "Propagating the Gospel among the Indians," and two smaller societies in New York for the same purpose. In addition to the scant income of these three associations, the General Assembly of the Presbyterian Church appropriated $200 for missionary purposes annually for three years. The British Baptist Society, and three or four other little associations, existed in England, the sum total of all the charitable revenues for the Christian Church for the conversion of the world then amounted to $20,000!—*Fifty* years have fled, and now the contributions of the British Churches alone amount to $5,000,000 annually, and £14,500,000 ($70,000,000) during the last fifty years; and the development of benevolent feel-

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ing, the march of benevolent action, has been proportionally rapid in America, though it must be borne in mind that the American Church is charged with a mission, more especially at present, to her own continent. She has given largely to foreign missions, yet her munificent donations have been the to cause of home education. To the one, the poor and the pious annually give some hundreds of thousands; while our Girards and McDonoughs give for education by the million, and our Bartletts, Oliver Smiths, and Willistons, give like princes.

But our century has been no more remarkable for benevolence than for the *results* of benevolent action as met in the extension and success of Christian missions. Late statistics exhibit a very gratifying picture here. There are abroad, under the care of different associations 2,000 missionaries and 7,500 assistant missionaries; 4,000 mission churches with 25,000 members; 3000 schools with 250,000 pupils. The Bible has been translated into nearly 200 different languages and dialects, into which more than 40,000,000 copies of the Sacred Scriptures have been scattered abroad, and may be read by 600,000,000 of the race. But we should quite fail to arrive at any thing like *full* results of missionary labour, if we do not follow each individual of the 250,000 converts in all his labours, intercourse, example, and instructions among his Pagan fellow-countrymen, and also pursue the track of every Bible and religious book, and measure the influence of every school, and the effect, though latent for a long time it may be, of every Gospel sermon.

At the commencement of the century the missionary could gain no access to the heathen. Even British India, though for a considerable time it had been governed by a Christian nation, was scarcely more accessible than China. Now it is almost literally true, and perhaps quite true, that there is not a nation or a tribe on earth to whom the missionary may not have access; and not only is the way open for his reception, and safe and quiet residence, but the heathen mind is as remarkably open to the reception of his message. And all these colossal changes have been brought about in less than fifty years.—Yet so quietly have they, for the most part, been effected, that we have scarcely thought these years to be a revolutionary period. He who rules among the nations, disposes of them as he will, fixes their bounds, builds up or pulls down, has done it all.

The half century which we have now but partially reviewed, went out in an ominous lull which followed a most extraordinary series of revolutions. The revolution of 1848 (the most eventful year of the fifty) was a befitting close for an era which commenced in the stormy reign of the First Consul of France. The calm with which we enter upon the last half of our century we regard as ominous of yet greater revolutions and progress.

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Were we to characterize the period under review by a single word, we would call it an age of *progress*. We may, therefore, befittingly conclude what we have to say on this topic, with the inquiry, *What agencies have been used chiefly as the elements of this progress?* The mightiest has, no doubt, been Christianity; for a mightier never wrought among men.

REFLECTIONS ON HEBREWS I:1.

That God should speak to man at any time and in any way, is certainly a very wonderful mark of his condescension. When we think of God as he is,—the Creator, Preserver, and upholder of this vast and stupendous universe: the Being who is worshipped by ten thousand times ten thousand, and thousands of thousands of angels; and who derives an inexhaustible revenue of glory from all the works of his hands;—and then think of man as *he* is,—the sinful, fallen, rebellious apostate from the Divine government,—we are lost in wonder that God should ever condescend to address him. Such knowledge is too high for us, too strange to comprehend.

But he has nevertheless done it. For the space of nearly fou thousand years, he spake to the patriarchs and to the twelve tribes of Israel, sometimes through prophets, sometimes through visions, sometimes through angels, sometimes through Urim and Thummim, and sometimes through the Shekinah or that symbol of his own glory that overshadowed the mercy-seat.

No wonder then that he held them responsible. No wonder that every transgression of that law that was given through the ministration of angels received a just recompense of reward. No wonder that the man who, on the Sabbath day, contrary to God's command, gathered a few sticks to kindle a fire, was stoned to death. No wonder that Uzzah fell prostrate before the ark of the covenant. No wonder that the vengeance of the Almighty consumed Nadab and Abihu for presuming to offer strange fire upon his altar. No wonder that the Earth opened her mouth and devoured Korah, Dathan, and Abiram, and all their rebellious associates.

It matters not how low or how insignificant may be the medium of God's communications to man; if he speaks to us in any way,—whether it be through a vision, a man or an angel, all enlightened reason would say that we should regard, respect, and obey his precepts with all the powers of our rational and moral nature. That word which through ranks of angels made Sinai tremble to its centre, should sure-

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ly melt the hearts of all who hear it into the most humble and penitential submission.

What then, courteous reader, shall we say of *our* obligations?—What shall we say of the duty of those to whom God has, in these last days, spoken by the most glorious and exalted ambassador that ever bore a commission from the palace royal of the King of kings and Lord of lords? If it is an immutable principle of the Divine government, that where much is given, much will also be required; if Christ pronounced the most direful woes on the cities in which most of his mighty works were done, because they repented not; then what will be our condition, on that day when in the presence of an assembled universe, we shall stand before the great white throne to be judged for the deeds done in the body, if we now neglect the words of him who bled for us, who died for us, and who is now beseeching us to accept the great salvation freely offered to us through the merits and efficacy of his own most precious blood? Wherever the word of God is heard, and especially that communicated to us through the medium of his own Son, it imposes an obligation high as heaven, deep as hell, broad as the universe, and enduring as eternity.

Let us all then "give the more earnest heed to the things that we have heard, lest at any time, we should let them slip." R. M.

THUS IS LIFE.

If we die to-day, the sun will shine as brightly, and the birds sing as sweetly, to-morrow. Business will not be suspended a moment, and the great mass will not bestow a thought upon our memories. Is he dead? will be the solemn inquiry of a few, as they pass to their work. But no one will miss us except our immediate connections, and in a short time they too will forget us and laugh as merrily as when we sat beside them. Thus shall we all, however active in life, pass away. Our children crowd close behind us, and they will soon be gone. In a few years not a living being can say "I can remember him." We live in another age, and did business with those who slumber in the tomb. Thus is life. How rapidly it passes!

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all our hostility.

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A THREATENED HISTORY OF "THE CURRENT REFORMATION."—BY S. H. FORD, OF KENTUCKY.

The name of S. H. Ford, Editor of the so-called "Christian Repository," is not without some notoriety with the readers of the Harbinger. He has, for some time, labored under the conceit that there were some small ends to be gained by attacking 'Campbellism,' and, from the following correspondence, it will be seen that he has at length come to the conclusion that, at least, the *part* of a living can be made by writing and publishing "a history of the Current Reformation." From the Repository, embellished by the promised Romance of "Rebecca Bunyan," and this threatened history of the current Reformation, the Rev. S. H. Ford purposes to make his "support!" The most prominent and oft-repeated argument of his circular letter, which seems to be lithographed, and we presume, therefore, has been extensively circulated, is that he is "poor and needs a support;"—that it is with him "a time of need;"—that he *needs the money;* that he "needs some assistance just now;"—that he has "no backers but his Master and his brethren, &c." "This, therefore, is an appeal which he cannot but hope will not be in vain."—Well, if S. H. Ford pleases to parade his poverty thus, and send it lithographed all over the country a begging, it may be no body's business either to laugh at him or to pity him, though we doubt whether any one, in health and of sane mind, has any right to beg for himself, especially in the name of religion. It is truly humiliating to see a professional minister of the gospel making a long mouth about his poverty, and asking people, therefore, to take from him, and pay him for what they do not want, and otherwise would not have. Mr. Ford's *position*, as "Editor of the Repository," demands that he should have more respect for himself than this.

It is a good thing to provide for one's own household, provided it be done honestly and by justifiable means Mr. Ford has a perfect righ to make a living—it is his duty to do so,—but he has no right to batten upon misrepresentation, and feed, either his children or his vanity, upon the fruits of an unscrupulous *caricature*, under the seductive name of a "*history* of the Current Reformation." Who has asked this history at the hands of Mr. Ford? Not only the letters which we publish below, but others which we have seen, show that good and pious men, to whom he has submitted his proposition, are opposed to his scheme, and reprobate the motive by which he would commend it to their favor. It must be rejected with instinctive aversion by ev-

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ery heart at all subdued by the kindly charity of the Christian life. What has suggested the thought to Mr. Ford, that he should write and publish a "history of the Current Reformation?" Surely he cannot think that he has any special gift for historical composition.—The mind with which he conceives his work, proves that he wants that first *quality* of a historian—*impartiality*. The aim of his history, as well as its commendation, and it would seem not only its highest, but its only commendation, even in the judgment of Mr. Ford himself, is that it "will be a death-blow to Campbellism," that is, to the "Current Reformation," for Mr. Ford uses these expressions identically, and thus, in the outset, degrades himself to the level of that lowest class of petty defamers, whose vulgar rhetoric consists in calling their neighbors by ugly names, and who delight in gathering up the low scurrilities afloat in neighborhoods about what he elegantly calls "*Splits*," that they may pander to the cynical taste which gloats over discord, and feeds with greediness upon the follies of mankind. We are sorry to see a man of this stamp disgrace the high title of "Historian" by presuming to assume it.

But what has put it into the head of Mr. Ford to undertake this unsuitable task? *Evidently the desire to make a little money.* This is as plain and public as a lithographed circular can make it. It is not that he cares so much about killing Campbellism. There are those who very well remember the day when Mr. Ford thought the Current reformation a very tolerable thing, and by no means worthy of death by a blow from his historic club. Yea, we venture to say that were Campbellism knocked on the head by a stronger arm, and suddenly killed right out to-morrow, Mr. Ford would utter a most profound *Alas!* His heart would catch up the refrain of his lithographed circular, and he would cry, in sincerity of grief, Alas, for my hopes of gain! Alas, for my two years' great labor and expense! Campbellism is murdered, and another has received the hire of the deed! Alas! alas! I have been but a blind and idle dreamer among more gifted executioners! But there is no prospect of this, and, therefore, Mr. Ford labors not without hope.

We do not mean that Mr. Ford has any hope of dealing a death-blow to the "Current Reformation." He has more sense than to expect any such thing. On the contrary, much of his hope, we doubt not, is based on the continued vitality of the cause he proposes so puissantly to crush. He has, doubtless, reasoned on this wise—'Bro. Jeremiah B. Jeter wrote a book against this sect—and made a handsome speculation of it. True, the Baptists did not patronize it very extensively—but these Reformers are a curious people; they somehow, like to see what their enemies say about them, and the worse

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the slander the more they run after it. Bro. Jeremiah's book took well with *them*, and through their greediness to see what he had said about them, his book had a handsome run. But Bro. Jeremiah had too much respect for his title of D. D. He tried too hard to play the Theologian. His attack was tricked out in too much clerical stiffness. He was evidently trammeled by the conscious dignity of a D. D. I will profit by his fault. I will throw away the disguise of fair words. I will avow my purpose *to kill.* I will announce in advance that I have spent two years of great labor and expense in raking up the buried feuds of Church "*Splits*," and that I intend to make them a stench in the nostrils of the land. I will give notice and have it lithographed, that in the face of all opposition both of Reformers and Baptists, I have ferreted out the material for the work, and am going to publish a history of Campbellism that will be its deathblow. In the *first* place, I will adapt it more to the carnal taste of the unconverted among my Baptist Brethren, and they will buy it. In the *second* place, I will make it abusive enough to excite the curiosity of the Reformers, and they will buy it. Thus, I shall replenish my purse with the "needful," and get my reward."

It is humiliating to see motives like these sticking out of a Baptist Editor's lithographed schemes for making a living, but better to expose them, that good men and women may be on their guard, than to suffer them to go out to cheat the public and poison the hearts of Christians, desiring and seeking to come to "the unity of the Spirit in the bond of peace." *If "Reformers do not buy Mr. Ford's History of Campbellism it will fall still-born from the press*—for we verily believe there are not Baptists enough in the range of his influence, of the stamp to which his lucre-loving motives will commend themselves to pay for the expense of getting out the work. We think we are but doing our Baptist brethren justice when we thus vindicate the large majority of them against the imputation, that they have part or lot in this settled and sordid resolution to stir up old strifes, and to drag to light heated controversies, that have long since been forgiven and forgotten by both parties, and which, in most cases, can be neither agreeable to those concerned, nor edifying to any body else. Let the reprobation of an unpatronizing neglect fall upon every selfish and covetous aim to make merchandize out of the peace of Zion, and the mercenary and hireling scribes will seek out other themes for their poisoned pens, and carry their productions to other markets for consumption. The people of God have no use for such labors of discord, no sympathy with the spirit that inculcates them, and no means to spare for their purchase.

If Mr. Ford has talents for writing books, and, is really a Chris-

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tian, let him write something that will be useful to the church, and that breathes the Spirit of Christ, and we care not how much money he may make out of it,—for with this too, we should expect him to do good. But here is the circular. It has been returned to us by several persons to whom Mr. Ford sent it in much hope, and with it, the responses made to it. They speak for themselves. W. K. P.

Louisville, Ky., Oct. 15th, 1857.

Dear Brother :—Permit me to call your attention to the following facts. I have been gathering up the past two years the materials for writing a history of the Current Reformation. At great labor and expense I have collected a sufficient amount of materials to enable any one to write a most interesting and exact history of the "Current Reformation." I have gone to their own congregations and obtained permission to see their Records—where they had any; and have obtained from the Baptist churches where splits took place all the facts. The history of Campbellism will be its death-blow. They are aware of this, and oppose by every effort my undertaking. And sad is the fact that some Baptists co operate with them to defeat me. The only difficulty in my way is my want of means; and I fear that unless I keep traveling, the subscriptions will not keep the Repository going. I am poor, and need support. Now, my brother, will you not give me a helping hand in this time of need? Will you take the *Repository* if you do not, and send me the subscription price, Two dollars? Will you, if you are already a subscriber, present its claims to your church and friends, and send me a few subscribers, with the money? Do my brother. I need it, and may the good Lord reward you.

My Wife will commence in its pages soon, a new work of historical character, adapted to the young—"*Rebecca Bunyan*," "*The Dreamer's Blind Daughter*." It will be commenced and finished in the Repository. But I will add no more. I need some assistance just now. I have no backers but my Master and my brethren, and cannot but hope this appeal will not be in vain. Yours in hope.

To W. Y. Collins, Middleton, Miss. S. H. Ford,

RESPONSE.

Middleton, 5th Nov. 1857.

S. H. Ford.—*Dear Sir*:—Your letter to me, dated Louisville, 15th October, last, reached me a few days since. Where you got my name, and why you should address me in terms as you did, I know not. It does seem to me there is something unfair in your statements. After stating that you "had collected a sufficient amount of materials to

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enable any one to write a most interesting and exact history of the Current Reformation," you state that (you) "I have gone to their own congregations and obtained their records, where they had any, and have obtained from the Baptist churches where splits took place, all the facts. The history of Campbellism will be its death-blow. They are aware of this, and oppose by every effort, my undertaking."

Now, my dear sir, the statement, that "you obtained permission to examine the record, and that they" (meaning evidently the same people,) "oppose by every effort my undertaking," seems contradictory.

I am sorry to declare to you that your whole letter carries on its face, to me, the appearance of a selfish partisan; and this, for me to say to any man in the Baptist ranks, is no pleasure. I was raised a Baptist, my Grandfather was a Baptist, most all his sons and daughters were Baptists, the only Brother I have now living, is a member of the Baptist church, four Sisters I have, now living, are all but one, members of the Baptist church.

If Elder A. Campbell is in error in any of his religious teaching, why do not the Baptists meet him in discussion and shew to Jew and Gentile, Saint and Sinner his error? He has offered, time and again, to meet them to give them the chance to expose his errors, which they speak of.

Now, I shall send your letter to me, to Mr. Campbell, and also a copy of this my letter to you, that you and he may be fully aware of the premises. If we were earnestly striving for the perfection of the Christian character, we would leave off our bickering.

Respectfully, W. Y Collins.

A copy of the same circular was sent to Bro. Matlock, and this is his response

Canton, Mo. Oct. 28th 1857.

Bro. S. H. Ford,—As such I address you, because you were kind enough to recognize the relation to me in yours of the 5th inst. Would to God this endearing relation to Christ, with proper Christian feeling, could be properly realized by both of us, and all who love our Lord Jesus Christ. If this were the case, and we were all filled with that "charity which thinketh no evil," I am persuaded you would write the "History of the Current Reformation" with a different object in view to those dictated in the letter before me.

I happen to be an humble advocate of the claims of Jesus of Nazareth on the devotions of a sin-cursed world. My labors have now extended through nearly a quarter of a century; and my natural life

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numbers fifty-five years. For a short time, I stood immediately connected (religiously) with my *still greatly beloved* Baptist brethren.

I now stand with the people *whom you seek to destroy*. I know the Baptists, and I know the Reformers, and I would gladly contribute any thing in my power to aid you in bringing out your book, and especially to embellish it with the spirit of grace and Christianity.—But, my dear sir, if your aim is to sow discord among brethren, and interrupt the good understanding, now existing among many well informed Baptists and Reformers, which I fear it is, I must ask you to excuse me. The spirit of crimination and recrimination has had a long and bitter reign; Ministers, Editors, and people have forgotten their obligations, "to love each other with pure hearts fervently," and to regard each other as joint participants in the same gospel privileges, and the same hope; and that they have been equally "purchased by the blood of Christ;" and lamentable though it be, the learning and the talents, the tongue and the press, are wofully prostituted to bitter revilings, groveling misrepresentations, and malignant denunciations. Think of the acrimony and hate which now characterise the pulpit and the religious press, and I am sure you will have occasion to weep tears of bitterness over the desolation of the Lord's heritage.—You tell me you "*need assistance*," and your object is "*a death-blow*" to what you are disposed to call "*Campbellism*." My dear sir, I am far from being disinclined to aid you in the destruction of Campbellism. I have often heard of it through the press. The Tennessee Baptist, and some other Baptist journals, have not been slow to post the people in relation to its deformities, heterodoxies, and soul-destroying tendencies.

These have made liberal contributions in aid of the Pedo-Baptist press to demolish the monster. I am not aware, however, that all the efforts thus put forth by so many mighty champions of Baptist note and Pedo-Baptist hate, in the last thirty years, have so far succeeded in weakening the energies and breaking the constitution of the thing, so as to justify your hope of killing it out right—by a single stroke of your historic pen. Nor am I satisfied that my feeble aid would conduce greatly to that end. I am greatly at a loss, notwithstanding all you and others have written on the subject of Campbellism, to detect it in any religious party with which I am acquainted. The representations given of it, and what I see in the different religious parties are so dissimilar, that I am tempted to believe the clear-headed, honest-hearted, and unprejudiced have never enjoyed the sight; and none but men of morbid susceptibility and jaundiced eye, have ever witnessed the *apparition*. I should dislike exceedingly to commit myself to the destruction of a *nonentity*. In this, I incline

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to think, there would be a seeming want of discretion, and we might make ourselves the jeer of the critic. But, my dear sir, if you mean the destruction of the Christian Church, and the cause supported by A. Campbell, and thousands of others, many of whom are as highly educated in literature and biblical attainments, and all of whom are as honest, pious, and devoted as others, to say the least, you certainly cannot have my assistance. Were I to yield to such a request, I would regard myself as pledged to fight against "The light of the glorious gospel of Christ," against the best interest of man; nay, against God. This you cannot ask. If, while you are collecting materials for your history, you will go back to the time when the separation took place between the Baptists and Reformers, and prepare one chapter on the morals and doctrines of the Baptist churches and Ministers, and compare those in that day, with the Baptists now, I am inclined to think you will find a great improvement in both has been brought about by some means. I would not overrate the labors and success of the Reformers; but I cannot resist the conviction that much of this improvement among Baptists is the result of their united labors. Yes, Bro. Ford, the stamp and seal of the Reformation is upon you. Your Baptist Zion will show her relationship with, and her indebtedness to our brethren for generations to come. And I venture the remark, that those Baptists who, as you say, are "co operating with the Reformers to defeat your object," are among the most intelligent and pious of your denomination. Their eyes are open. They look at matters in their true light, and know what the interests of religion are, and what is required at their hands. Their number is not small.

Yes, Bro. Ford, drive *Campbellism* from the land, if, indeed, you can find such a thing; and all the lovers of the Bible and humanity will say, amen, for neither Campbellism nor Baptistism, nor all the *isms* in the world combined, can save a soul from death. If it be your aim to fight *isms*, and not the church of Christ; *error* and not *truth;* in a word, if you desire to build up the Redeemer's kingdom, promote peace and good will among brethren, and advance the cause of righteousness in the earth, and not that of a party, you will have the aid and sympathy of all good and honest Christians. Tell the Reformers their faults in the spirit of kindness, but do not cover up those of the Baptists. I admit the Reformers have errors, and I will thank you to help to remove them, and before God, I will promise to aid you in removing those of the Baptists, in the spirit of our Master. I and my Baptist brethren, with whom I am best acquainted, love each other do not rob us of our joy.

I thus contribute a short chapter in your history, which, if you

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please, you may regard as one of its incidents. Enclosed you will find $2, for the "*Christian Repository*," which you will please send to my address, and if you give this, my response, together with the letter, a place in the "*C. R.*," you may expect sundry other subscribers, and especially so, if we can be heard through its pages occasionally. Very respectfully, T. J. MATLOCK.

NOTES ON A TOUR IN ILLINOIS.

BRO. PENDLETON.—*My Dear Sir*:—In my letter of November 5th, I gave a brief outline of our tour and labors in Illinois, up to that date. I now propose to sketch the sequel of our labors on that tour. While at Bloomington we spoke twice. A factious spirit had obtained presidency in the minds of some members of that once large and respectable community. Diotrephes like, the lust of power, or a church aristocracy had mounted the throne, and was pertinaciously determined to occupy it at all risks and hazards. Of course, the Holy Spirit was grieved, and left it. There, however, Sardis like, a few names remained faithful, but many were grieved, and so wounded as to seek an asylum elsewhere. I need not,—I cannot, detail the sequel. The consequence was Brother Warinner took the house, and his party elected an eldership and shut the others out. The party shut out built another house. Elder Taffe, a brother well known to me, felt obliged to accompany the party excluded, and to labor among them. We found, in this case, an out-door voice, which is generally on the right side. This voice was clear, distinct, and intelligible; and, therefore, more reliable than party representations. The blame must rest on the shoulders of one or two public men, who, if they did not cause it, could, if they would, have prevented it. We do not wish, at present, to dwell on this leprosy, but, we must say, if in the combined wisdom, piety, and humanity of the brotherhood, in the region between Bloomington and Springfield, the sins and the assumptions of one or two public men be not repressed, we cannot expect any sound growth of faith, hope and love; but rather a wasting consumption of those communities, that are carnal and walk as unsanctified men.

I heard, in my recent tour, of a preacher whom I will not name, and, of a fraternity which I will not expose, who has been occasionally intemperate in the use of inebriating liquors and drugs, and who can make his auditors weep or laugh as he pleases. Can such a man preach Jesus Christ to the edification of saints, or the conviction of

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sinners! If so, the words of the Great Teacher—"no man can serve two Masters," are of doubtful interpretation. A man may serve Bacchus and Mammon. But he cannot serve God and Mammon. We only allude to this leprosy. We will not dwell on it. We repeat that if in the combined wisdom, piety, and humanity of our brotherhood in and between Bloomington and Springfield, the frailties of one or two public men be not reproved, we cannot expect the Word of the Lord to be glorified, nor the churches to be healthful, holy, and happy. We can afford to expose the sins of some professors and preachers in our day, if Paul could in his day, and in his wisdom, name and hand down to posterity certain professors of doubtful character, and others of infamous behavior. Let not our brethren any where be afraid of the consequences of exemplary discipline, so long as they read of a Demas, a Diotrephes, or a Judas in the primitive circles and communities of the people of God.

No man's supposed usefulness is, or ought to shelter him from the discipline of the church of Jesus Christ. That church is recreant to her Lord and his people who winks at any man, or class of men, that while preaching the gospel to others, are, themselves, living according to the flesh, and not according to the Spirit.

In all my journeyings there are three things that I have not found:—a richer State in lands and produce than Illinois; a more intelligent population than the citizens of the United States; a more Bible reading and Bible loving community than our Christian brotherhood. Let us then be as exemplary in piety and humanity—or in religion and morality, as we are in our zeal for Apostolic authority and for the restoration of the original ordinances of the Christian institution.

From Bloomington, ere it dawned for day, we proceeded on the Rail Road to Atlanta, at which point we addressed a large and attentive audience. Next day we spoke in Lincoln, and thence proceeded to Jacksonville. We spoke twice in the Christian Meeting-house to large assemblies of the brethren and citizens. While there, we also addressed the Students in the Berean College, under the presidency of Bro. W. S. Russell, who is admirably qualified for the responsible position which he occupies. He also labors in the church with much satisfaction to the brethren and the citizens in attendance on his ministrations. We doubt not that he will be eminently useful in that city of schools and colleges, so intelligent and capable of appreciating his moral worth, his talents and attainments. On our way to Augusta, we spent an evening in Mt. Sterling, and finding a church edifice adjoining the residence of Bro. Brockman, with whom we lodged—we found a congregation in attendance to which we delivered an address on Hebrews, sixth chapter.

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While at Jacksonville we surveyed some of the State institutions, there located—and located they are upon a splendid scale, an honor to the civilization and humanity of its Legislature. The asylum for the insane is one of the largest and most magnificent edifices of an eleemosynary character that we have seen in any part of the Western country. Indeed its public edifices are all in good keeping with the amplitude and riches of the State, its extensive and luxuriant domain—capable, when in full cultivation, of feeding the whole population of the United States. Around the vicinity of Jacksonville we had some fine developements of the Osage Orange, as a defence to yards and gardens. It is more extensively, usefully, and tastefully cultivated around this city, than in any other locality noticed in our whole tour of near two thousand miles.

We much regretted that while on our way to Jacksonville, we could not have made it compatible with our time and appointments to have called at Springfield, and there addressed our brethren. We had, reluctantly, to defer a visit to that city till a more convenient season.

From Jacksonville we proceeded to Naples, at which place we were met by brethren Stark and Dron, whose carriages were in waiting to conduct us to Augusta. These brethren very truthfully and happily represent good old Scotland in their love of truth, in their zeal according to knowledge, and in their uncompromising devotion to the claims of original and apostolic Christianity. Their influence is correspondingly enlarged and appreciated. While in Augusta we had the pleasure of addressing an assemblage of all denominations, in the Presbyterian church, under the ministry of "the Reverend" Mr. Hart. Augusta, like many other towns in this State, has, since our last visit, greatly increased in houses and population. How much may be achieved by two or three devoted Christians, led by the Living Oracles, is happily exhibited in the labors of two or three devoted disciples of Christ in this new settlement.

From Augusta, via Quincy, we extended our journey into Iowa.—But before we leave Illinois, on a retrospection of all that we have seen and heard, we must add to our detail an impression deeply made upon our mind, on a review of all our premises. It is this:—while Illinois has been in her subscriptions to Bethany College, among the most liberal States* in the Union, (which, when fully paid, will exceed $25,000,) she has also received more value for it than any other State in our whole confederacy. We, as a College, have given her three

* Kentucky, Virginia, Missouri, and a few Independents deserve to be honorbly mentioned for their liberal contributions to the endowment of Bethany ege. Others, we trust, will soon follow their example.

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presidents of Colleges, and their suites of professors. And, as we judge, three with such men as brethren Murphy, Loos, and Russel, and their co-operants as professors, had they no other avails from their contributions, they are well, indeed, richly rewarded. To these, add their evangelists, and what a balance in their favor!! In their case, the true proverb is verified, "There is that scatters and yet encreases, and there is a withholding more than is meet and it tendeth to poverty."

Amongst the attractions, in and around Bloomington, there is one of paramount value to that vicinity and to the whole State of Illinois, under whose legislative wisdom, and by whose public spirit a magnificent Normal University has been established; and by the superior liberality and public spirit of M'Lean county, it has been located in the environs of the flourishing city of Bloomington, its capital; and at such a distance from the city as at once to obviate all objections from the din and bustle of city business, temptation and dissipation, and yet so proximate to that centre of Rail Roads and of Mercantile facilities as to afford every advantage and convenience requisite to the wants of such an institution.

The edifice is of grand proportions—of the most durable stone, and in rapid progress of erection. Its main building is one hundred feet in length by fifty in width, and of four corresponding stories. It is to be expected, as usually incident to such institutions, so located, that sundry private residences for professors and officers of the institution will be located around it; and that the amateurs of literary and scientific pursuits and enjoyments will prefer such associations and intercourse to every other, and that they will, therefore, erect for themselves and families, suitable residences in its immediate vicinity. Such were the fortunes of England's grand universities, Oxford and Cambridge, and such, we presume, will be the destiny of the Normal University of Illinois, the richest State in extensive and luxurious prairie soil in the present Area of the United States.

Normal Universities, properly conceived and conducted, are the greatest and the richest fountains of civilization and prosperity to any people or commonwealth who enjoys them in their full developed influences, and bearings on all the social relations of civilized life. We, therefore, cannot but congratulate the people who have the means to erect and the heart to consecrate such institutions to the intellectual and moral culture of their offspring, to cultivate their physical, intellectual, and moral nature in full and perfect harmony with their susceptibilities and capacities of being blessed themselves, and of being fruitful blessings to their contemporaries and posterity. With these views and anticipations, we cannot but congratulate the citizens

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of Illinois, and especially those of McLean county, for this noble enterprise, so full of present and future good to themselves and posterity. A. C.

NOTES OF A TOUR IN IOWA.

ON Saturday, 14th November, we arrived at Quincy, on the bank of the Mississippi, and embarked on the Keokuk Steamer for Keokuk City, Iowa, at which place, sometime before day, on Lord's day morning, we safely arrived. On our landing, we were met by Bro. Dr. Samuel Hatch, of Canton University, and conducted to the residence of his brother Dr. I. Hatch, now a Banker in that city.

The Unitarian Meeting-house, of large and splendid dimensions, was tendered to us, in which on our entrance we found a very large assembly in waiting. We addressed this, to us, apparently highly intellectual and attentive auditory on the Oracle which consummates the Christian Scriptures, in these words—"I am the Alpha and the Omega, the Beginning and the End, the First and the Last." Apocalypse, chap. xxii: 13. The *subject* of this proposition was the Lord Jesus Christ, and its *predicate* his Eternity—his unbeginning and unending existence, THE WORD that was with Jehovah, and that was Jehovah, before his works of old;—inhabiting eternity, filling immensity, who became *Jehoshua*---or Jesus the Christ, the author of an eternal life and of an infinite inheritance of being and blessedness to all who cordially, and unreservedly placed themselves under his guidance, and who were influenced and led by his counsels.

After dinner, to meet our next appointment, we were obliged to depart in the cars for Montrose, some twelve miles distant. There we spent the night. In the evening, we repaired to a Presbyterian Meeting-house, to hear the Rev. Mr. Phillips, who had promised for that evening a discourse on predestination. It was well-studied, well read, and attentively heard by over a hundred people. It was, indeed, a solid, compact, argumentative, and clearly enunciated discourse, perfectly unemotional on the part of the preacher and the hearers.—If true as mathematics, it was as cold as zero, and as inoperative as fluxions, or as the *differential* and *integral* Calculus. I know not whether my sympathies for the preacher or for the hearers predominated. But certainly I sympathised with both.

On the morning following, conducted by Bro. Toof, we proceeded to Fort Madison, on the Mississippi, and were conducted to Bro. Bate's residence. While there we addressed the citizens once. From my

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exposure to the cold, it was with much difficulty that I could speak at all. Bro Bates, one of the Editors of the "Christian Evangelist," though hearing with much difficulty, is a brother of great energy of character, and indefatigable in his vocation, endeavoring to make himself useful to the church and to the world. We much enjoyed his company while we sojourned with him. Thence we proceeded to Burlington, by a steamer, some twenty miles, and on our landing, immediately repaired to a spacious hall tendered to us by Governor Grimes. We found a large audience in attendance, but owing to the coldness of the room, and the flickering of the gas lamps, we were obliged to shorten our discourse. After meeting, we were invited to spend the night with Bro. Harris, formerly of Kentucky. Burlington is a place of great business, and consequently of great bustle. Next morning after early breakfast, we took the cars for Mount Pleasant, some thirty miles distant, where we arrived in time to address a large audience in a new and spacious Presbyterian edifice. We had the pleasure of here meeting with the two Bro. Saunders, and were conducted to the residence of Bro. A. Saunders.

While at Mount Pleasant, we introduced the claims of Bethany College. Bro. Doctor Bacon, of Fort Madison, has already promised that if I should return to Iowa next Spring, he would aid in endowing at least, half a chair in Bethany College. Bro. A. Saunders also concurred with this proposition, and said that, provided I would return in the Spring the brethren, he thought, would doubtless co-operate in accomplishing this much. We regretted that while here the inclemency of the weather, so excessively cold, prevented us from visiting the Insane Asylum, now in progress, the foundation of which is some five hundred feet in length and proportionally in breadth;—a splendid monument of the sympathy and humanity of this yet infant commonwealth.

On Thursday, the 19th, we returned to Burlington, crossing the Mississippi, then covered with ice, and proceeded directly to Monmouth, not being able to travel all night, I failed to reach Iowa City, the only failure to meet our appointments during the tour. At Monmouth we lodged with Bro. Davidson, and early next morning set out for Davenport, but being met at the Depot, late in the evening, he constrained us to spend the night with him in the City of Rock Island. Next day we crossed the Mississippi by Rail Road, over a splendid bridge of gigantic structure, erected at the expense of several hundred thousand dollars— connecting the City of Rock Island with the City of Davenport. While at Davenport we lodged with Bro. Owen, formerly of Cincinnati, whose Christian hospitality we had often enjoyed in that City, many years since. We here met our eminently

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useful and laborious Bro. Hartzel, formerly of Ohio, now pastor of the church in Davenport. While there we delivered three discourses to the church and the citizens of Davenport. We had a very attentive hearing of the brethren and citizens, equal to the capacity of the large and commodious house erected by our brethren of that place.—We again returned to the City of Rock Island, where we addressed a large and attentive audience of brethren and citizens met in the Presbyterian church of that city. While there, we met with our friend Mr. Pershing, a gentleman of much Catholicity of feeling, and a member of that church. Our discourse there was based on a passage of our Lord's prayer, recorded in the 17th chapter of John—and other passages of the Christian Scriptures on the subject of Christian union and co-operation. We again partook of the Christian hospitality of our devoted Bro. Conway. While in Rock Island, we met with Bro. and Sister Mitchell, formerly of Georgetown, Kentucky. We had, indeed, in various places, met with brethren and sisters from that State. They are spread over Illinois and Iowa.

The mineral resources, especially of Stone-coal, around Rock Island, are abundant. Coal Valley alone, supplies some two hundred tons a day, and employs about 80 diggers. The lumber business is also very large—amounting to some two millions and a half feet per annum. Trade and commerce proportional. It would afford us much pleasure could we say that Christianity proportionally kept pace with its numerous earthly comforts and conveniences. But of this we cannot speak in corresponding terms of admiration!

On November 21th, we departed from Rock Island for Chicago, and safely arrived same evening in that city, after a pleasant ride of 181 miles; having telegraphed our purpose to address our brethren and fellow-citizens there. The next morning we were called on by brethren Egans, Honore, and Bryant, and carried in a sleigh to the residence of Bro. Honorie. Our brethren not owning a house of Worship in that city, and none being tendered to us by any Denomination we were obliged to address those who desired to hear us in the Court Room, a spacious Hall, and well seated. Our first auditory, was the least we had during the tour. Next day being Thanksgiving-day, in all the churches of the city, our morning auditory was select, consisting more of the law than of the gospel. In the evening our congregation was large and diversified, and equal to the capacity of the house seated as it was, Pressed to continue over the next Lord's day, we could not consent, realizing our duties at home, and our long absence.

This immense city, with its enterprizing population, the wonder of the whole country, with streets three miles long, and buildings of ev-

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ery style of architecture,—Blocks of the most tasteful conception, and in their materials, and architectural grandeur and magnificence, equal to any, I might say, in truth, excelling any that I have seen in Paris, in Boston, New York or Philadelphia.

Having enjoyed an extended sleigh ride through much of the city by the kindness of Bro. Honorie, that we might have some conception of its amplitude and grandeur, we were never more impressed with the characteristic enterprize, energy and taste of the American people. We presume to say, with our very considerable experience and observation, extended over the Islands of Great Britain and Ireland, and on the continent of Europe, as well as over our own continent, East and West, North and South, that the city of Chicago, with its hundred and ten thousand inhabitants, has no equal, certainly no superior, in the amount and character of its population, conjointly contemplated, in its taste, in its energy, in its achievements, in the amplitude of its precincts, in the grandeur and magnificence of its architecture in many of its streets and localities. We might add in the amount of its commerce and trade internal and external. Think of a single house in the grain department receiving for some eighty consecutive days, one hundred thousand dollars a day in that branch of commerce. Its trade in lumber, in building and transporting hundreds of houses, made to order, to cover the prairies with towns and dwelling places in prairie regions—as well as to furnish fences for hundreds and thousands of farms which otherwise would be tenantless, and then conceive of the number of human operations necessarily employed in these departments of business and commerce, and then you may have some conception of a city commanding the trade of inland seas, usually called lakes and rivers, with Rail Roads permeating a large territory of the most luxuriant soil, hooped with Rail Roads permeating its length and breadth. This is no exaggerated picture. It is rather within than beyond the actual realities of the facts of the case.

I only regret that we cannot speak with the same admiration of its Ecclesiastic and Evangelical institutions. Splendid church edifices are no tests of splendid piety, or even of splendid morality. Their lusts of the flesh, the lusts of the eye and the pride of life, side by side, and hand in hand, in all the costumes and fancies of the age, festooned with garlands and wreaths of fashion, can enter their beautiful synagogues and temples, without doffing a single gayety, or diminishing a single knot on head or arm, inconvenient, or unsuited to the costume of Paris, or Drury Lane, in famous London town.

The original gospel and primeval manners and customs of the Saints in Jerusalem, or Cesarea, in ancient Rome or Corinth—Ephe-

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sus or Phillippi, would be *outre* and unendurable, in the polite circles of our modern orthodoxies, at these grand centres of our modern *Christian* civilization. Still there may be found a few names in Sardis that have not defiled their garments, who will be clothed in white, and who may be admitted into the ante-chamber of the palace of the great King. But how few have that self-denial, that self-command, so essential to the full development of those grand Christian excellencies which prepare and purify the heart and make it suitable for the residence of the pure and Holy Spirit that condescends to become a *guest* in the Christian's bosom.

On Friday morning the 27th, ere the day dawned, Mrs. Campbell and myself were carried to the depot, in the carriage of Bro. Honorie. We left Chicago with the pleasing hope of soon seeing our own loved hills again, and the "dear one's at home." Though Mrs. Campbell, as well as myself, certainly much enjoyed the tour both in Illinois and Iowa. The cordial greetings and hearty welcomes, of many, many Christian friends, (to say nothing of the fond hope that my labors were, in some degree, calculated to impart light and comfort to others on the great themes of the gospel.) It could scarcely be otherwise than a happy tour. We had much fine weather during our travels, though a few days at the close of our visit we encountered a severe wintry storm which we found had extended itself, with much severity, in our own region of country. We promise ourselves, however, (the Lord willing,) a visit to Iowa when the birds are singing, and, the Praire flowers are blooming in all their loveliness and beauty!!

Our much esteemed and faithful brother Roberts, of Jacksonville, Illinois, who had accompanied us from Paris, Illinois, during our whole tour, and who had rendered us much aid and comfort in all our peregrinations, here, also, bade us adieu.*

We cannot but notice with commendation the great interest manifested and demonstrated throughout Illinois and Iowa, in the cause of Education. In addition to the Colleges named in Illinois, there is an Academy for young ladies at Bloomington—to the erection of which, Bro. Major, if I am rightly informed, donated some ten thous-

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* He is known to our brethren in Illinois as an agent for Bethany College, for some years past, as well as travelling agent for the Millennial Harbinger. He collects subscriptions for College and Harbinger. As he cannot visit all the brethren at their respective homes—but only casually, as it may happen, we deem it expedient that those who get up clubs for the M. Harbinger, and those in arrears for past years—would, at their earliest convenience, remit to us their dues, direct to Bethany, Va. We stand in immediate need of arrearages due for by gone years in many localities, and would earnestly request an immediate compliance with this reasonable notice.

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and dollars. We have heard it often spoken of as a very admirable institution and well patronized.

We must say that from our much and long experience and observation we are more in favor of the sexes being educated apart from each other than in common. We have at Antioch, Hiram, and in Oberlin, Ohio institutions of this sort, and three in Illinois, known to history. But we have not in this or in any other, in our country, full and satisfactory evidence of their proper adaptations to the genius and development of the sexes. But at present, we cannot enter upon the discussion of the merits or claims of such schools for young men and young ladies. We know much may be said and can be said on both sides of this question, as well as of many others. But this we must postpone to a more favorable opportunity.

From Chicago to Alliance, a distance of 383 miles, we passed in 20 hours, and from Alliance to Bethany, (80 miles,) crossing the Ohio, crowded with ice, we safely reached home on Saturday the 28th, at 4 o'clock, finding no one sick, and all things well. Thanks to the Lord for all his loving kindnesses and tender mercies. A. C.

LETTER FROM JOHN RANDOLPH.

Rev. Septimus Tustin has communicated to the Washington Union the following hitherto unpublished letter from the eccentric but highly intellectual orator of Virginia, Hon. John Randolph, of Roanoke. It was written to his half-brother, Hon. Henry St. John Tucker:

THE LETTER.

May He who has the power, and always the will when earnestly, humbly and devotedly entreated, support and comfort you, my brother! I will not point you the treasures that remain to you in your surviving children, and their mother, dearer than these put together. No: I have felt too deeply how little power have words that play round the head to reach the heart when it is sorely wounded. The common places of consolation are at the tongue's end of all the self-complacent and satisfied, from the pedant washerwoman. (They who don't feel can talk.) I abjure them all. The father of Lord Russell, when condoled with according to form by the book, said, "I would not give my dead son for any other man's living." May this thought come home to your bosom, too; but not on the same occasion. May the Spirit of God, which is not the chimera of heated brains, nor a device of artful men to frighten and cajole the credulous,

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but is as much an existence that can be felt and understood as the whisperings of your own heart, or the love you bore to him that you have lost—may the Spirit which is the comforter shed his influence upon your soul, and incline your heart and understanding to the only right way, which is that of life eternal! Did you ever read Bishop Butler's Analogy? If not I will send it to you. Have you read the Book? What I say upon this subject I not only believe, but I know to be true—that the Bible studied with an humble and contrite heart, never yet failed to do its work, even with those who from idiosyncrasy or disordered minds have conceived that they were cut off from its promise of a life to come.

"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." This was my only support and stay during years of misery and darkness; and just as I had begun to despair, after more than ten years of penitence and prayer, it pleased God to enable me to see the truth, to which, until then, my eyes had been sealed. To this vouchsafement I have made the most ungrateful returns. But I would not give up my slender portion of the price paid for our redemption—yes, my brother, our redemption—the ransom of sinners—of all who do not hug their chains and refuse to come out from the house of bondage—I say that I would not exchange my little portion in the Son of David, for the power and glory of the Parthian or Roman empires, as described by Milton in the temptation of our Lord and Saviour,—not for all with which the enemy tempted the Saviour of men.

This is the secret of the change of my spirits, which all who knew me must have observed within a few years past. After years spent in humble and contrite entreaty that the tremendous sacrifice on Mount Calvary might not have been in vain for me, the chiefest of sinners, it pleased God to speak peace unto my heart—that peace of God which passeth all understanding to them that know it not, and even to them that do. And although I have now and then, to reproach myself with time misspent and faculties mis-employed; although my condition has on more than one occasion resembled that of him who having one evil spirit cast out, was taken possession of by seven other spirits more wicked than the first; yet I trust that they, too, by the power and mercy of God, may be, if they are not vanquished.

But where am I running to? On this subject more hereafter.—Meanwhile, assure yourself of what is of small value compared with that of those who are piece of yourself—of the unchanged regard and sympathy of your mother's son. Ah! my God! I remember to have seen her die—to have followed her to the grave—to have wondered that the sun continued to rise and set, and the order of nature to go on.

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But enough —and more than enough—I can scarcely guide my pen I will, however, add that no lukewarm seeker ever became a real Christian, "from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force,"—a text which I read five hundred times before I had the slightest conception of its true application. Your brother,

J. R. of Roanoke.

THESE HARD TIMES.

Though the times are hard, I will not forget the cause of the Master. I will, if possible, give more liberally than ever.

1st. Because some of my brethren feel the pressure more heavily than myself, and cannot do as much as in better times.

2nd. Because some of my brethren have lost every thing; and the Church, the Missionary, and the Bible enterprises, the Tract and the Colporteur Societies, will feel the need of the sums that my unfortunate brethren cannot now pay to them.

Especially to the *American Bible Union*, I will give liberally now.

1st. Because its object is great and noble. It is the cause of God, and the purity of His own work of eternal truth is involved in the work.

2nd. Because it needs my help now. Its final Committee are working—*working* day and night for the accomplishment of an object for which I have long been praying, And they need to be sustained.

3d. Because by a little self-denial and economy, I can give without any injury to other domestic or religious claims.

4th. Because God has been liberal to me. He has given me good measure. My cup of blessings He has filled. I will show my gratitude by imitating His kindness.

5th. Because the time for giving is short. Before better days come, I may have been called to render up my accounts. And I wish to say to the Master in reference to the Bible Union, "Lord I have done what I could."

6th. I will give to the Bible Union now, because there are many who can, but will not give. They give to other causes, but turn away from this. I will not turn from a cause which Jesus loves. Though all men forsake my Master, I pray for grace to cling to Him in the hour of trial.

7th. I will give to the Bible Union, because its business is conduc-

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ted on the strictest business principles, in a way to attract the admiration of men who examine its affairs, and to challenge the world for fidelity to its sacred trust. Because it is conducted economically, with reference to the great end of its existence, a pure translation of the Bible for all men.

8th. I will give liberally now because the *times are hard*, but the Gospel is free. Its yoke is easy and its burden is as light as ever.

9th. *And finally*, I will give something immediately—to-day—not only because it is really needed, and will keep the institution free from embarrassment—but because I have never lost any thing by giving liberally, cheerfully, and promptly when my help was needed.—I have seen others give, and they never seemed to lose any thing by it. And on the whole I believe no man is in danger of losing, who puts liberally into the Lord's Treasury.

From the Christian Evangelist.

MR. JAMES TAYLOR, THE COMMON VERSION, AND THE 24,000 ERRORS.—*No. I.*

Bro. Bates.—The day before yesterday, Sep. 30, I saw for the first time, the denial of Mr. James Taylor of the 24,000 errors in the common version of the Bible. He is the Agent for the American Bible Society.—living in Rushville, Illinois. Mr. Taylor says, "Now I say they (the learned committee) reported no such thing" (as the 24,000 errors in the common version). I am now from home, in Plattsburg, Clinton Co., Mo., and do not expect to return home for two months. I have not the report of that committee with me, or I would give their own words. I may do it when I return home. Mr. Taylor disproves my statement of the 24,000 errors in King James' version, by saying simply, that that committee was employed in a collation of six different versions of the Bible, and not in a revision of the Bible. A collation is a comparison of one copy or thing of *a like kind* with another.—Dr. Webster. If five erroneous copies are compared with another or a sixth *erroneous* copy, what will be the result? The result will be that the five copies compared with the sixth or standard copy—will be like the sixth copy. If the standard copy is a *true transcript* of the record, the six copies and the record will read alike word for word. If the standard edition or copy is erroneous—and the other five copies agree word for word with this first copy, then the five copies will have all the errors of the standard copy or edition. If King James' copy was *faultless when copied*, these other

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five copies are also *faultless*. The same reasoning will apply to Tyndale's or the Bishops' version, or to any one of the six copies. If six erroneous copies are compared together, then all of them must have errors, as there is no true copy among the six copies, by which to test the other five.

As Tyndale's version is the oldest of the three versions named by Mr. Taylor, and as the common version is a copy or a revision of the Bishops' copy, and the Bishops' copy is a copy of some other erroneous copy—they are all nothing more than erroneous copies of copies. Dr. McKnight says in page 4 of his general preface to the apostolic epistles, "that the utility for a new English translation will be sufficiently evinced if it can be shown that the first English translators made their revisions from the Vulgate, and that the subsequent translators by copying them have retained a number of the errors of that ancient version." Dr. McKnight spent eleven hours a day for 30 years in preparing his translation of the apostolic epistles. He and others have proved that Wickliffe and Tyndale made their versions *verbatim* from the Latin version of Jeronymous in the latter part of the 4th century, and that "King James' standard edition" is the fifth edition of Tyndale's translation, that King James' revisers worked in the *gears* of other translators. But Mr. Taylor calls the work of the learned committee a *collation*, and not a *revision*. This difference was like the man who was detected in selling liquor, he said it was not liquor, it was buttermilk, for he had poured the liquor into the buttermilk, and of course it was not liquor. Altering the errors in the common version is not *revising the Bible*, it is collating it, it is not liquor, but butter-milk. He calls the 24,000 errors different readings—butter-milk. I call them errors or liquor. If there was no rule for punctuation, for beginning words with capital letters, writing words in Italic, how could these things be corrected? I did not say whether the 24,000 errors or different readings were in capital letters, Italic, punctuation, or whether they were more ruinous errors. Mr. Taylor admits all that I said, only he calls them different readings. I call them errors, whether of orthography, syntax, prosody or doctrine, I did not say. Mr. Taylor says "not one of these 24,000 different readings involved any important precept or principle of Bible truth." There we join issue; provided he meant, as he evidently did, that the 24,000 different readings or inaccuracies of King James' standard edition consisted in capital letters, italics, typographical errors, etc., etc. Dr. McKnight says that one objection to this standard edition of King James' when finished in the year 1611, was that it was favorable to the King's notions of predestination, election, witchcraft, and familiar spirits." The Dr. closes his powerful ad-

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dress by saying that the standerd edition is "by no means such a just representation of the inspired original, as merits to be implicitly relied on for determining the controverted articles of the Christian faith and for quieting the dissensions which have rent the churches. I will leave it to Mr. Taylor and your readers to say whether there is any principle involved in *all* the above statements of Dr. McKnight. In Luke xxiii: 32–33—our Savior is in the standard edition of King James', which has *only* and *simply* 24,000 different readings in capital letters, italics, punctuation, etc., etc., represented as one of three Malefactors, one of these malefactors was crucified on the left hand and the other on the right hand of the third malefactor, the Savior of the world. I can now return the polite language of Mr. Taylor, and say astonishing ignorance! Is there no principle in this, nothing but capital letters, italics, &c? Dr. McKnight says when Wickliffe made his translation in 1367, the Saxon language had become unintelligible to English readers, in words, spelling and letters. Such a change had come over the language since the Norman conquest. The same cause that gave rise to Wickliffe's translation, has given rise to Mr. Taylor's collation in italics, punctuation, and to the revision of the English Bible by the American Bible Union. The following words are as unintelligible to English readers *now* as any words in the Bible in Wickliffe's time—mansman, anathema, maranatha, golgotha, aceldama, hallelujah, hosannah, tetrarch, proselyte, quarternian, prognosticators, &c. Obsolete words—words that have changed their meaning, such as meat, prevent, usury, eschew, carriage, conversation, instantly, afore, anon, bewray, cracknels, bruit, &c.

Yours truly, J. CREATH,
Agent for the Bible Revision Association.

THE BIBLE UNION IN MUCH NEED OF FUNDS.

WE have learned, with much regret, that the Bible Union is much in need of funds, and that the Acts of the Apostles are delayed on that account. It is purposed to publish as soon as possible, a quarto edition of that book, containing, with the texts and notes exegetical and critical, amounting to some 250 pages. Will not the friends of the cause, especially our brethren, who are all advocates of the Bible Union cause, forward immediately their subscriptions and their contributions to this the grandest and most important cause of the age? We cannot for a moment doubt their willingness or their ability so to do. We presume that they were not aware of this necessity, and cannot doubt their immediate action on the premises before them.

A. C.

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BALEFUL EFFECTS OF ROMANISM.

Dick Tinto, the European correspondent of the *New York Times*, in a letter from Italy, lately published in that paper, graphically portrays the blasting effects of the Roman Catholic Religion on the inhabitants of that unhappy country. Classing it with *idolatry*, of which it really is a system, he thus speaks of the effects of this religion and *Madonnaism*, or the worship of the Virgin Mary, which is incorporated with it:

"It is that detestable system of *apostacy* from reason, common sense, and God-worship, now being upheld by England, France and Austria, that first degraded the great nations of Asia, and has now for six centuries kept them in a state of exhaustion, almost worse than annihilation.

It is a striking fact, that idolatry seems everywhere to exercise the same influence. The worship of a man, Buddha, or the Grand Lama, keeps all Eastern Asia in a state of ignorance, sin and misery, from generation to generation. The worship of a man, Mahomet, the false prophet, keeps Western Asia in a similar condition.

And is Madonnaism, the worship of a woman any better? Look at Madonnaism in Italy, Spain, Ireland, Mexico, where the worship of the Virgin prevails, and is the prescribed worship of law or opinion—do you not find in each and every part the same ignorance, poverty and weaknesses, moral and political—the same degenerating tendency, the same helpless and hopeless growing old, decrepit and slavish?

Such is the terrible influence of idolatry, of superstition. And why? Because all superstitions are the work of priests and jugglers, who invariably pass from usurpation to usurpation, until, having become a hierarch, they rule the body and soul of the nation, by breaking down the reason, and destroying intellectual and personal independence. The priesthood of Egypt, who prescribed the worship of bulls, cats, onions and monkeys; the priesthood of the Babylonians and Philistines, who enforced the worship of Moloch and Bel; the priests of Mexico, who compelled the worship of serpents; the priests of Thibet, who enjoin the worship of the images of Buddha; and the hierarchy of Rome, who enforce by promises of heaven, and threats of hell, the worship of the Immaculate Virgin, these are all in the same category, and all exert a similar influence,

> "Ill fares the land—to lasting ills a prey—
> Where priests predominate, and men decay."

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The former crush the reason, bow the spirit, put out the eyes of the soul, and lead the prisoner captive into darkness. The process is the same or similar in all cases. The priest always claims the right to form, control and direct the religious belief. He claims the right to educate the man, from the cradle to the grave. He denies the privilege of reasoinng, doubting, discriminating, rejecting. He asserts that bread is flesh, and that wine is blood, and insists that the intelligence be brutified to accept his teachings.

The Catholic must pour all his secrets into the priest's ear; the closet where he prays, the nuptial couch, the bosom of friendship, every privileged chamber of thought, he must throw open to the priest. The mind of man has no house, no home, no castle, where he may converse freely with his own soul, with his friend, with his wife, with his God. Every where, at all hours, and at every turn, the priest demands admittance.

This is the training of superstition, always and every where. It breaks down the understanding, it stultifies the reason; of men it makes either tools or dupes. Let a man once agree that an old fellow at Lassa is God, that his breath is a divine fragrance, and his excrement capable of giving life here and hereafter; or let him believe that a piece of old linen can work miracles, or that an old man at Rome is Christ's Vicegerent on earth, or that the Madonna is divine and the surest mediatress for the sinner—let a man's understanding once be warped, his finer senses so perverted, his reason so depraved, and it is obvious that from this moment that man has lost his manhood. From that hour he will follow a priest as a blind man follows a dog. Priestcraft, which is profoundly versed in human nature, has always acted on the consciousness of this fact; and can it be expected that a nation, which for centuries has submitted to be bound hand and foot in such thraldom, can do otherwise than become weak, slavish, and contemptible!"

Such is the condition in which millions of the human race, and the fairest regions of the globe are now placed! Such is Romanism, and such it ever has been in every country where it has, or ever has had the ascendancy over the minds and consciences of men! It is the desolating moral simoon that spreads death wherever it goes, and makes a desert of the human mind wherever it acquires influence over it—breaking it down, and subjecting it to the worst of all yokes—spiritual despotism! Such is that system which is seeking to obtain the supremacy in this country—the "wolf in sheep's clothing," that can, to suit its purpose, put on the guise of the lamb, while it "speaks great swelling words like a dragon." And such is the power that *will*, according to prophecy, *obtain the supremacy*, (see the *fifth seal in*

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Revelations,) not only in this country, but in all the countries of the world, where the Christian Religion is acknowledged; and, true to *character*, *persecute again*—through which *ordeal* the church of Christ will have to pass, before entering upon the Millennium. J. R. H.

HENRY COUNTY, Tenn., Nov. 24th 1857.

SITTING IN PRAYER.

ON our recent tour through Illinois and Iowa, we were no little shocked in witnessing whole congregations, with very few exceptions, sitting in the act of prayer. We, on the first impression, wondered whether they were sceptics or actual unbelievers. We could not think that any gentleman would sit down to address a king or an emperor, to ask a favor of him; much less could we think that any Christian man would sit down, by a deliberate act of his own will, to address "the King of kings, and the Lord of Lords." Besides, we have in the Holy Bible, old Testament and New, examples numerous, definite, and most impressive, of patriarchs, prophets, priests, and kings—prostrating themselves—bowing their persons, falling upon their knees, as David the King, and Paul the Apostle spoke of themselves in their attitudes of praise and prayer. We are, indeed, commanded "to glorify the Lord with our bodies," as well as with our spirits: for both have been redeemed by Him.

To see a congregation of professed believers sitting in the act of prayer, gazing around them as in a theatre, or in a popular assembly, convened on some ordinary occasion, exhibiting a wandering eye and a vacant mind, is a heart-chilling, and a soul-paralyzing spectacle.—In my journeyings, I am sorry to say, I have sometimes entered a Christian synagogue, usually called "*a church*" or a *Meeting-house*, the people sitting, and the speaker standing, and speaking to God in tones, attitudes, and gestures as though he were sermonizing on some speculative theme of theology, or discussing some doctrinal thesis with metaphysical precision and logical exactness, in periods and cadences of measured time and rhetorical etiquette.

With the chaste, instructive and eloquent Cowper I would say:—

"Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve, and own,
Paul should himself direct me. I would trace
His master strokes, and draw from his design.
I would express him simple, grave, sincere;

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In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed,
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty man."—Task, Book 2nd.

This is not merely good taste, but Christian propriety, and good manners. But, alas! how few appreciate and practice it! Prayer, however, and not preaching, nor teaching is our present theme. But do not these sentiments apply in spirit, and design to prayer not in the closet especially, but in the public assembly! There is, indeed, a prevailing bad taste in preaching, teaching and in praying, as well as occasionally in singing the praises of the Lord. *Standing* is a Divinely sanctioned attitude in both prayer and praise. In the solemn assemblies of the saints of all ages, *standing up* was a prescribed attitude of congregational devotion in both prayer and praise. From the days of Abraham the father of the faithful children of God of all ages, *standing*, as well as *kneeling in prayer*, and *standing in praise* were Divine institutions, and the consecrated usage of saints in all ages. Abraham stood before God in prayer.—Gen. xviii: 22–22; "Abraham *stood before the Lord*" and interceded for the righteous in Sodom and Gomorrah. Again, in Genesis xix: 27, reference is had to the place where Abraham "*stood before the Lord.*" And again, Leviticus, ix: 5, according to the command of God—"all the congregation drew near and *stood before* the Lord." And, again, while Solomon was blessing, "the congregation of Israel *stood.*" 1 Kings, viii: 14; 2nd Chronicles vi: 3; vii: 6. Nehemiah, the reformer, said, ix: 5, "*stand up and bless the Lord.*" Jesus said to his disciples, "when you *stand praying*, forgive," Mark xi: 25.

Kneeling in prayer, from the days of David, is noted as a proper attitude of prayer, Psalm, xcv: 6, he says, "let us kneel before the Lord our Maker." Solomon, 2nd Chron. vi: 13—"kneeled down on his knees" in prayer to God. Daniel kneeled, three times a day on his knees before the Lord, Chap. vi: 10. Jesus himself kneeled down and prayed, Luke xxii: 41. Stephen the proto-martyr kneeled when he "cried with a loud voice"—"Lay not this sin" (of my murder) to their charge." "Peter kneeled and prayed," Acts ix: 40; and "Paul kneeled and prayed," Acts xx: 36. And to consummate in the strongest case, we learn, Acts xxi: 5 that Paul, with concourse of men, women and children accompanying him from Tyre to the ship, when they approached the shore they all kneeled down, on the

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sand or pebbles, we presume, and unitedly with Paul besought the Lord for a safe voyage for him to Jerusalem.

Standing in worship is also consecrated. Nehemiah, the great reformer of Israel, said to his people :—"Stand up and bless your God forever." Chap. ix: 5. Job said,—"I cry unto thee and thou dost not hear: I *stand up* and thou dost not regard me." "And when you *stand praying*, forgive," said Jesus. Mark xi: 25. The publican (affirmed the Lord in his parable) "*stood*, smiting his breast—afar off and said: God be merciful to me a sinner," "He went down to his house justified," but not the Pharisee. They both *stood*—in the right attitude, but their hearts were not alike. Angels either *stand* or *fly. They never sit.*

Sitting in devotion, or worship is never acceptable to God, unless in such cases as God may have made standing impossible, as in the case of the lame, the maimed, and the paralytic. Christians are commanded to glorify God in their whole personality—body, soul, and spirit. Every member of our body may become, or be made an instrument of righteousness having its fruit to holiness and happiness—the end of which is eternal life. Life is always active; death alone is wholly passive.

Sitting worshippers, are lazy-bodies; kneeling worshippers are in good keeping with our present personalities, and are, therefore, acceptable to God so far as they correspond with him in spirit and truth. If angels cast their crowns at the feet of the Lamb of God, we may afford to bow our persons in the dust before him. There are no sofas in the heavens for the aristocracies of the skies. Let us then, humbly worship at his feet, in spirit and in truth; for God seeks such and such only to worship him.

A. C.

DESTRUCTION OF BETHANY COLLEGE EDIFICE.

About 2 o'clock on the morning of the 10th inst. the College building was discovered to be on fire. So rapid was the progress of the flames that nothing could be saved, and the libraries of the Institution and of its Societies, together with all the Chemical and Philosophical apparatus, specimens in Natural History, valuable manuscripts of a new work upon Botany, by Dr. Mosblech, and other things of interest and utility were destroyed. Notwithstanding the appalling nature of this calamity, the Faculty made immediate arrangements to prosecute the regular business of the Institution, and

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to fit up rooms for the different classes, so that the recitations were interrupted *for only one day*. Every thing is proceeding regularly as usual, and every effort will be made to supply the necessary means of illustration without delay.

The Board of Trustees met on the 14th, and with commendable promptitude made various arrangements to remedy the disaster and to place the College on a better footing than before. Some of these, which are of general interest, are here subjoined. R. R.

A called meeting of Board of Trustees was held in the Steward's Inn, on Monday, Dec. 14th. Present, Dr. J. C. Campbell, J. H. Pendleton, Dr. A. W. Campbell, A. Campbell, jr., Wm. White, James Parkinson, Peter Curran, L. Hall, A. F. Ross, and the President in the Chair.

The President having stated the object of the call, on motion,

Resolved, That this Board feel deeply the loss which this Institution and the cause of education has sustained by the loss by fire of our College building, &c.; but while this event is to be deplored, yet we are not disheartened, but feel on the contrary, after an experience of sixteen years, more deeply than ever the importance of Bethany College to the educational wants of the country, and are, therefore, determined to enter with renewed zeal upon the work which is before us, to re-build, and repair the loss at the earliest practicable period. Again will we appeal to the friends of education, and again will we erect our College upon a larger and more suitable basis than before, and guided by our past experience, we shall endeavor to make our misfortune prove of value to the Institution and to the great cause of education.

Whereupon, on motion of J. H. Pendleton,

Ordered, That the President and Professor Pendleton be, and are hereby appointed to solicit, in person, funds for the re-erection of the College, and for the purchase of Library, Apparatus, &c., and that they are earnestly solicited to spare no effort and lose no time in the effort to procure the requisite funds upon the best practicable terms as to early payment,, and not less in amount than $50,000.

Ordered, That the President and Prof. Pendleton and Richardson be, and are hereby appointed a Committee to prepare and issue forthwith, an Address in behalf of this Board, to the friends of Bethany College, and the friends of education, soliciting their immediate aid to re-erect, upon a suitable scale, the College building, and to purchase the necessary Apparatus, Library, &c.

Ordered, That Messrs. Peter Curran, John C. Campbell, A. F. Ross, W. K. Pendleton, R. Richardson, and J. D. Pickett, be, and are hereby appointed a Committee, to procure a plan for new College buildings, to prepare estimates and specifications, and to receive proposals, if they think proper, for the building and erection thereof: and that the period of completion thereof, be fixed by said Committee at the earliest practicable period, and that they report at as early a day as practicable to this Board.

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THE following Circular has been addressed to the patrons of education and influential friends known to the Committee. It is also here inserted in the Harbinger, and we hope that every reader will consider it as addressed to him *personally*, and that he will at once furnish a practical proof of his cordial approval of the determination, which we are happy to find expressed on all sides, that BETHANY COLLEGE SHALL BE IMMEDIATELY REBUILT.

CIRCULAR.

DEAR SIR:—In accordance with a resolution of the Board of Trustees of Bethany College, the undersigned would respectfully apprize you that this Institution has been suddenly deprived by fire of its main College building and all its libraries and apparatus.

In this time of urgent need we earnestly appeal to you for such aid as it may be in your power to render in the effort now being made to erect new buildings and to restore the necessary means of illustration in literature and science.

We make this appeal to you as a friend of education, and we do it with the more confidence, since Bethany College, during its brief career thus far, has already given ample proofs of its efficiency as an Educational Institution, and can proudly point to its Alumni, occupying, as so many of them do, distinguished posts of usefulness and honor, as the best evidences of the intellectual and moral culture which it has been its aim to secure to its matriculates, and of the justice of its claims upon the sympathy and aid of the whole community.

As the former edifice, erected in the infancy of the Institution, was, for some years past, found to be quite inadequate to its wants, it is the design of the Trustees to erect at once, a suitable and commodious building, the cost of which, with the necessary apparatus, &c., is estimated at $50,000. We hope you will be pleased to co-operate in this good work, and as it is of the utmost importance that it should be accomplished with the least possible delay, that you will, without further notice or solicitation, remit whatever sum it may be in your power to contribute for the purpose, directing your communication to W. K. Pendleton, Bethany, Va., the Treasurer of the Institution.

A. CAMPBELL.
W. K. PENDLETON.
R. RICHARDSON,
} *Committee*

DONATIONS.

THE friends who will have it in their hearts to send in donations to Washington City for assisting to build a house to worship in, will please forward them to Robert G. Campbell, of that City, who will deposit them in the hands of those holding the subscriptions already received.

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"THE LORD'S PRAYER."

So far as *origin* and *authority* are contemplated this is, indeed, *a Lord's prayer*; not "*the Lord's prayer*:" for he never presented this prayer to his Father during his whole life. He never said, "*forgive me my debts as I forgive my debtors.*" It was taught by him to certain Jews who were then his disciples, in attendance on a mountain in Galilee.

Neither was it intended to be, nor, indeed, could it be a *pertinent* prayer for a period longer than his ascension into heaven. The reason is obvious; his reign and kingdom commenced one week after his ascension into heaven. On the first Pentecost the Holy Spirit descended from heaven and manifested himself visibly on the persons of the Twelve Apostles to thousands of Jews. No one after the events of that day could, with any propriety pray "thy reign," or "kingdom come." It was actually and formally come; inasmuch as *three thousand one hundred and twenty persons* were then actual citizens of that kingdom; and in a few days increased to *five thousand* persons in Jerusalem.

That Christians may rationally, intelligently, and devoutly now pray for the *increase* and *growth* of that kingdom is quite consistent and apposite, but that any man could, in the sense and significance of the words "thy kingdom come," or "thy reign come," offer up a prayer to God for the reign or kingdom of heaven to come, or to commence, caps the climax of the aberrations and misapprehensions of the present forms and professions of Sectarian christendom. That Christians may pray, and that they ought to pray, and labor for the *enlargement* and *triumphs* of Christ's reign is altogether compatible with right reason and in harmony with Christian promises and prophecies. While to pray for his "kingdom to come" or to *commence*, is virtually to deny that Christ's kingdom has come, and is yet to be expected! Even in his valedictory address to his disciples, he said:—"hitherto you have asked nothing in my name." And he informs them that whatsoever they should henceforth ask in his name should be given to them, or that it should be done for them. But of the special birthrights and immunities of citizenship in his kingdom, we shall more specially speak hereafter. A. C.

Hell and destruction are never full: so the eyes of man are never satisfied.

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TO THE SOCIETY OF ALUMNI OF BETHANY COLLEGE.

At the July meeting, 1856, of our Society our, members present resolved to raise funds to erect a new College building, better suited to the wants and enlarged requirements of the College. The Society felt this to be due from them to an Institution, whose educational facilities they had tested, and of whose basis of education, experience had taught them so fully to approve. Cordially desiring to enlarge her facilities for imparting instruction, that others might reap more enlarged benefit from an extended and more general system, contemplated by its managers, we determined to endeavor to raise $50,000, including a hall for our Society, for the contemplated object. A Committee was appointed to present the subject to the members of our Society, and their address appeared in the Harbinger of August, 1856. Each member was requested and urged to procure, if possible, $500, towards the proposed end. A portion of our members have responded, pledging themselves to the work proposed. The financial troubles of the country have, doubtless, retarded the progress of the enterprize, and we were inclined to delay somewhat our appeal until a more convenient season.

An occasion has arisen in the last few days, which, we doubt not will not only excuse our present appeal, but insure a cordial response from every *Alumnus* and every Student of our College. On the morning of the 10th December, 1857, the entire College building was burned to the ground, fired by an incendiary, and with it, the apparatus, libraries, both of the College and the three Literary Societies, together with the preparations and geological specimens, were consumed. By this unlooked for catastrophe, the College is comparatively powerless for good, unless her friends will come forward and do their duty. We need not to you, gentlemen, who have had full opportunities of knowing from experience what our College was, what its value to the country, and what its facilities for imparting education, state what in our opinion is her merit or what her claims upon her foster children. If you are not ready to testify to her worth and character, if you are not willing to stand up and aid her in this her moment of calamity, nothing that we could suggest, would avail to invite you to action, But we are confident that no appeal from us is needed to obtain your cordial and zealous aid in the work before us. You will not need our call to persuade you to remember our common Institution, its President and Faculty who have labored so long and faithfully in the great cause of education, and lend your efforts to re-

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build our prostrate College. The Board have entered zealously on the work of rebuilding on an enlarged scale. They will endeavor to more than supply the loss, but in this they need the aid of the friends of the College and of education.

It is now proposed to combine the efforts of all the friends of the College. The Hall of the Alumni will be a prominent feature in the proposed building. Under these circumstances, are we not justified in making to you our most earnest appeal to act promptly and effectually in this our common cause?

Do we ask too much when we call on every Alumnus and every Student of Bethany College to aid in the work proposed? Will not every one now give as he can, and induce others to give to aid in the great and common cause of education? We doubt not but a cordial response will be given by all to whom this call is addressed, and that none will be found wanting. Subscriptions can be forwarded to W. K. Pendleton, Bethany, Treasurer of our Society Committee, and if the money is not ready, send an obligation which will justify us in acting.

The venerable President of the College is again in person, making his appeal to the friends of education. Nothing daunted by the casualty which has prostrated his work of years, aged, as he is, he yet again raises his voice in the cause of education. Will the sons of his Institution tarry for his call? Will they not rather anticipate his appeal, and by their prompt and effectual action bring to him the grateful consciousness that his labors have not been in vain, but that they who best know them are the first to testify to their value.

On behalf of the Committee. J. H. Pendleton, Prest. Alumni.
H. Henderson.

THE WORD—THE WORD OF GOD.

Of the many who are professedly the expounders of the Bible, there are but few who seem to understand, in their true apostolic import the phrases, the Word—the Word of God, as found in the apostolic writings. In their use of them they have no fixed and determinate meaning. And yet it can be shown with the clearness of a sunbeam, that in the apostolic writings there are no words used in a more exclusive and specific sense.

He who would give to these phrases the latitude or comprehension of whatever has been written with the pen of inspiration, as equally

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applicable to all that has been spoken or written in Old Testament or New, is sadly at fault as a guide to the blind, or as a teacher of babes, and is any thing but a competent and able minister of Christ.

The Word of the Lord that came to Moses, Samuel, David, Isaiah, Jeremiah, Ezekiel, Zechariah, Daniel or Malachi, in its import and bearing, was very different from that which was entrusted to the Twelve Apostles.

The difference between the word given to Moses and the word given to the twelve apostles was the difference between the mission of Moses and the mission of the Twelve Apostles.

The Mosaic and the Christian Institution, have each its own peculiar terminology. And where the latter adopts the words and phrases of the former, it by no means follows, that they represent the same ideas, as are to be used in the same sense.

If the New Covenant is declared not to be according to the Covenant made with the houses of Israel and Judah, must not the terminology of each, having reference to their respective Constitutions, be as different. The former was the Constitution of a Theocracy, the latter, the Constitution of a Christocracy. The Jewish Constitution was delivered from Mount Sinai, the Christian Constitution from Mount Zion.

The word of the Lord that came to the Jewish prophets had reference to the Law that went forth from Mount Sinai, and was intended to enforce obedience to that Law, or to give intimation of the coming Reign of the Messiah.

The Word of the Lord that went forth from Mount Zion, the City of Jerusalem, had reference to the commission given to the Twelve Apostles. It unfolded to them the vast import and meaning of the life, death and resurrection of Christ, and especially was it intended to declare to them the fact of his coronation at the right hand of his Father, on the throne of universal dominion. To the assembled multitudes at the base of Mount Zion, in the City of Jerusalem, the fact of the exaltation of Christ on the throne of David was first announced. Then and there was fulfilled that ancient oracle uttered by Isaiah and Micah some seven hundred years before its accomplishment "Out of Zion shall go forth the Law and the Word of the Lord from Jerusalem." As Moses was chosen out of the Twelve Tribes of Israel, at Mount Sinai, so the Apostle Peter was chosen from the Twelve Apostles, to declare the Law, the Word of the Lord from Mount Zion, and from the City of Jerusalem. The glad tidings announced on that occasion to the waiting multitudes, exhibited a crucified Christ, seated upon the throne of the universe, for the purpose of granting the bene-

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fits of repentance and remission of sins to all who in word and deed acknowledged his rightful sceptre.

His two memorable discourses, the first delivered, as we have seen, in the City of Jerusalem, the second, to the household of Cornelius, were the keys with which he opened the two-leaved gate, to Jews and Gentiles.

The facts concerning the life, death, resurrection, ascension and coronation of the Messiah, therein exhibited, with the promises of pardon to all who should yield a hearty obedience to the heavenly mandate, constitute the gospel or glad tidings of salvation. The above facts, with the promise of pardon, the gift of the Holy Spirit, and eternal life, are ever afterwards throughout the ministerial labors of the Apostles indicated by the the terms, The Word—the Word of God. They have this import and extent—no more.

We shall now give in conclusion, for the careful examination of the reader, a few of the many passages found in the Acts of the Apostles, and Epistles, in which the above terms occur, that he may perceive the justness of the above exposition.

To you is *the word* of this salvation sent. Acts xiii: 26. Received *the word* with readiness. Acts xvii: 11. To us *the word* of reconciliation. 2nd Cor. v: 19. Cleanse with water by *the word*. Eph. v: 26. To speak *the word* without fear. Phil. i: 14. Holding forth *the Word* of life. Phil. ii: 16. Heard in *the Word* of the truth of the Gospel. Col. i: 5. Receive *the word* in affliction. 1st. Thes. i: 6. Preach *the Word*: be instant in season. 2nd. Tim. iv: 2. Speak *the word* of God with boldness. Acts. iv: 31. *The word* of God increased.—Acts. vi: 7. Samaria received *the Word* of God. Acts viii: 14. The Gentiles received *the word* of God. Acts xi: 1. Desired to hear *the word* of God. Acts xiii: 7. The city came to hear *the word* of God. Acts xiii: 44. *The word* of God first spoken to you. Acts xiii: 46. So mightily grew *the word* of God. Acts xix: 20. Born again by *the word* of God. 1st. Peter, i: 23. But *the word* of the Lord endureth forever: and this is *the word* which as the gospel was preached unto you. 1st. Peter i: 25

If then there remains a lingering doubt in the mind of the reader as to the true apostolic import of the phrases, The Word—the Word of God; the above passages cannot fail to remove the doubt, especially as they give us certain explicative adjuncts connected with these terms which clearly determine their meaning. For example, it is called the word of salvation, the word of life, the word of reconciliation, the word of God by which we are born again. Our proposition is, therefore conclusively proved that the phrases, the Word—the Word of God, wherever found in the apostolic writings after the coro-

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nation of the Messiah, is synonymous with the phrase the gospel, and is precisely of the same import.

If, however, it should yet be asked what the gospel is, we refer the reader to the opening speeches of the Apostle Peter, as found in the second and tenth chapters of the Acts of the Apostles, when the kingdom or church was opened to both Jews and Gentiles.

Thus, by a careful induction of particulars, we think, that we have arrived at the exact meaning of the terms that head our article. And we might farther add, that were our preachers to fashion their discourses after the models shown them at Mount Zion and Cæsarea, happy would it be for them and for those who hear them. They would then be faithful shepherds, feeding the church of God, which he has purchased with his own blood. And when the Chief Shepherd shall appear, they would receive a crown of glory that fadeth not away.

A. W. C.

OUR PROJECTED TOUR FOR BETHANY COLLEGE.

In harmony with the resolutions of the Board of Trustees of Bethany College, printed on a preceding page, we expect, in company with Prof. W. K. Pendleton, to leave home immediately, for the purpose of soliciting the necessary aid to replace our losses by fire. We hope, with the blessing and under the guidance of a gracious Providence, to reach Cincinnati, O., by the first week of January, and will pass thence into Kentucky. We will visit as many of the prominent points in that State as we can bring within the range of our extended tour before passing into Tennessee. Should my health and strength permit, after an appeal to the liberality of the brethren in these States, we will extend our journey into Mississippi, making Jackson a controlling point in our course. From Mississippi we propose to cross over into Alabama, and thence by the Southern route into the Carolinas, through Virginia and home.

Nothing but the absolute necessity which seems to be laid upon me by the burning of our College Building, Libraries, Apparatus, &c., could induce me, at this season and at my time of life with the many pressing demands calling for my presence at home, to undertake the arduous labor which are thus placed before me. If I did not feel that it is the Lord's work, and that He will be my helper, I would shrink from the task. I sometimes feel like asking to be relieved from further service, but it seems I cannot hope to rest from

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my labors, till I am called also to rest with my fathers. Such as they are or may be, therefore, all my days shall be given to the Lord. I would willingly persuade myself that I at least, should be excused from this heavy toil,—and that my brethren in the cause for which I have spent my life thus far, would render it unnecessary for me thus to expose myself, but I cannot. *Once more must I plead the claims of Bethany College before them.*

It is not, however, without many signs of co-operation and encouragement. The news of our calamity had scarcely time to go far abroad, before the mails began to bring us expressions of sympathy and promises of aid. One friend from Ohio, writes us that he received the News Saturday, by telegraph, reported it to the Church next day, and that the congregation immediately pledged us *five hundred dollars.* How easy would it be for many other congregations to follow this generous example. We trust it will not be allowed to pass unheeded. We can visit, at the most, but a very small part of the Churches and brotherhood. We would that it was in our power to see them all—but even this appeal will reach many whom we may never meet in the flesh. Brethren, we have labored long for Bethany College, a vital part of the instrumentalities necessary for carrying on our great and glorious work of religious reformtion. A heavy blow has fallen upon us; our College building is in ruins, our library and apparatus are destroyed, we come to you for help. Will you not aid us? We solemnly believe that the interests of the kingdom of Christ demand of us to make this appeal to every true and loyal subject of our king, and, therefore, we can, in all good conscience and in all earnestness, urge it upon you. Let your contribution be large or small, give as unto the Lord, and his blessing will rest upon you.

I cannot close these hasty lines, written on the eve of my departure, without a special appeal to our Sisters. We have their sympathy, we know.—shall we not also have the benefit of their co-operation? Is there not *one* in every neighborhood who will present the claims of the College, and send us a subscription. We shall confidently expect to hear from many such. A. C.

P. S. Let all remittances be sent to W. K. Pendleton, Treasurer, Bethany, Brooke Co., Va.

It is not wisdom but ignorance which teaches men presumption.—Genius may be sometimes arrogant, but nothing is so diffident as knowledge.

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APPEAL FOR A CHURCH IN WASHINGTON CITY.

[We commend most earnestly to our brethren the following appeal for a church edifice in Washington City, D. C. Let us plant the standard of Reformation in our own nation's Capital, that our representative heads may see and know the work that is going on for a restoration of Christianity, in its primitive form and simplicity. Our King sits upon the throne of the universe, let us proclaim his name in the midst of the multitudes on earth. W. K. P.]

TO THE BRETHREN THROUGHOUT THE UNITED STATES.

BELOVED BRETHREN:—Being without a house of worship, in which to plead the cause of the gospel in its primitive simplicity, in this, the metropolis of our nation, and having made repeated efforts to raise means to erect one, without success, we have finally secured the services of Bro. John O'Kane, of Indiana, to solicit your donations for that purpose.

We now appeal to you, brethren, through him, to come to the rescue, and aid us in this good work. Many good reasons might be adduced in favor of your being interested in this enterprise, and responding to this appeal. Of these, one or two must suffice.

This city being the Capital of our nation, many of our brethren, from all sections of the country, are often under the necessity of coming here, for the purpose of transacting business with the general government. The nature of their business is often such as to render it necessary for them to stay here for many months.

There being no house of worship here, in which they may meet with their brethren, they either go with the fashionable crowd to the churches of the different sects, or, in the absence of the strengthening and sustaining influence of a weekly attendance on the ordinances of the Lord's house, they yield to the temptations by which they are surrounded, and are lured back to the world again and lost to themselves and to the cause of Christ. All this might be prevented and many a precious soul saved by the contribution of even a small amount by each one of our brethren throughout the country.

The little band of brethren here numbering about thirty members, has borne up against all opposition for some thirteen years, and, under the most discouraging circumstances, has continued to hold fast the "faith once delivered to the saints."

This small body, though so humble and obscure, that even the fact of its existence might not be brought to the knowledge of the brethren visiting the city from a distance, (being now destitute of the means to build a house, and scarcely able to rent a hall for the purpose of

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holding weekly meetings) may serve as a nucleus, around which a large congregation may be collected, if timely aid be furnished to erect a suitable edifice in which the convincing arguments of the gospel may be presented before the perishing thousands in this city.

To show that the citizens of Washington are not insensible to the claims of the ancient gospel, when properly presented for their consideration, we would state that while Bro. O'Kane was with us, he held a meeting of some nine days, in a church rented for the occasion. Though this was thinly attended, six were added to our number, as the fruit of his labor during that time. Many more are inquiring the way of life, and are anxious to learn more of the truth we profess to teach. Shall the Word of life be withheld from them, for want of a house to proclaim it, when you, brethren, are so abundantly able to provide one? We say for want of a house, for experience has proved that a congregation cannot be collected here, in any other than a house known and recognized as peculiarly appropriate to the purpose of public worship.

The various denominations have, in this place, and the adjoining city of Georgetown, forty-two churches in the aggregate. All of these received much assistance from abroad, until they were able to sustain themselves.

In view of these facts, is it not a reproach to us, that we alone, as a people, have not the facilities for proclaiming the truths of the gospel to the thousands that congregate in this vicinity? Are you willing that it should continue so, or will you unite to put away this reproach from among us? You all have a common interest in the accomplishment of this work. It devolves on no one State, or section, or town, or city,, but on the whole brotherhood.

We lay our claim before you, brethren, feeling confident that this appeal to your generosity and Christian philanthropy will not be in vain.

All editors favorable to the cause of primitive Christianity are requested to place this before their readers, that, when the brethren are called upon, they may be prepared to respond liberally to the call.

Brethren who may not be visited by Bro. O'Kane, can remit contributions they may wish to make to the elders whose names are hereunto affixed.

J. N. Carpenter,
H. H. Hazzard,
J. P. Dickinson,
Elders

Despise not the poor, for you may want their virtue.

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THE INQUISITION.

A description of the *dungeons* of the Inquisition, at an old castle near the Springs of Baden Baden, (a celebrated and popular watering place,) in Germany, "now occupied by the Grand Duke of Baden as a Summer residence," written by "Malakoff," the Paris correspondent of the *New York Times*, has reminded us of this cruel engine of torture of the Roman Catholic church, by which so many thousands and hundreds of thousands of the innocent, who refuse to "receive the mark of the beast," were put to every torture that the fiendish ingenuity and hellish malignity of that "church" could invent! "Malakoff" has most graphically described these dungeons; but before we give the extract, we will examine the *prophecy* of the Inquisition in Revelation. It is contained in *chapter xiii*, 11 *to* 18*th verses.*

In verse 11*th*, another extraordinary shape of power (from the preceding,) was to arise, bearing a very close resemblance to the Papacy, and like it combined of the "wild beast" and the *dragon*—"assuming to be independent of temporal sovereigns, and persecuting in the spirit of pagan and papal Rome." It was, however, to have a *distinction* from the Papacy; and to consist of *two parts*, which were to be (*omnia arinoo,*) *lamb-like*, "adopting the *semblance* of the virtues of primitive Christianity, the example of our Lord.—This power shall consist of *two* bodies of men, *pretending* to a remarkable degree of self-denial, humility, and holy zeal, but in reality *hostile* to Christianity, and *inflamed* with the *spirit of persecution.*"

Verse 12. These men were to "exercise all the power of the first beast before him." By the *papal commission* they "were to be the *combined exercisers* and *depositories* of his authority among nations, and shall *compel* the dwellers in christendom to "*worship* the *first beast* whose deadly wound was healed"—to be converts to Popery, the *revival* of paganism, extinguished by the sword of Constantine."

Verse 14. "And he doeth great wonders"—this "*religious order* shall act with great influence upon christendom, by the *usual means* of Popery, *pretended miracles*; and by "calling down fire from *Heaven*," or exciting monarchs to destroy the church," or those who would not subscribe to the dogmas of Romanism.

Verse 14. "The object of this combination is declared, by their *influence* with Princes they shall be enabled to establish *an institution* possessing the *close resemblance* of an "Image" to the Papacy."

Verse 15. "Their next success shall be that of giving "*life* to the Image," and making it "*speak*;" the Institution shall gradually ac

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quire a *local existence*, and shall have a *voice of its own*, a *power of menace and sentence*; that "as many as would not worship the Image," those who disowned or resisted its authority *should be put to death.*

Verse 16. "And he causeth all, &c., to *receive a mark.*" The word "*he*" here should be translated "*it*," the *Image.* In the previous verse the order had been *empowered* to *give life* to the Image that it might "speak and cause," (*una kai Caleesee kai poieesee,*) the recusants, or those refusing to submit to it, *to be slain.* "In the present verse, the work is effected. The Image, (*poiei*, in direct reference to the *poieesee,*) *compels* men of all conditions to "receive a *mark* on their right hands or foreheads." Among the ancients, it was not unusual to *mark slaves* with the name or device of their master. The Papacy is a *tyranny*, and, therefore, the subjects of the Papacy must bear the *brand of slaves.*"

Verse 17. "No man shall buy or sell, save he that hath the *mark.*" Those who disdain to be among the *slaves* of Popery shall be excluded from the common dealings of man with man; shall be *excommunicated*;—the translation in the text is not exact. Instead of "save he who hath the mark, *either* the *name* of the beast, or the number," &c., which latter refers to the Institution (*ei mee echoon to kadagma, ee to onoma ton, ee ton arithmon, &c.*,) the *mark* equally implying *direct obedience* to the papal see, or indirect through the "Image."

The order was at first the Dominican, *now* the *Jesuitical*, the *Image* of the Papacy, erected under its influence, was the *Inquisition.* The order was subsequently named "The *false prophet* that wrought miracles *before the beast.*"

Verse 18. The *description* of the Inquisition having been given, this verse gives the *date* of its *origin*, the surest mode of getting rid of the *vagueness* that hangs about all description. The *date*, by directly referring us to *history*, gives the only proof to which no doubt can cling. It may be known to the reader that the *number* of the beast, "the 666," has exercised more intellects than perhaps any one problem, sacred or profane, that ever perplexed the human mind." "The 665 is *not* the *name* of a *man*, *nor contained* in a *name* of any kind; it is a DATE, and, to a certain degree, a *description*; its *purpose* is to mark the *birth* of the Inquisition, and to connect that birth with the Papacy. The natural *paraphrase* of the verse (18) is thus:—The Inquisition has been, in the preceding verses, described and denounced by the Spirit of God; but, to remove whatever doubt might arise from mere description, and to prove to posterity, that it is the *Inquisition* which is here denounced and held up to the abhorrence of Christians by the Divine Spirit; the *exact date* of its *origin* shall be given. That origin shall be when the title of HEAD OF ALL THE CHURCHES, the impi-

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cus *name of the Beast shall have reached* its 666th year, "shall *number.*" That name was given in 533. The Inquisition shall be *born* in 1198"—the numbers 533 and 666 *added together.*

Such is the *origin* of the Inquisition—of this fiendish and hellish instrument of torture of Roman Catholicism; and the only consistent and correct solution of the mysterious number of 666; the only one that coincides with history.

We now give the extracts to which we have referred, describing the *dungeons* of the Inquisition in Germany, in illustration of its character:

"This palace contains in its underground a series of dungeons that, one would suppose, the present occupant, for the honor of his predecessors, would hide from the eyes of the present generation. Notwithstanding the *warnings* of the guide-book, we had the courage to visit these subterranean *horrors.*

The man who has charge of the palace takes a candle in his hand, and gives to the party another. We follow him down a flight of steps in one of the towers, to some ante-chambers in the rock that look like kitchens. Then we arrive in a large room, which was undoubtedly an ancient Roman bath. Its form indicates sufficiently its use. From this room, which is large, and derives a small medium of light from the ante-rooms, we pass into total darkness; and, after passing through a long, irregular, and narrow passage, hewn out of solid rock, and which was evidently not made in the days of *crinoline*, or, at least, of crinolines, judging from the difficulties of certain members of our party, we arrived in the *prisoners'* cells. These were, perhaps, about a dozen in number, including a *torture-room*, a *judgment-hall*, and an *oubliette*, where the *prisoners* were *dropped into forgetfulness and eternity!* The cells, or *holes* rather, were variously shaped, and as irregular in direction as in size and shape. They seemed to have been dug in whatever direction the rock was softest. Such dungeons as these must have been a *disgrace* even to the age and the civilization in which they were constructed. One of the larger holes had a sort of *chimney*, through which the prisoners *were let down into the cells by a windlass!* This chimney, in looking up from below, seemed about sixty feet high; and commenced in one of the towers of the castle. It was funnel-shaped at the bottom, so that it was impossible to climb up into it after being once dropped from the basket. The *torture-room* still shows its *ironings* and *hooks* in the wall, to which *prisoners* were attached for the *Inquisition.* The *judgment-hall* is the largest of this suite of *underground horrors*, and has a stone bench on one side. At the end there was a *hole* through which the judges descended in a manner not understood by the prisoners. They had, in fact, an easy retreat in

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case of necessity. From the tribunal hall there is a narrow passage leading to the *oubliette*. This *oubliette* is a well *two hundred feet deep, filled with* SPIKES, and having at the bottom a slope connecting with a reservoir of water! Over the top of the well was a *trap-door*, and fixed in the wall over this, a figure of the Virgin, prisoners were led up to this figure, and ordered to *kiss it!* As they applied their lips to the Virgin the trap-fell, and they *were launched to a certain death on the edges of the spikes far below! Kissing the Virgin* under such circumstances, was but a meagre allowance of absolution to the poor unfortunates who had fallen under the wrath of the Margraves of the castle; but one can conceive that they wished to keep the time and mode of death a secret from the condemned men, and thus a snatch of a kiss at a wooden figure, over the very mouth of the yawning gulf, was all they could afford! The inventor of this *horrible mode of death* did not, perhaps, think of the *sacrilege* of placing the Virgin Mary as a lure and as the presiding angel over such a place. We stood over this well on a good, stout plank, firmly fixed at each end, took one look down into the dark holes, and then *fled the place!*"

Such is an illustration of the "tender mercies" of *Romanism*—of that detestable and abominable organization, that arrogates to herself the assumption of being the "*mother* and *mistress* of *all churches*."—She *is*, indeed, but of all, or nearly all *apostate* churches—the "*woman*" that the Apostle John saw, in the Apocalypse, sitting upon a *scarlet-colored beast*, full of *names of blasphemy*"—as these and other assumptions,—"with whom the *kings* of the earth have *committed fornication*," the union of Church and State, "and the inhabitants of the earth have been *made drunk* with the wine of her fornication;" and a brood of *illegitimate daughters* and *grand-daughters* have been the offspring, full of her traditions, assumptions, and arrogant and persecuting spirit! She *is now*, in reality, what she *ever has been*; and lacks nothing but the *power* and *opportunity* of being as *persecuting* and *bloody* as she ever has been! These, it is predicted, she will again have, but for a short period, when God will visit her with his heaviest and most awful *judgments*, and utterly destroy her from off the face of the earth, together with all infidelity and wickedness—sin and sinners—and with the "besom of destruction" sweep all away and *cleanse* the world of the stains of persecution, blood-shed, sin, and crime, with which it has been so long polluted! The Lord has a *people* in her, and these apostate churches, her offspring and the "suburbs" of the great city of spiritual Babylon; and the warning voice is *now* ringing:—"*Come out of her*, my people, that ye be not *partakers of her sins*, and of the *plagues that shall come upon her*." Let them listen to it and come out into the true church, the "church of Christ," where alone salvation and safety are to be found.

HENRY COUNTY, Tenn., Dec. 4, '57. J. R. H.

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A SHORT SERMON ON I PETER. III: 3

[Our beloved Bro. Kendrick, of Texas, furnishes us with the following timely remarks on certain forms of "the lust of the eye," which, we trust, will be found to be wholesome words, spoken in due season.]

Bro Pendleton.—When we have many excellent things in close connection with points we desire to have illustrated, it is, perhaps, natural for us to wish the speaker had reached these points. Your recent "Short Sermon" on Peter interests me much, and I cannot resist the desire that you should give us one on 1 Peter, iii: 3-4, with the plain precedents and consequents —especially touching the wearing of "gold, pearls, and costly array."

Bro Richardson has, somewhat philosophically, lectured us on the *cause* of our spiritual minority in this, the natural day of our manhood. Bro. Fanning has told us some important truths on the subject; and other brethren have studied, and talked, and preached, and written on the subject under "the signs of the times," and more appropriate headings, till it has become a common theme. Still the evil is not remedied. Are we sure we have reached the *true cause?*

Paul said that—not *money*, but—"the *love* of money," was the root of all evil; and though this *all* may not mean *literally* all, but all, as when "all Jerusalem and all Judea went out and were baptized by John in Jordan." Still it must be allowed that it means a great deal What has caused so much sin? What has exercised so great an influence to hinder the growth in grace and knowledge required among Christians, and the conversion and salvation of the world?

I would be far from attempting to aid you in illustrating the passage to which I ask your attention, but as some prominent brethren entertain what appear to me very erroneous views of it, I may mark them out.

Because it is the *love* of it, and not gold itself, that causes the evil, they conclude there is no danger in possessing it, if we guard against the love of it—as though our hearts will not almost certainly be where our treasure is! Does not this almost completely identify the possession with the love of earthly riches—the deceitful mammon? And, on the same principle, they say it is *pride*, and not wearing "gold pearls, and costly array," that is forbidden—as though wearing these, was no demonstration of the existence of pride in the heart—or, perhaps, I should say weakness in the head! Why wear them if one is not proud? They do not make us wiser, better, more useful or more happy. They are, in fact, a real *inconvenience*, and occupy much, both of time and money, that might be made vastly useful.

Decent, or modest apparel is enjoined, not, I suppose, because

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Christians would not naturally feel the necessity of being both decent and modest, but lest some who *desire* to complain should say, Paul would have them appear odd, or immodest.

Some persons tell us, however, that Peter did not mean really to forbid wearing "gold, pearls, and costly array," but that their adorning should be not *only* with these, or not with these *alone*. This, however, implies that these constitute *some* even of *religious* adornings! Certainly, if Peter meant that Christians should adorn themselves *not only* with "gold, pearls, and costly array," "but *also* with good works," as certain lovers of fine dress suppose, then must we regard "gold, pearls, and costly array" as part of our Christian adorning; and hence we should have more than an apology for our great desire to get money, and for gratifying our silly desire to convert ourselves into butterflies and jewelry establishments. If fine dress, a fashionable worldly attire, be any part of godliness, I desire to know it.—Please tell us plainly of these things.

And, may I venture to say, it does seem to me that the real cause of our unsatisfactory spiritual progress may be found, not in any theory, or the want of any; not in any speculations, philosophies or ignorance, but in our love for money and for self, evinced in the splendor of our attire, our horses, carriages, etc., and our constant looking to the world, worldly men, worldly institutions, plans and purposes, for enjoyment and security. What say you to this? Are we so ignorant, our differences so great, or our theories so bad? Or are our *hearts* not sufficiently consecrated to God? I mean to encourage you to speak plainly.

Speak, and hold not thy peace. "Spare not the rod for his crying." "Vanity is bound up in the heart of a child, but the rod of correction will bring it out.

C. KENDRICK.

SALADO, Bell Co., Texas.

DEATH OF BRO. SAMUEL CHURCH.

No. 1 BOND STREET, NEW YORK, December 11th. 1857.

MY DEAR BROTHER CAMPBELL,—Our beloved Bro. CHURCH, died at the Astor House, in this City, ten minutes before eleven o'clock, on Monday morning the 7th inst., of a violent attack of inflammation of the stomach or bowels. He spent the previous Wednesday evening with me, and the whole time was taken up in conversing about what was always nearest and dearest his heart—the best way of advancing the interests of his Master's kingdom. He spoke with much feeling of the want of efficient laborers in the field, as he knew many

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places where congregations could be gathered, and named some half a dozen places in Kansas where churches could now be established, if there were only teachers to gather the believers together. When we parted, it was with the understanding that we would meet on the Lord's day morning, and spend the day together, and on Monday, travel together to Philadelphia, which would give us an opportunity of further talking the matter over. On Saturday evening, about 8 o'clock, I received a note from Dr. Swan, of the Astor House, that Brother Church "was quite unwell," and would be unable to preach the next day. I mentioned the circumstances to the church in the morning, and immediately after the services, Bro. Maclaren, formerly of Pittsburg, came up and spoke to me, and said, "Bro. Church is the dearest and most beloved friend and brother I have in this world, I will go directly and see him." After the meeting of the Sunday School in the afternoon, I went to the Astor House, and found a Physician and Bro. Maclaren there. Bro Church was very much prostrated from copious bleeding, and the Physician was then making preparations to apply a large blister. I remained some time, but not being able to render any assistance, Bro. Maclaren, with the devotion of a son, said he and the Doctor would remain with him all night, I left with the promise I would be there early in the morning. I was accordingly there at 8 o'clock, when the Physician told me he had had a very bad night, and was sinking very fast—of which Bro. Church seemed then to be aware. I went to his bedside, he greeted me most affectionately, and said, "I am not better, but, much worse." He immediately spoke of his family and said, "I should like to see my wife and children before I go hence to be here no more;"—and immediately, "But they are in the hands of the Lord, and the Lord will take care of them." The Physician then spoke to me aside, and said, "that is the first time I have heard him speak in a way that has led me to suppose he is aware of his danger."—He continued to sink rapidly He wished me to put his Bible under his pillow, asked us to read and pray with him, which we did: reading a part of the 14th of John, to every sentence of which he made an affirmative response. And then Bro. Maclaren offered up a prayer with all the feeling and fervency of one who felt that the hand of death was resting upon our beloved Brother. After these exercises, he said to me, quite distinctly, "a little more religious conversation,"—but his voice almost immediately failed. He drew my ear down to his lips several times, but the whisper was so faint, I could not hear a word distinctly. He then cast his eyes upward, and with a most serene and joyous expression from his whole countenance, with gladness beaming from his eyes he did not, for about half an hour, change in the slightest their position and all the time with seeming perfect consciousness. I read a few verses of the 17th John, while a calm, heavenly expression rested upon his features.

We gazed on those features with eyes fastly streaming,
When up every hope of his life we had given,
And watched the pure flashes of joy brightly beaming
From eyes that seemed fixed on the glories of Heaven.

Our Brother has gone! but has left us a warning,
Examples to follow in steps he has trod,
Whose years were all spent in this life in adorning
The pathway through Jesus that leads unto God.

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His breathing became shorter, and with no change in that heavenly expression, he calmly, peacefully and without a struggle ceased to breathe, and it was my privilege, for which I feel thankful, to close the eyes that had, for so long a time, been directed to the glorious realities of a heavenly life, and that had for so many years looked with love and compassion on erring humanity.

Mr. Stetson, the proprietor of the House, came immediately into the room, and offered every facility that kindness and good feeling could suggest. and, on hearing who Bro. Church was, with a feeling of noble generosity, said with much emotion, that for the time Bro. Church had been in the house and for the attention he had received, no charge would be made.

We immediately interchanged telegraphic despatches with Toledo, and, from the instructions received, we sent the body to Pittsburg, in the care of a Mr. E. Bliss, formerly of Toledo, who, with a feeling of the kindest interest, volunteered to take it in charge, as he had the next day to start for Columbus, and would go that way.

These are all the facts that occur to me, that will be interesting to you—all of which you may have heard before this reaches you. I should have written to you on Tuesday, but for the necessity of going to Philadelphia, from whence I returned last evening.

With kindest regards to your family and to Brother Pendleton,

I am affectionately yours, ELEAZOR PARMLY.

WITH no little sorrow I have just received intelligence of the death of our deservedly much esteemed and beloved Bro. Samuel Church. I have known and loved him long. Our intimate acquaintance reached beyond a quarter of a century. He was a devoted Christian when I first knew him. He was long an Elder of the church in Pittsburgh, "diligent in business, fervent in Spirit, serving the Lord." Liberal, generous and humane—full of sympathy for the poor, and rich in all good works. He lived and died in the faith and hope of the Gospel. He now rests from his labors, and, we doubt not, his good works will follow him. He experienced a great variety of circumstances in his life, but whether rich or poor, in every condition he was the same devoted disciple of the Lord. We sympathize with his family in this, to them a sad bereavement, though, to him, a happy release from the cares and disappointments of a fickle and sinful world. A. C.

QUERY.

1st. Does not the acting agreeably to one's belief, when that belief is founded on his *honest* conceptions of the meaning of the Bible, free his conscience from offence? Or, if one *honestly* believes that sprinkling or pouring constitutes Scriptural Baptism, and having faith in Christ, baptized accordingly, has he not the answer of a good conscience?

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2nd. If, in such a case, he has the answer of a good conscience, and consequently has on the "wedding garment," may he not be admitted to the Lord's table?

ANSWER.—Our believing or thinking a thing true or right, in morals or religion, cannot make it so. Nor can an act of obedience be shown to be right because done with a sincere and honest mind. If the act performed be of a religious character it must be done out of respect to the Divine authority, which enjoins the act, otherwise it has nothing but sincerity to recommend it.

Besides the Great Teacher pronounces that obedience vain which is rendered to the commandments of men. "In vain do you worship me, teaching for doctrines the commandments of men."

Saul of Tarsus was as sincere and honest in persecuting Christ, as was Paul the Apostle in preaching Christ. And if he obtained the sin-pardoning mercy of God, from having done it ignorantly in unbelief, he knew it not until he obeyed the Word of the Lord, at the hand of Ananias. Acts xxii: 12-16.

That is but lame charity that would apologize for sincerity and honesty in error, rather than point the honest seeker to the plainly revealed Word of the Lord. To do the former, is to do leave the person in doubts and fears;—to do the latter, is to give him the assurance of an intelligent faith and obedience, and of a well-grounded hope. 2nd. Tim. iv: 1-4.

The second Query, we presume, requires no special answer. A. W. C.

AGENT FOR THE MISSOURI CHAIR.

As the Subscriptions to the Missouri Chair of Natural Philosophy, are now fully due, Mr. F. H. Pendleton will visit the State, as Agent for the College, to solicit the payment of the balances yet unpaid. He will also receive donations or subscriptions for the rebuilding of the College edifice, recently destroyed by fire. He is fully authorized to act for the College in these respects, and to receive payment for dues to the Millennial Harbinger, from Subscribers or Agents. He is a graduate of Bethany College and, we doubt not, will receive the co-operation of his brother Alumni in his efforts in her behalf. A. C.

LETTER FROM BRO. J. CREATH.

CHARLESTON, Ark., Nov. 18, 1857.

BRO. A. CAMPBELL.—*My Dear Sir;*—I embrace this opportunity to inform you that the Revision cause is gaining new accession of strength, in every place where it is plead. In Northeast Missouri, in Western Mo., and in Southwestern Mo., I obtained new Life Members in every place where its claims were presented. In this State also it is gaining friends constantly. On last Saturday, I had a conversation with Tuchabarshee Micco, the King of the

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Creek Indians, in Forth Smith, on the Arkansas river, and he seemed delighted with the idea that we were to have a pure copy of the Revelation of the Great Spirit is to man, that we might worship him acceptably in spirit and in truth. The masterly and dignified, venerable and sensible man, is about sixty-five years of age. He promised to hear me lecture on the subject of the Revision of the Bible, the next day, but was prevented by the rain. He was there on business. In Springfield Mo., I found the cause had gained new friends, since I introduced it there in 1855. There I found our worthy brother Carlton, at the head of a Female Academy, consisting of ninety pupils, in a flourishing condition. In Fayetteville, Arkansas, I found a Male Academy, headed by Bro. Robert Graham, who is highly esteemed in the Southwest, by the community generally, and whose example and Seminary is exerting a most beneficial influence in favor of the gospel of Christ, and of a true copy of the Word of God. Both of the above named men were formerly students of Bethany College. They are both laborious men, earning for themselves and their Alma Mater, a very high reputation for Science and Christianity. Such men cannot fail to be a blessing to every community where they may locate, nor can they fail to show what a signal blessing Bethany College has already been to the cause of pure Christianity, and to the community at large. I hope she may continue to send forth such lights and ornaments to society, until every part of our highly favored country may enjoy the benefits of science and Christianity. The present age of the world needs self-sacrificing, hard-working Christians, much more than it does cold speculation and cheerless dogmas.—We need men who, in imitation of our blessed Master, will *go about doing good*. The Apostles and original Christians *went forth every where* preaching the Word; the Lord co-operated with them, and thus the glad tidings were disseminated through the world. The amount of good achieved in this sin-cursed World; is generally proportionate to the labors and sufferings of God's people. God does not want any idle drones in his hive. I find the fruits of the zeal, the labors, and the preaching of our departed and beloved Bro. J. T. Johnson, in all this Southwestern country. He has left the *print* of his feet behind him. His labors are seen and felt all over the country. He went forth reaping, bearing precious seed, and he has returned with his sheaves to the granary of eternal life. May we all be faithful till death, that we may receive a wreath of immortality, is the prayer of your brother in the patience and kingdom of Christ.

JACOB CREATH.

RENEW THE OLD LISTS,

SEND in your lists at once. You can make additions at same rates, as you can get them. The receipt of the January No. will be a sufficient acknowledgement for monies sent. Send checks when you can procure them—or good current funds.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. I.] BETHANY, VA., *FEBRUARY*, 1858. [NO. II

IMPORTANT FACTS CONNECTED WITH EVANGELISTS

1. There were only *eleven* apostles from the fall of Judas to the election of Matthias. Acts i: 26.

2. Joses—a Levite of the country called Cyprus, sold his farm and tendered the proceeds to the Twelve Apostles, and was surnamed Barnabas—*a son of consolation.*

3. Seven men, full of the Holy Spirit and of faith, were elected to attend to the temporalities of the church in Jerusalem, of whom Stephen was the most conspicuous. They were solemnly set apart by prayer and the imposition of the hands of the Apostles.

4. Stephen was stoned to death. Saul of Tarsus, at that time, was then consenting to his death.

5. The church in Jerusalem was dispersed throughout Judea and Samaria—the Apostles only, remained in Jerusalem.

6. Philip, *the Apostle*, went down to the city of Samaria and preached Christ to the Samaritans. Many men and women believed, amongst whom was Simon, sometimes called the sorcerer.

7. Simon offered money to the Apostles, to purchase the power of the Holy Spirit, exhibited by Peter and his co-apostles.

8. An angel despatches Philip, the Apostle, to the South into Gaza Deserta.

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9. On his route, he fell in with the arch-treasurer of the Ethiopian queen Candace, who, at the moment, was reading the fifty-third chapter of Isaiah.

10. This interview terminated in the conversion and immersion of the arch-treasurer.

11. A mighty wind carried Philip to Azotus, so that he lost no time, and passing along he preached in every city, till he reached Cæsarea

12. The Lord, in person, presents himself to Saul the Tarsian, in the environs of Damascus—and brings him to his knees in the dust. He was stricken blind and speechless by the glory of Christ, and neither ate nor drank for seventy-two hours.

13 While in Damascus, Ananias, a disciple of Christ, had a vision and a mission from the Lord to Saul of Tarsus. He found Paul, saluted him as a brother, and restored to him his sight; who immediately arose at his bidding, and was immersed. He tarried a few days at Damascus, and immediately began to preach Jesus as *the Christ*, the Son of God, in the Synagogues of that city.

14. He soon returned to Jerusalem and boldly spake in the name of the Lord Jesus, and contested with the Grecian Jews, who became so exasperated that they sought an opportunity to kill him. This coming to the ears of the brethren, they conducted him to Cæsarea and despatched him to Tarsus. There was consequent thereupon, a respite from persecution throughout Judea, Galilee, and Samaria; and the churches, walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied.

15 We next read of the conversion of the Gentiles in Cæsarea, through the ministry of Peter—that *God had to the Gentiles granted the benefit of repentance unto life*; then of those dispersed in consequence of the persecution against the disciples, consummated in the martyrdom of Stephen, and of their success in consequence of which the brethren in Jerusalem sent forth Barnabas to Antioch—and Tarsus, to seek Saul.

16. They found him and brought him to Antioch.

17. He spent a whole year in that city, and in the church there assembling, in company with Barnabas his fellow-colaborer, and other teachers.

18. There we learn the disciples were first called Christians—Jesus *the Christ* being their constant theme, it was, in their appreciation and taste, a suitable cognomen.

19. Antioch, at this time, was a great centre of attraction. There were prophets and teachers—such as Barnabas, Simeon, called Niger, Lucius, of Cyrene, and Manæn, educated by Herod the Tetrarch, and Saul, *alias* Paul.

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20. There the Holy Spirit commanded them to *separate*—to *sanctify*, or consecrate Barnabas and Saul to that work which God had assigned to them—which they did, and then sent them off.

21. This separation, or consecration of them, was consummated by *fasting*, *prayer*, and *the imposition of hands*.

22. They were then said to be sent away by the Holy Spirit.

23. They had John Mark for their servant or attendant, of whom Paul afterwards said to his son Timothy—"Take Mark and bring him with you: for he is profitable to me for the ministry." This is one of "*the Four Evangelists*" as now commonly alleged.

Just at this point I happen to lay my hand on a number of the "*Christian Evangelist*," edited by our very estimable and excellent brother, Daniel Bates, of Fort Madison, Iowa. On opening the April No. my attention was arrested to the heading, or title of an essay, expressed in the following words:—"*Apostles and Evangelists extraordinary officers.*" I was, somewhat, indeed, no little. interested to give it my special attention. It is dated January 25, 2857, but this being one thousand years hence, I charitably presume that it is merely a typographical error.

But stranger still, I find the following affirmative position—"The Apostles commenced preaching and working miracles in Jerusalem, and *laying on hands who were thus enabled to confirm their preaching by miraculous power.*" p. 169. This is rather an indefinite round assertion which historically and logically proves nothing. The first case of imposition of hands after the commencement of the Christian church, reported in the Christian church, according to chronologists occurred *some two years after the day of Pentecost*, and in the case of almoners or deacons. See Adam Clark and others who refer to the chronology of events.

These persons were said to be full of the Holy Spirit and wisdom, before hands were laid upon them.—Acts, chap. vi: 3. Again, before hands were laid upon Stephen he is said to have been "full of faith and the Holy Spirit." Acts vi: 5. Again, Acts xiii: 2, "As they ministered to the Lord and fasted, the Holy Spirit said, "Separate me Barnabas and Saul to the work whereunto I have called them." And when they "fasted and prayed and laid hands on them they sent them away." Thus were they formally sent forth by the Holy Spirit. The Samaritans also were received into the church in the same way. Acts viii: 16–17. The Gentiles, too, also received the Holy Spirit, in all his miraculous power, before they entered the church. Acts x: 44

The object of our very estimable brother Henderson in the article under review seems to be to place Apostles and Evangelists under the style, and character, and functions of "*Extraordinary officers.*" In-

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deed he labors to establish that Apostles and Evangelists alike have perished from the earth. He, therefore, says "The various spiritual gifts ended in the church, and all had to depend on the written word of the Apostles." p. 169. He, therefore, affirms that Philip, Timothy, Titus, Silas, Barnabas and others were Evangelists, on whom the Apostles laid their hands, (and did exert that power) during their lives to work miracles. Their power was, therefore, *extraordinary*." p. 169. And desirous to be distinctly understood, he affirms that he we have no such officers now as Evangelists with miraculous spiritual gifts—they have passed away. p. 171.

If Evangelists, *as such*, had power to work miracles, as he thinks, of course, Timothy and Titus had this power. Indeed, he affirms that they had this power. "Philip, Timothy, Titus, Silas, Barnabas and others were evangelists, on whom the Apostles laid their hands by virtue whereof they had power, (and did exert that power) during their lives to work miracles. Their power was, therefore, *extraordinary*," p. 169. Was Barnabas only an Evangelist? Did Timothy and Titus work miracles?—! Did Silas work any miracle? Was not Barnabas an Apostle?—!

Our brother Henderson is a powerful *preacher*. He claims not to be an Evangelist nor an Apostle. He repudiates the idea of his being an Evangelist, and assumes no miraculous power. We should like to have many such men in the field of Evangelical labor, though he is neither a Scribe nor a Pharisee; neither an Apostle nor an Evangelist on his own showing! More on this subject hereafter. A C.

PHILADELPHIA, Dec. 30, 1857.

THE KINGDOM OF HEAVEN.—*No. I.*

"THE testimony of Jesus," says John the Apostle, "is the spirit of prophecy." Every word spoken by the ancient prophets, though it may have had direct reference to some of the kings, the princes, or the empires of earth, has also a bearing on the great fact, that Jesus is the Messiah, the Son of the living God, and only Saviour of mankind.

This truth is beautifully illustrated in the second chapter of the prophecy of Daniel. Nebuchadnezzar, the greatest reigning monarch, had a dream. He saw an image. An emblem of the Chaldean, Medo-Persian, Grecian, and Roman govenments stood before him; embracing within itself all that was most interesting in the history and

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antiquities of these four universal monarchies. But grand and imposing as was this symbol of human government, it is worthy of special notice, that it is here presented as a mere circumstance,—as a means of introducing to our consideration a far more glorious object, the kingdom of the Messiah, or that organization which the God of heaven was about to set up as the fifth and last universal monarchy on earth.

Having been requested to write a few articles on this most interesting theme. we begin with the consideration of the forty-fourth verse of the second chapter of the Book of Daniel. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

In the vision, and explanation which the prophet here gives of it, four things are predicated concerning this kingdom. The prophet says, first, that the God of heaven would set it up in the days of these kings; secondly, that it would break in pieces and consume all these kingdoms; thirdly, that it, or the little stone which represents it, will become a great mountain and fill the whole world; and fourthly, that it will never be destroyed or left to other people, but that it will stand forever.

The first of these themes, or the time of the setting up of this kingdom, will constitute the subject of our first article. This, as the intelligent reader well knows, has long been a subject of much controversy. The prophet limits the chronology of the event, to "*the days of these kings.*" But who are they? When did they reign? What was the beginning, the duration, and the end of their administration?

Many writers on prophecy, and even some of our own brethren, for whose opinions we entertain very great respect, refer all this to the future. They suppose that by "*these kings,*" are meant the ten kingdoms into which the Roman empire was divided, and which they suppose were symbolized by the ten toes of the image. And hence they infer that the kingdom here described, must refer to the everlasting kingdom which the God of heaven will set up on earth immediately after the second advent of the Messiah.

But with all due respect for these good brethren, we are constrained to dissent from such an interpretation of the passage. To us there appear to lie against it many objections; some of which are the following:

1. The notion that the toes of the image were designed to represent the ten fragments of the Western Roman empire, is a mere hypothesis. It may possibly be true; but certain it is, that the evidence

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is wanting. So far as it respects the context, we might just as fairly infer, that the two arms of the image were designed to represent the two divisions of the Silver empire, or that its two legs were the divinely appointed symbols of the Eastern and Western branches of the Iron empire, as that the ten toes represent the ten fragments of the Western division of the Roman empire. But ten toes on one foot would be rather incongruous.

2. But even if it could be satisfactorily shown that the ten toes were designed to represent the fragments of the ten kingdoms that rose out of the Western Roman empire, it would by no means follow, that these are identical with the kings named in the text. The reverse of this is certainly true. The limiting adjective, "*these*," implies that the subject to which it refers had been clearly designated. Otherwise the prophet would not have used it to define something else.—But the only kings fairly implied in the whole connection, are those of the four universal monarchies. Of the truth of this, let the reader judge from the context.

3. Another reason why we think "*these kings*" belong to the four universal monarchies, and not to the ten kingdoms of Western Europe, is, that the little stone is said to have smitten the image, not upon its *toes*, but upon its *feet*. These no longer exist. Like the golden head, the silver breast, and the brazen thighs, the feet have long since been decomposed. Nothing of this once glorious image now remains but its broken fragments. And hence the little stone cut out of the mountain, without hands, will never again smite the image upon its feet.

4. From such passages as 2 Thess. i: 7–10; 2 Tim. iv: 1; 2 Pet. iii: 4–10; Jude 14–15, it is quite evident that the wicked will be destroyed and the earth consumed at the appearing of our blessed Lord and Saviour. And hence, it follows, that his everlasting kingdom, to which Peter refers in his second epistle, first chapter and eleventh verse, can never be set up in the days of the ten kingdoms that rose out of the Western Roman empire.

From these premises, we infer that the phrase, "*these kings*," has no reference to the monarchs of modern Europe. Nor does it, as some have supposed, refer exclusively to the Cæsars. These are not in this connection made the subject of a distinct prophecy. The phrase evidently refers to all the rulers of the four universal monarchies, and comprehends the kings of Babylonia, and Persia, and Macedonia, as well as those of Rome.

The meaning of the passage then is simply this: that at some epoch during the lifetime of that human monster, or between the time of Nebuchadnezzar and the fall of the Roman empire in the year of Christ 476, the God of heaven would set up a kingdom in the World.

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This is the interpretation of the prophecy, and we will now inquire into its fulfilment.

About 630 years after Daniel uttered these remarkable words, another great reformer appeared in the wilderness of Judea. This was John the Baptist, the Harbinger of the Messiah, who was sent in the spirit and power of Elijah, to prepare a people for the Lord.— He always preached from the same text. One subject was the burden of his soul. Wherever he appeared, whether in the wilderness of Judea or on the banks of the Jordan, his theme was, "*Repent, for the kingdom of Heaven is at hand.*"

That this was the same kingdom of which Daniel prophesied, there can be no doubt. It was not the kingdom familiarly known as the Jewish Theocracy. That kingdom had long existed, and was ready to vanish away. Neither was it the everlasting kingdom of the new earth; for this was certainly not at hand in the days of John. Nor was it the kingdom of Heaven in the more general sense of God's government over the whole universe. With no propriety could it be said of that kingdom that it was approaching in the period of which we speak. Even David said in Psalm ciii: 19, "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." In this sense, the kingdom of Heaven ever did and ever will exist.— Besides these, only one kingdom of heaven is described in the Bible; and that is the kingdom of the Messiah, concerning which both Daniel and John prophesied.

This is still more evident from the teachings of our Saviour himself. The same kingdom was the subject of most of his discourses. At one time he compared it by synecdoche, to a mustard seed; at another, to a pearl of great price; and at another to a company of ten virgins; and as soon as John was cast into prison, Christ took up his commission and began to say unto the people, "*Repent, for the kingdom of heaven is at hand.*"

This is a very plain prediction; and with respect to its chronology, it was understood in the same sense by all. The followers of Jesus always believed that in a very short time, he would set up his kingdom. This is evident from the popular excitement that attended his last visit to Jerusalem; which so much resembled a triumphal march of an Eastern monarch, that as Luke informs us, his disciples "thought the kingdom of God would immediately appear."

His enemies understood his words in the very same sense. It is true, that the Jews generally misunderstood the nature, character, and objects of his kingdom. But that it was his purpose very soon to establish in the world a kingdom of some kind, neither his friends

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nor his enemies ever entertained a doubt. And on this charge he was finally condemned and crucified.

He lay in the tomb of Joseph about thirty-six hours, and then rose to take up the same glorious theme. The forty days of his subsequent sojourn on earth, were spent in conversing with his disciples in reference to matters pertaining to the kingdom of God.

But his reign had not yet commenced; his kingdom was not yet established. This is evident from the testimony of Luke, Acts i: 6-8. When Jesus and his followers were assembled on the mount of Olives, just a few moments before his ascent to the heavens, his disciples asked him, "Lord wilt thou at this time restore thy kingdom to Israel? And he said unto them, it is not for you to know the times and seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the Earth."

Now if, as some have supposed, the reign of the Messiah had commenced, is it not unaccountable that even his apostles were ignorant of the fact! and is it not still more unaccountable, that Jesus would not even condescend to correct their mistakes! But he well knew that when his kingdom would be set up, they would all know the fact; and that they would then fully comprehend its true nature and character. And he, therefore merely commanded them to wait patiently for a few days; assuring them that the great mystery of his reign would soon be revealed.

They did so; and in about ten days, his promise was fully verified. For when the day of Pentecost was fully come, and they were all assembled in one place, still waiting for the promise of their Master, suddenly there came from heaven the sound as of a rushing mighty wind, and it filled all the house where they were assembled. And there appeared to them cloven tongues, like as of fire, one of which sat on the head of each of the apostles; and they immediately began to speak the different languages and dialects of earth as the Spirit gave them utterance. The news spread as if by telegraph throughout the whole city of Jerusalem. The multitudes rushed together and were confounded, because they heard the despised and ignoran tfollowers of Jesus of Nazareth, declaring in seventeen languages the wonderful works of God!

Some were amazed, and others mocked. But Peter standing up with the eleven, explained the whole matter from the beginning. He clearly demonstrated by the miracle itself, by their own testimony, and by that of the ancient prophets, that all this power had emanated

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from that same Jesus whom the Jews and the Gentiles had crucified, but whom God had now made king of the universe!

Let us hear him fully on the the testimony of David. It is one of the most logical, pointed and pungent arguments ever uttered by human lips. "For David," says he, "speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; morever, also, my flesh shall rest in hope, that thou wilt not leave my soul in Hades, nor suffer thy Holy One to see corruption. Thou hast made known the ways of life; thou shalt make me full of Joy with thy countenance."

"Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn to him with an oath, that of the fruit of his loins, according to the flesh, *he would raise up, Christ to sit on his throne;* he seeing this before, spake of the resurrection of *Christ*, that *his* soul should not be left in Hades, and that *his* flesh should not see corruption."

"This Jesus hath God raised up, whereof we are witnesses. Therefore, *being at the right hand of God exalted*, and having received of the Father the promise of the Holy Spirit, *He* hath shed forth that which ye now see and hear. For David is not ascended into the heavens; but he saith himself, the Lord said to my Lord, Sit on my right hand until I make thy foes thy footstool. *Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both* LORD AND MESSIAH.

According then, to the testimony of Peter, Jesus Christ was, on the day of Pentecost, seated on the throne of David, not in Jerusalem, as the Jews anticipated, but in heaven at the right hand of God. He was exalted to the rank and dignity of a Prince as well as a Saviour. And hence, for the first time in the history of the world, those who gladly received the Word, were commanded to be baptized *in the name of Jesus Christ for the remission of their sins.* And hence, a few years after this, Paul in his letter to the Colossians, made it a subject of thanksgiving, that God had delivered them from under the power and dominion of darkness, and had translated them into the *kingdom of his dear Son.* We need scarcely add that what was in this respect true of the Colossians, was equally true of all other Christians; that they had all, in like manner, been translated into the same kingdom.

This argument might be greatly extended and strengthened by other evidence. But we think enough has been said to convince every honest inquirer after truth, that Daniel spoke as he was moved by the Holy Spirit; that God certainly did, within the period embraced

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in Nebuchadnezzar's vision, or on the day of Pentecost, 443 years before the fall of the Roman empire, set up his kingdom in the city of Jerusalem.

This is a fundamental truth in the Christian System. It exposes and refutes a thousand fallacies that still exist in the world respecting the Bible as a whole, and the relation that subsists between the Old and the New Covenant. Who, for example, that has proper views respecting the commencement of the Messiah's reign, would go to the laws and institutions of Moses, rather than to the Acts and the Epistles of the Holy Twelve, for clear, full, and distinct views concerning the laws and ordinances of the kingdom of Heaven? It is true that the Bible is a *unit*. Its object is to develope *one* great system. Every fact, every type, and every prophecy in the Bible has some reference to this kingdom. The four gospels, as they are commonly called, are full of information concerning it. But if we want to witness its full development: if we desire to see its practical workings: if we wish to understand clearly, fully, and distinctly, whatever is peculiar to it: if we want to learn what are the rights, the duties and the privileges of the subjects of this kingdom, we must go to the writings of the Apostles. These, and these only were the divinely appointed plenipotentiaries of the kingdom of Heaven.

R. MILLIGAN.

LETTER FROM THE SENIOR EDITOR.

THE following letter from the Senior Editor will be read with interest by many who deeply sympathise with him in the object of his present mission. To see a man on the very borders of three score and ten, forsaking all the pleasures and endearments of home, and in the most inclement season of the year risking life and limb for the sake of raising means to educate intellectually, morally, and religiously, the sons of friends and strangers, is certainly a spectacle that may well excite both our admiration and our sympathy.

I sincerely hope that his appeal to the friends of education, and especially to the lovers of the pure gospel, will be responded to in a manner worthy of the cause for which he pleads. Brethren, let none of us impose upon ourselves by framing weak excuses. "God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

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"Let us," then, "not be weary in well doing, for in due season we shall reap, if we faint not." R. M.

New York, January 2, 1858.

Bro. Milligan.—*My Dear Sir:*—I commenced a letter to you on the 31st ult., in the city of Philadelphia, but in the many calls upon us while in that city we could not finish it. Hitherto the Lord has mercifully watched over us, and so far our labors have not been in vain. We have had a good and favorable hearing and a large attendance in Washington, Baltimore, and Philadelphia. We have not yet spoken in New York. While in Washington City we were honored with the presence of the President, and a majority of his Cabinet, and a good representation of both houses of Congress, and citizens of different denominations. We met in the Baptist church, now ministered to by Elder Teasdale, formerly of Pittsburg, a brother of "good degree and great boldness in the faith." While there, we enjoyed the generous hospitalities of Judge Black and family, now Attorney General of the Union. We had, also, while in Washington, a very interesting visit to the Smithsonian Institute, and formed a still more enlarged estimate of its general value to the nation, indeed, to the world. We feel much indebted to Professor Henry for his very courteous attention to us, and the exposition he gave us of some of its invaluable treasures of literature, science, and art.

We also delivered discourses in Baltimore and Philadelphia on our route here. We found Bro. Pendleton at work in Baltimore, on our return from Washington. He made some very valuable purchases of Apparatus, in the departments of Natural Science, which he had the felicitous opportunity of obtaining on honorable terms. It had been selected by an amateur in that department for an institution which did not go into effect; and, consequently, it is in as full perfection as when it came from the hand of the artificer.

There is indicated, every where we have been, not only amongst our own brotherhood, but outside of it, a very strong sympathy with us in the calamity which has befallen Bethany College, and evidence satisfactory that it will ultimately redound to its more enlarged usefulfulness and prosperity. The retrospect of what it has done is regarded as a sufficient guaranty of what it may be expected to accomplish hereafter for literature, science and religion.

Still it will be most expedient to lose no time in raising the means necessary to erect an edifice commensurate with its large horizon of future growth and usefulness, and to fill it with Libraries and Apparatus fully adequate to the wants and expectations of the present and he coming age. This, like all other important and useful underta

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kings, requires time and labor and expense. It affords, too, opportunities to those stewards of God's earthly treasures, to secure stock in heaven's own bank of blessings; inasmuch as God has made them his cashiers in paying every note drawn on the bank of heaven, and endorsed by the great Divine philanthropist. Some of these are payable on sight and some on time. Such as "call upon me in the day of trouble and I will deliver you;" and again, "as thy days are," or may be, "so will thy strength be."

If to train up men—in literature, science, morality and religion be not amongst the greatest enterprizes, and the greatest benefactions of this present world, I ask what are!—

I can only add at present that we are getting into the harness, that we are not laboring in vain, and that despite the so called "hard times," there are some generous men and women who have the heart and the means to give, and they will do it. We know from long experience that these do not always go hand in hand; for we have, alas! too often seen large means and little hearts, as well as large hearts and little means. Both, indeed, are to us matters of sincere regret; still we love the latter and pity the former.

While in Philadelphia—the city of brotherly kindness—we enjoyed the Christian hospitalities of Bro. Rowzee and Lady, with whom we have, on former occasions, enjoyed much Christian fellowship.—Besides our pleasing interviews with Bro. Barclay and family, while in Philadelphia, we had the additional pleasure of casting our eyes over "the City of the Great King," and of reading sundry very favorable notices and high commendations of it from the Literary and Political press, East and South. It is got up in splendid style. Its title "The City of the Great King, or Jerusalem as it was, as it is, and as it is to be, by J. T. Barclay, M. D., Missionary to Jerusalem. Beautiful for situation, "the joy of the whole earth is Mt. Zion—the City of the Great King,"—Philadelphia, James Challen & Sons—Bulletin Buildings. J. B. Lippincott & Co., No. 20, North Fourth Street, 1858." Such is the title page of one of the most interesting and entertaining volumes of the present day, to all Jews and Gentiles capable of appreciating it, or the present and past history of that world wide marvelous and miraculous people.

It is a large octavo of 621 pages, adorned with numerous engravings and views of Jerusalem from all points. Its venerated tombs and sepulchral monuments, views of the temple and surrounding sceneries, the church of the Holy Sepulchre, Mount Olivet. Remarkable places in the environs of Jerusalem. Its gates, pools, Turkish and Christian quarters, in fact, every thing remarkable in Jerusalem and around it; scenes of the Holy Land, together with the manners, cus

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toms, superstitions of the peoples, tribes and pilgrim visiting it, with innumerable details of "Temples, Palaces, and Piles Stupendous; whose very ruins are tremendous," make this one of the most interesting books that we have seen from the press of the present century. It cannot fail to interest all persons of taste, all the amateurs of ancient and veritable relicts, all students of the Jewish and Christian Scriptures. We recommend it with earnestness to our whole brotherhood, as one of the most valuable gifts of the press of the present century—for themselves and for their children. "They shall prosper that love Jerusalem,"—"whither the tribes of God went up to hear the testimony of Israel—to give thanks to the name of the Lord. For there stood the thrones of judgment—the thrones of the house of David. Pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thee—because of the house of the Lord our God," that once stood there. "I will seek thy good." Psalm. 122.*

I have space to select only one paragraph on Jerusalem as it was, from one of the Reviews.

"The account of Jerusalem "*as it was*," is contained in fourteen chapters filling about two-thirds of the volume. These chapters, treat in succession of the name of the city, its local features, hills, valleys, ravines, bridges, and surrounding villages;—its various quarters and their successive developments;—the walls and trenches of the city from Melchisedec to Zedekiah with an estimate of the population at the time of its destruction by the Romans, justifying the large numbers given by Josephus;—the Towers and Gates, a concise yet a full and valuable chapter,—the Castles and Palaces, with the names of the ancient streets, markets, and monumental pillars within the city;—the Tombs and Sepulchral monuments, including an elaborate discussion and description of the Holy Sepulchre, special notices of the numerous caves in the valleys of Jehosaphat and Hinnom, in which we doubt is expressed as to the genuinesness of the supposed pit of Aceldama, and a very interesting narrative is given of a visit which the author's daughter was enabled to make to the tomb of David on Mount Zion, a Moslem shrine most jealously guarded, and described by no modern writer;—the Temple, a long and careful topographical study, reducing its dimensions, its arrangement, and its splendor to a picture before the eye as distinct if not as brilliant as the chromograph or the mosque of Omar;—the Water Supply of the city, a chapter exhaustive in its fulness;—and finally, historical notices of the history of the city from its subversion by Titus to the present century, in which, in addition to the well-known stories of mediæval

* This work can be supplied at Bethany, Va.

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travellers and pilgrims, from Willibald to Maundrell, we have a long extract from the Moslem history of the Cadi Meji-ed-dia, and an excellent summary of the chronology of the Crusades. This first portion of the work, though scientifically the most important, will have less interest for the general reader than the six chapters which treat of Jerusalem "*as it is*," in which are related the personal experiences and adventures of the author, and facts take the place of argument and conjecture. These chapters treat of the climate and productions, the walls, towers, and street, the "Noble Sanctuary," the water resources within and around the city, and the missionary operation.—They afford ample material for a comprehensive sketch of the Holy City."

The constant reading in Christian families of the Jewish and Christian Scriptures is an indispensible duty on the part of Christian parents. Both the Old Testament and the New are essential to Christian education, and to intellectual and moral culture and full development. They were written and are preserved for this purpose.—It was not of the Christian Scriptures only, but of the Jewish that Paul said,—"all Scripture given by inspiration of God is profitable for teaching, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished for all good works." A. C.

THE CLERGY *versus* THEIR CREEDS.—*No. I.*

We have long since been persuaded that if the religious leaders of the people were practically to admit the truth of their respective creeds, and were disposed to lay less stress upon the mere politics of their ecclesiastic bodies, that it would be an important step towards that union of heart and effort for the conversion of the world for which the Saviour petitioned in his last intercessory prayer.

We repeat it again, that had they more faith in the truth embodied in their creeds, and less faith in their mere forms of church government, it would, in our humble opinion, conduce very much to such a desirable union.

Union in the saving truth of the gospel, by all who love the Saviour, is certainly a consummation most devoutly to be desired.

Union in mere matters of opinion, we plead not for, for differences in opinion respecting things not clearly revealed, will always exist. But with respect to the great essential truths of the Christian Religion, the things plainly revealed, we feel disposed to adopt the language of an Apostle.

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"I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." How accordant the spirit of this exhortation with the prayer of his Master, above referred to.

Could he have been a faithful minister of Christ, and have connived at such carnal distinctions amongst Christian brethren. Luther, Calvin and Wesley in their attempts at a religious reformation, never intended to form themselves into leaders of parties, nor to make divisions in the Christian church. Their declared aims and efforts, certainly should exonerate them from the charge of any such treasonable intentions.

They had found the ecclesiastic bodies with which they had stood connected in a sad state of corruption and dilapidation, both in doctrine and in practice. And to the best of their ability they sought to redress these evils, which they so much lamented. Had their mantles fallen upon their successors, and their spirit been caught by them, the work of reform would not have ceased with their death.

But it is with the living, not with the mighty dead, that we have now to do. The latter have gone to their account, and we will shortly follow them. And, were we disposed to join in their requiem, we could not do so, forgetful of the fact, that while the good men do is often interred with their bones, the evil lives after them.

Great and noble as were their efforts to make good their escape from Spiritual Babylon, they yet died within its mirky atmosphere. While they did perhaps, what they could, to liberate themselves and their cotemporaries from that spiritual captivity in which they were held, shall we, their remote posterity, fold our arms and bless our happier lot, while we see all around us, the cause of Truth assailed without, by the world, the flesh, and the Devil, and within, by the doctrines and traditions of men which have torn and divided the Christian church into more than a hundred fragments. Are there none left to weep for the waste places of Zion? Shall not Zion be rebuilt, and yet become the joy of the whole earth? Surely that beautiful temple of Truth erected upon the chief Corner Stone, by the Holy Twelve, is not forever to lie in ruins! "For the Lord hath chosen Zion, he has desired it for his habitation. This is my rest forever: here will I dwell, for I have desired it."

But, alas, where shall Zion now be found? Who, of all her professed watchmen, standing upon her towers, will advisedly say of any of the modern Zions, "Come, see the House which Infinite Wisdom has builded, founded upon Apostles and Prophets, Jesus Christ being the chief Corner Stone? This is the House built after a divine

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model, and was thus described by the Omniscient Spirit," "Wisdom hath builded her House; she hath hewn out her seven pillars." But has she, as the Church of Christ, her seven pillars,—the one body, the one Spirit, the one Hope, the one Lord, the one Faith, the one Baptism, the one God and Father of all? Has she, indeed the one Baptism? Why then does vain man in his folly seek to improve the work of Infinite Wisdom, by adding to the number of her pillars? Wherefore have we in most of our modern Zions, ten, instead of seven pillars? But, perhaps there is a mystery here, which but few understand. Yet the watchmen who see eye to eye, surely understand it. We, being not upon the walls, and having consequently but a limited horizon, cannot see so far into these mysteries. One of her watchmen, has, however, kindly given us the following solution of the mystery of three being one.

"Baptism," said he, "is the application of water to the candidate, or the application of the candidate to the water. This may be performed by either sprinkling, or pouring water upon the subject, or by by immersing the candidate in the water, into the name of the Holy Trinity. As, therefore, there is no virtue in the water applied (save to the infant, who has never sinned, and consequently needs neither faith nor repentance, but to whom the water is every thing,) the adult may choose any one of these three actions, any one of which he is assured constitutes valid baptism, provided he has faith, and doubts not that the three actions are one, as he receives it but in one form, and that it is immaterial as to the form."

But even admitting this mysterious logic to be sound, there are yet two baptisms. The one we have just considered, and the baptism of the Spirit. This would make the seven pillars eight. This addition would seem to give the Building the symmetry of an even number, and, in the judgment of some, more tasteful.

But we are happy to find that, though there is this unmeaning and unreasonable difference amongst religious teachers, with respect to the action of Christian baptism, there exists not any important difference amongst those styled orthodox, as to its import and design. All we complain of is, that while administering the ordinance, they so generally ignore its design, as set forth in the creed, and consequently make it little more than a mere unmeaning form. Certainly in so doing they are at fault, both with the Scriptures and their own acknowledged belief as set forth in the Creed. If Baptism be, for example, a *sign* and *seal* to the believing penitent, of regeneration and of remission of sins, why, in the name of truth and consistency, is he not made to know it, to feel it, and to enjoy the blessing? For certainly the Creed plainly declares this to be the happy condition of

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the intelligent believer. If this ordinance be the appointed means for enjoying the salvation of God, why not hold it forth in this light, that the believing subject may regard it as the gracious medium through which Heaven tenders to him the remission of sins, and the consequent gift of the Holy Spirit.

But as we have charged upon the defenders of their creeds the sin of unbelief as to what their own creeds plainly declare, we will make good the charge, lest we be suspected of bearing false witness against our neighbor.

Our first appeal shall be made to the Episcopal Church, touching the import and design of the ordinance of Baptism, as set forth in her own creed. The candidates for baptism having presented themselves the minister, according to the church service, thus exhorts them :

"Beloved, ye hear in this gospel the express words of our Saviour, Christ, that except a man be born of water and the Spirit, he cannot enter the kingdom of God. Whereby you may perceive the great necessity of this sacrament where it may be had. Likewise, immediately before his ascension into Heaven, he gave command to his disciples, saying, Go into all the world and preach the gospel to every creature. He that believes and is baptized, shall be saved; he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause St. Peter, the Apostle, when upon his first preaching of the gospel, many were pricked to the heart, and said to him and to the rest of the Apostles, Men and brethren, what shall we do? replied, and said to them, Repent, and be baptized, every one of you *for the remission of sins*, and ye shall receive the gift of the Holy Ghost: for the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call. For, as the same Apostle testifieth in another place, even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ.

Doubt ye not, therefore, but earnestly believe, that he will favorably receive these present persons, truly repenting and coming unto him by faith; that he will grant the remission of *their* sins, and bestow upon them the Holy Ghost; that he will grant to them the blessing of eternal life, and make them partakers of his everlasting kingdom."

Could this church have used language more explicit or scriptural, as to the meaning and intention of Christian baptism, than she has done? Need we ask in what light she would have her believing penitents to consider this ordinance? If they receive baptism as they are taught and exhorted by the minister, they must understand that in

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heir baptism, they are born again,—that they are saved persons,—hat they have received therein the answer of a good conscience towards God.

Do her ministers believe what they exhort her candidates to believe? They surely would not have the candidates to doubt what they say, "Doubt ye not but earnestly believe" that he will grant you therein (that is, in baptism) the remission of sins, &c.

Does the Episcopal church believe what she would not have her candidates to doubt? Does she believe her own creed? She cannot believe it so long as she makes the unconscious infant the subject of a Christian ordinance. She may be orthodox, but apostolic in her faith and practice she cannot be. What a pity that she should hold to a human tradition based upon the flesh of Abraham, as an argument for the admission of the children of believers into the Christian church. She has yet to learn that none are admitted to membership in the true visible church, but those who are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

She has, indeed, remodeled the Constitution of the Christian church, and enacted laws in express violation of a fundamental article of that Constitution which declares that none shall be eligible to membership in the Christian church or kingdom, but those who know the Lord. They shall all know me from the least of them to the greatest of them." And all consequently of right, claim the promise made to them therein: "I will be merciful to their unrighteousness, their sins and their iniquities I will remember no more."

Our next appeal shall be made to the Presbyterian Church in all its divisions, for in faith and doctrine they differ in nothing material.—They differ chiefly in their politics, ecclesiastic. The creed of them all is the Westminster Confession.

Her creed is the most orthodox, and, deservedly, we think, the most popular of all the religious creeds of our country, if not in Protestant Christendom. As it is, however, a human production, like its authors, it has its faults and imperfections. But we come not before our readers to point out its errors. It has, indeed, in our humble opinion, no error, equal to, or that will compare with, the mistake of making it or any similar production of human device, the standard, or test of Christian faith and doctrine, for all time to come. This was going too far, for its frames, whose grandfathers, if not their fathers, had held communion with the Papacy. The Westminster Confession is, however, a true standard, or scale, measuring the degree of attainment in faith and knowledge, to which English and Scotch Presbyterianism, had risen at the period above stated of the Romish Papacy. And her attainments on many points of evangelical truths, as indicated by

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that famous instrument, at so early a period of her history, were highly creditable.

Had her teaching and practice conformed to her creed, she would have at least, avoided the objections, that have been, with much point, urged against her. Such, for example, that she does not believe her own creed. She is inconsistent with what she has openly published to the world. She pronounces what her own creed teaches, heresy, when it is carried out in practice by others.

It is not error in doctrine that we charge upon her creed; not at all: but for holding the truth as incorporated therein, as a dead letter. To illustrate our meaning, we shall take, for example, the Christian ordinance of Baptism. What does her creed say as to its import and design. "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized, into the visible church, but also to be unto him a sign and seal of the covenant of Grace, of his engrafting into Christ, of regeneration, *of remission of sins*, and of his giving up unto God to walk in newness of life; which sacrament is to be continued in his church until the end of the world."

Does she mean what she says, "Baptism is a sign and a seal of remissions of sins? Do her ministers set it forth in this sense and with this design, while presenting a crucified Saviour to believing penitents? Do they not rather teach them, that "because they *have been* regenerated, because they *have received* remission of their sins, they are, therefore, entitled to come to this ordinance, which is only for their admission into the visible church? What becomes of the sign and seal? They are assured, confirmed, and sealed without the sign and seal. Baptism is now a mere form of admission. The covenanted mercy and grace, is without a sign and seal for confirmation; for the candidate *has been* regenerated, although he can shew neither father nor mother—told that he has been pardoned, before he is brought to an institution for remission. "Baptism, a sign and seal of remission of sins!" What pity this church believes not her own creed. How, then, can she believe the Scriptures? The creed is evidently in advance of the church. In an age of progress should she not come up to the practice of what, we trust, was an honest "Confesiion," made some two hundred years since?

If baptism be what her "Confession" daclares, as above cited, she cannot, with the least show of reason or Scripture, or consistency, make it a sign and seal of remissions of sins, nor of regeneration to her sprinkled infants. Truth and consistency alike, demand of her, that the believing, penitent candidate, to the exclusion of all others, shall be the subject of a Christian ordinance. Dare she be consistent and practice her own creed?

A. W. C.

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INVALIDATING MIRACLES.

"In the last century the miracles of the Bible were discredited, and its inspiration denied. Hume reasoned that it accords to experience that men may be deceived, but not that an event may occur out of the order of nature. Hence, he denied that such a thing as a miracle ever existed. And if the writers of the Bible were deceived as to miracles, they were so as to their own inspiration, and hence revealed religion is no better than "the baseless fabric of a dream." This was the position of Bolingbroke, Toland, Chubb, Morgan, Hobbs and others, who spent their lives in attempting to overthrow Christianity as an enormous product of superstition and fable. These men called themselves, and are considered by all, Deists or Infidels. "Most laboriously did they gather together the supposed absurdities and inconsistencies of Scripture," says the *North British Review*, "in order to overwhelm the Bible beneath its own rubbish. But the Book emerged from this deistical dust unharmed, and, for two generations, these objections had almost gone out of sight."

What is singular, the same objections have been reproduced in our own age by men of the ministry and the churches—yea, by so-called evangelical Christians. They are not philosophers belonging to no church, like the Infidels of the last century, but ministers of the orthodox churches of our land. "These successors of the philosophical Deists of a former age have gone over the same ground as their predecessors, and utter all the same accusations against Scripture, though in more reverend words, with this exception—that the old assailants spared the Gospel and the words of Christ, whereas these modern utilitarians have not scrupled to pronounce upon the inaccuracies and improprieties of Him who spake as never man spake. In the nature, or rather the extent, of inference, the new differ from the old; the latter made use of the supposed inaccuracies to disprove entirely the claims of Scripture; the former merely employ these inconsistencies to set aside its inspiration. But which of the two classes has logic on its side? Clearly that of the old Deists. If their premises are correct, their conclusion was irresistible; and to stop short of it, is to give up the whole case." If the Bible is as inaccurate in its statements concerning miracles as some would have us suppose, then the only true position in reference to it is that of the old Infidels, that it is the product of superstition and delusion, and no reliance is to be placed upon its inspiration or its religion.

Dr. Edward Robinson, in his "Biblical Researches," while he con-

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fesses the miracles of Israel's passage of the Red Sea, yet describes it as a natural event. He follows Neibuhr in supposing that the passage took place at the northern extremity of the sea—and that, too, when the tide was unusually low, and the water had been driven out by a strong east wind. But if that was the case, and the sea at that point had no water in it, or none that a man might not ford, where is the great miracle which Moses would have us believe that God wrought for the redemption of his people? He describes the water as "standing up" as a "wall" on either side of Israel, as they were passing through so much of the bed of the sea as had been rendered bare of its water to give space for the fleeing multitude, and so much as to admit Pharaoh and his host, till the watery wall broke in on either hand, and swept them all away. Does this look like a *natural* event? Has it any affinity to the scheme of Niebuhr and Robinson, of a shallow end of the sea, deprived of its water by a low tide, to admit of the passage of the children of Israel without miracle?

"Most assuredly," says Dr. Bonar, "Moses, and David, and Asaph, and Isaiah believed the cleaving of the Red Sea, to be one of the greatest miracles ever wrought on earth. They had no idea of an ebb tide and shoals. Dr. Robinson and others may say that they were mistaken. If that position be taken up, then I understand the state of the question—and certainly it is the only real question before us—viz., whether the opinion of the sacred writers as to such a matter of fact is to be depended on? It is possible to explain away their language, or to evade it, by pronouncing it the exaggeration of poetry or the license of Oriental figure."

The truth is, the plan of the so-called orthodox at present seems to be, to leave as little scope as possible for the exercise of faith. Every thing in the Bible, as well as out of it, must find a basis of natural cause—a ground-work of human reason to stand upon, or it cannot be believed. They forget that a quality of the mind perishes from lack of use, the same as an organ of the body—and that if faith is allowed no scope except as it is propped up by nature and reason, it loses its religious character, and is utterly deprived of its power. To ascribe the healing of the bitter waters of Marah to the infused juice of a berry adapted to the sweetening them; to represent the manna on which the children of Israel fed in the wilderness as a gum said to exude from the trees of Arabia; to account for the troubling of the waters of Bethesda by an angel in giving them a healing virtue, by supposing that they were impregnated with medicinal minerals at certain seasons; indeed every attempt to lessen or explain away events which the inspired writers state as miraculous, undermines their authority and destroys the foundation of divine revelation.

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The Bible is throughout the sketch of scenes, agents and events beyond the range of the senses—and just so far as they ore reduced to the ordinary and the natural, just so far that Book is robbed of its distinctive excellence. It then sinks to the level of any other history, only so much the more unreliable as it claims the miraculous. But if there is a God concerned in the affairs of men, then all these miraculous events to attest his being and authority have their motive, their use, and their reality."—*N. Y. Chronicle.*

CONGREGATIONAL BAPTISTRY.

"Rev. H. W. Beecher gave notice last Sabbath evening of his intention to apply to the trustees of his church for the construction of a baptistry in the building, after the manner of the Baptist denomination. He explained the immediate occasion of this proposed innovation on congregational customs. Numbers of persons had applied for membership, to whom immersion seemed the truest baptism. He had no scruples to administer the ordinance in that mode, and, therefore, desired the means of doing so, without being dependent on another church. He gave notice of the administration of the ordinance at Pierrepont street Church next Lord's day, as the last he should probably administer in this form out of his own church. We are glad to see this movement towards primitive usage, among the Pedo-baptist denominations. When prejudice gives way, all must come to the practice of the truth."

Rev. Henry Ward Beecher is the most popular preacher, said to be, in this great City of New York, or of Brooklyn, and consequently, generally has the largest audience in the city or its environs. He is a gentleman of great fluency of speech, and of large and liberal views. The preceding paragraph caught my eye in the New York Chronicle of the 2nd inst. He has, for some time past, occasionally practised immersion in the river and in the open air. He has promised that he should probably administer baptism, *in this form*, out of his own church no longer; and therefore demands a *baptistry* to be erected in his own church.

Mr. Beecher has different "*forms*" of Baptism, and, on this and other accounts, demands for one *form of Baptism*—a *Baptistry*. In other forms a *basin* or a watering pot will suffice. This is certainly a great accommodation in this fastidious, gumelastic or squeamish age. There are, in the Roman Calendar, three modes of Baptism—*affusion, pouring* and *immersion.*

It is a singular fact that one word can represent no less than three

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distinct acts, or three distinct modes of an action. I can conceive of *three modes* of immersion—face upward, face downward, or face sideways. In the latter mode there are two modes—right side or left side up. But how *Sprinkling* can be one form of immersion, *pouring* another form of immersion and *Plunging* or *Dipping*, another form of immersion is rather a literary puzzle! We should feel ourself much obliged to Mr. Beecher for a perspicuous exposure of this perplexity. I acknowledge that he has a fine imagination, a brilliant fancy, as well as a free and a happy utterance of his conceptions. He, therefore, can be as lucid and definite as any pulpit orator of the day. But conceding that there are three forms or modes of *Sprinkling*, *Pouring*, and *Immersing*, how can any one word indicate them all! *Sprinkling* is not a mode of *Pouring*. It is not a mode of *Dipping*. It is not even a mode of *Washing*. Neither is *Pouring* a mode of *Sprinkling*, a mode of *Dipping*, or a mode of *Washing*. Again, Immersion is not a mode of Sprinkling—a mode of Pouring, nor a mode of Washing. This game of *modes* is a losing game in the pulpit or out of it. It is at war with something called *common sense*. I own that there are modes of Immersion—face upward or face downward, or even sideways. But that *Pouring* or *Sprinkling*, or *Washing*, is a *mode* of Immersion, shocks all common sense, and stultifies all lexicography.

Dipping, *Sprinkling*, and *Pouring* are not now, nor ever were, nor ever can be, *modes of one another*.

They indicate three different actions; and never did, and never do, indicate one and the same action. If this be not a fact indisputable, there is no truth in Philosophy nor in lexicography. I admit there are three or more modes of Immersion—of Sprinkling and of Pouring—but that not one of these ever was, ever is, or ever can be the mode of another.

To sprinkle a human being is impossible, to pour a human being is impossible, but to *dip* a human being is quite possible. We could sprinkle dust or water *upon* a human being. But in all sacred and in all classic style we have, as in our own vernacular, after sprinkle the preposition *on* or *upon* when a solid substance is the subject of the action.

We *sprinkle* water, dust, ashes, blood, or any fluid *upon* a man or any other solid substance. But before we can sprinkle a man we must dry him and grind him to power. Mr. Beecher nor any living man ever did, or ever can, sprinkle a man till he is ground to powder, or converted into fluid. We can, indeed, sprinkle dust, ashes, water, or blood *upon* any person or thing, but not that person or thing in water, dust, or ashes.

Certainly, Mr. Beecher will not say that he ever found the prepo-

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sition επι, (*epi*) *upon*, in grammatical connection with *Bapto* or *Baptizo*. We know he never did, and we know he never will,—and without this he never can, before heaven and earth, *sprinkle* or *pour* a man. If he can find, in his Greek Testament, επι, (*epi*), only once before a man, a woman or a child, after *Bapto* or *Baptizo*, or in grammatical connection with them, I will give up the whole subject; but without this, if he have any respect for his own head, or heart, or conscience, he cannot, as a scholar, a theologian, or as a Christian, ever sprinkle or pour water *upon* man, woman, or child. *Epi* (επι,) *in grammatical construction, in all the Christian Scriptures, is never found before a man, a woman, or a child, as a subject of baptism.* This fact stultifies all the pleas, apologies, and arguments adduced by Papists or Protestants in behalf of *sprinkling* or *pouring* water *upon* a man, woman, or child, in the name, and under the pretence, of any Scriptural authority. In the absence of this preposition if he would *sprinkle* a man, woman, or a child, he must first dry them and grind them to powder, as a certain martyr was—whose ashes were cast or sprinkled upon the waves of the sea.

This is a grave matter and is not to be disposed of by a grin, a sneer, or a pun. It must be contemplated in the light of eternity, and with the awful responsibilities of a Christian minister. Any action to be performed but once in the life of a man is a most solemn and important action. We may pray always, praise God always—or as often as we desire it. But there is but *once* baptism as well as but "*one baptism*" in the Christian institution. It has too, its Divinely instituted *subject*, *action* and *design*. We have long since abjured the deceitful and deceiving word *mode* of Baptism. *Rome* had its *modes* and *tenses* of Baptism. The *Greek* Christian never had. There are, it is true, modes of the body to be immersed or baptised, but no modes of the action. Pouring is no *mode* of immersion, neither is sprinkling a *mode* of pouring or of immersing, and most certainly immersion is no *mode* of sprinkling or of pouring. This sophism of the Latin church is quite as palpable as the veriest counterfeit nailed to the broker's counter. Besides we are not commanded to baptize or immerse any subject of Christian baptism, *in the name* of the Father, the Son, and the Holy Spirit. We have no such formula in the Oracles of God. No one ever was baptised or immersed in the name of the Father, the Son, and the Holy Spirit, by any man inspired of God or commissioned by the Lord JesusChrist, εις το ονομα and εν τω ονοματι, are formulas as wide as the poles apart. The former indicates an entrance *into* a new relation to all the personalities of the Godhead (the Θειοτης) Hence the commission has εις το ονομα and not εν τω ονοματι—formulas as wide as the poles apart. The one indicates the authority under which

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the administrator acts, and the latter the relation into which the subject enters. The Romanists celebrate matrimony, consecrate churches and burial grounds, and dispossess demons or evil Spirits "in the name of Father, Son and Holy Ghost," and so do they practice "Extreme Unctions." Protestants tamely imitate them in some of these particulars. Since the coronation of the Lord Jesus as head of the church, and Lord of the Universe, all authority is in him alone. He is to raise the dead and judge the world. He is "Lord of lords," and "King of kings." "By him do all princes reign and all judges decree justice." He is now autocrat of the Universe, By his commission did apostles preach, and baptize the converts. We know not by what authority Pedo-Baptists now baptize infants, or pour or sprinkle, upon them water. It is not, we are sure, by the authority of Jesus the King of kings, and the head of the church. He never commanded such a work. "If thou believest with all thy heart" thou mayest be baptized, was the limit of apostolic baptism. "He that believes and is immersed shall be saved." This commission was preambled by "*All authority*," (not δυναμις, but πασα εξουσια—*pasa exousia*,) "in heaven and earth is given to me." Therefore, "*Go convert all the nations*, immersing them (εις το ονομα)—*into the name* of the Father, and of the Son, and of the Holy Spirit." Then *teach* them to do whatsoever I have commanded you—not what Popes and Prelates and Rev'd Rabbies have commanded you. "And lo, I am with you to the consummation of the world." Such is the plain oracle of the King of Zion and the Liege Sovereign and head of the church.

He that runs may read it. Commissions are important documents, and coming from the King of kings and the Lord of lords, are entitled to supreme regard.

I need scarcely repeat, except for some new readers, that baptism in the name of the Father, &c., is a Roman relic—came from Rome, unchallenged by Martin Luther, and, therefore, popularized amongst Calvinists and Lutherans, consecrated by almost all modern sects. It is a public scandal on the age we live in, and should be repudiated by Baptists and Pedo-Baptists in all protestantdom. There is no more authority for it than for the worshipping of angels, or praying to the Saints for the Saints in purgatory, or any other legend that hallows the authority of the assumed vicar of Christ, or the patriarch of Constantinople. Oh, for a second Luther to lash the false protestantism of the living age. We intend to leave New York for the West and South in a few days.

A. C.

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"FAITH *versus* PHILOSOPHY.

THE impression sought to be made on the minds of many of our brethren North and South, by some of the Editorial corps on the subject of the essays under the heading of "*Faith versus Philosophy*," is a false impression. It is regarded by our most sensible correspondents, from the South and West, as an indirect attack against both the Harbinger and Bethany College, and that the truthful heading of the whole controversy, in spirit and form,—is, in the naked and unadorned truth—the "*Gospel Advocate*," *versus* the "*Millennial Harbinger*," and "Franklin College," *versus* "Bethany College." This is a growing conviction, which, I am sorry to think, on all my premises will be unfortunate to all concerned in it. I pronounce no fixed opinion upon the *motives* or *designs* of the editor of the "Gospel Advocate," but must think that he has greatly exaggerated the magnitude of the issue he has formed. We have quite as much opposition to mingling up any philosophy with the gospel as either Bro. Fanning or Bro. Richardson, or any other man. There is a philosophy truthfully so-called, as well as philosophy falsely so-called. We *preach* and *teach* Jesus the Christ, and no philosophy either truthfully or untruthfully so-called. We know that there is "an empty and deceitful philosophy," and that there is a real and truthful philosophy, but the Gospel of Jesus Christ and his institutions are our philosophy truthfully so-called. We philosophize with philosophers. We preach the gospel to sinners. We teach the initiated and untaught. We debate with opponents, and cherish good will for all mankind.* A. C.

FAMILY PRAYER.—Happy the domestic circle united by this bond of sympathy and love. Happy those who daily and nightly according to an expressive, though quaint and homely phrase, "hem the mornings and evenings of the household, and so prevent them from ravelling out."—*Home and the World.*

OF all virtues patience is the oftenest wanted. How unhappy must he be, who is wholly unfurnished with what is wanted every moment

* We are told that our custom is to publish both sides of all our controversies. This is true of all [controversies in which I am one party. But this extends not to every contributor to the Harbinger, nor even to associate editors. A. C.

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COMMUNICATION

"ELKVIEW," Fayette Co. Ky., Dec. 12, 1857.

BRO. CAMPBELL:—In the liberty which you so kindly extended me some time ago, of addressing you on any (to me) perplexing matters, in the study of the Bible, I now ask your aid in two instances of this kind. They have to do entirely with two of the parables spoken by our Saviour, and come not only within the true scope of each parable, but also constitute an important part in the image, at least, I so think.

The parable of the "Talents," in Matt. 25th chapter, and the parable of the "Pounds" in the 19th chapter of Luke, are certainly not identical:

1. Because the one concerning the "*Talents*," was spoken *on the Mount of Olives*, exclusively to *his disciples*, (Matt. xxiv: 3,)and, *after* the resurrection of Lazarus, and the so-called triumphal entry of the Messiah into Jerusalem; whereas, the other was spoken while he was "nigh unto Jerusalem, (Luke xix: 11,) and to the *multitude*, PRIOR to both of these events.

2. The one in Matthew represents an *unequal distribution* of money, with *requirements and awards proportionally thereto*, while the other presents an *equal distribution* and *awards according* to the *use* and *increase* severally made of each. Thus exhibiting the law of judgment in two lights.

The apprehension of the one in Matthew seems easy enough when we read the 11th chapter of 1st Corinthians, but that of the "pounds" is not so clearly seen. My first question then, is, What does this "*pound*" represent in the administration of Heaven's true "Nobleman?"

I forbear stating my convictions, but cannot assent to the commonly received opinion that it illustrates those powers and energies of mind or body,—any *pecuniary abilities*, or other advantages of birth or station of which one in the kingdom of Christ may be possessed. ALL these things a *servant of Jesus Christ must employ in the service of his Master*, having become a "steward of the *manifold* grace of *God*," but these, or any one of them do not seem to me to *answer* to the *committed pound*, inasmuch as he may have possessed all these to a greater or less extent BEFORE he became a SERVANT. It is clearly *something* committed to recognize a servant *after* he was such—Something bestowed *equally* on *all*—Something which admits of *growth* or *increase* (L. xix: 16) in the form of multiplication of the *very thing*

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committed, as, 'thy pound hath gained *ten* pounds' something of which the unprofitable servant could be *dispossessed*, and given to a profitable one in *increase* of his stock already gained, (verse 24), and something, the *amount* of which held by any one servant, is clearly known to the others, (verse 25). *What is this something?*

I trust you will not think I am disposed to torture the parable into a significance more ultra or precise than was designed to be taught by it. I am fully aware of the opinion held by some, that, *all else* in these parables except what relates to their *main doctrines*, is but *drapery*, and *merely employed* by our Saviour, as an architect in the construction of a house *arranges passages* NOT for *their own use only*, but to *lead from room to room*. Of the correctness. however, of such reasoning, I am not fully persuaded, as it would imply a redundancy, &c., which, I think, would illy comport with the character of the Messiah as the Son of God. But I am ready to admit that the *correspondencies* existing between the Material and Spiritual universe, are *inadequate* to give a more *complete and perfect* conception of the thing *essentially*, which they are used to illustrate or prefigure, than does the shadow the qualities of the substance

But I must desist, and to my second query briefly invite your attention. It is relative to the conduct of the "King," as expressed in the eighteenth chapter of Matthew, 27th and 34th verses. In the 27th verse it is stated that "he *forgave him the debt*," but after his ungenerous treatment of a fellow servant, He "delivered him to the tormenters *till he should* PAY *all that was* DUE *him*. How could he, in harmony with the laws of justice, after having "forgiven him," require payment of the debt? Do you understand that to set forth the conduct of the Heavenly King in the remission of sins, and afterwards, from any cause, inflicting the penalty that would have been due these sins? It appears from the narrative to be an *unconditional remission*, not like that conditional promise in Matthew v: 14–15.—Paul says in Ro. xi: 29, "The gifts and callings of God are *without repentance*." Please explain this, and also *what*, "*reckoning*" *of God* with his servants is here intended to be portrayed. I presume it cannot be the "judgment of the great day," because of certain acts of this servant after his acquittal, unless, indeed, we adopt the Romanist notion of purgatory. I fear I have already trespassed on you, whose labours are so "abundant in the Lord," and must, therefore, for the present stop. With my kindest regards to Sister Campbell, I remain yours in love.

ALBERT ALLEN.

CINCINNATI, January 9 1858.

BRO. ALLEN.—*My Dear Sir*:—On my arrival here I opened your

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letter of the 12th ulto. Having been on the wing for some weeks, letters forwarded to Bethany come not immediately to hand. The catastrophe which has befallen Bethany College, of which, you have doubtless heard, has compelled me to take the field to raise the means requisite to its rebuilding. Our loss of the College building, with its libraries and apparatus requisite to the Physical Sciences, is very calamitous and much to be regretted. But on this we cannot now dwell. We hope, not in vain. We think, that the good it has done in behalf of Literature, Science and Religion, will warrant and secure the prompt aid of our brethren and the liberal public, to erect a superior edifice, and amply to furnish us with means adequate to the emergency, and the rapidly increasing wants and demands of our brotherhood, and the whole community associated with them. But to your inquiries:—

I notice, with much pleasure, the interest you express and indicate in the topics submitted to my consideration. The study of "The Living Oracles" is deservedly the most valuable to ourselves and our contemporaries, of all the studies of the human life. The teachings of the Divine Spirit through the lips and lives of prophets and Apostles have paramount claims upon the understanding, the conscience, and the heart of every man who contemplates himself in the light of Eternity,—as a candidate for "the glory, honor, and immortality which have been secured by our Immanuel to our fallen and degraded race. All Holy Scripture is supremely profitable to every man who contemplates himself in the light of his eternal destiny in this magnificent universe.

The passage in our Lord's teachings, making the burthen of your epistle is one of much interest to all who contemplate themselves in reference to the recompense of the future and eternal rewards of the Christian faith and hope.

The *when* and the *whence* case of the utterances of these *supposed* two parables is not of the same value as the fact that they are the Oracles of the Lord Jesus Christ, and that they contain a most invaluable communication and lesson from the lips of the great Oracle of eternal life to a world, dead in trespasses and in sins, against God and against themselves. We call them *two* parables, but they are only *two versions* of one and the same lesson. The parable of the *Talents* and the *pounds* though not identical in terms, are, nevertheless, identical in sense. The views, entertained by the Lord and Master of these Servants, by both these defaulters are essentially and substantially the same. He, in Matthew, regarded him as a *hard* man, "*reaping where he had not sown*, and as *gathering where he had not scattered, or sowed.*" And he, in Luke, regards him as an *austere* man, as "taking up what

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e had not laid down, and as reaping where he had not sown.—"Here s your pound which you laid up in a napkin." There are other points of similarity, "Wherefore then," says the Lord, "gavest thou not my money to the "*exchangers*" in the one case; in the other "*to the Bank.*" 'Take from him the talent and give to him that has ten talents,' in the other case, "take from him the pound and give it to him that has ten pounds." We seldom, if ever, find so many congruities in two parables, by one and the same teacher, that do not teach the same lesson, and have not the same moral. But not only in this case, but in sundry other parables, reported by two or more Evangelists, we find diverse verbal discrepancies which only shew that they were not verbal copyists of one another; but that each one, in his own terms, narrates that which he had both seen and heard.

There are discrepancies in the details of circumstances, which, when profoundly considered, only confirm our faith in the genuine truthfulness of the testimony of a witness. These sometimes occur in the Four Gospels and Acts of the Apostles. It requires, in such cases, only a candid investigation of the whole premises, to afford a perfect and complete assurance of faith.

The discrepancies apparent to some minds, do not appear to other minds, because of their different stand-points of observation. There is an apparent difference between Matthew and Luke which may serve for an illustration of sundry other cases. The parable of "*the talents*," it is said, was spoken "*on the Mount of Olives*," and that of "*the pounds*," "*nigh to Jerusalem.*" Is there here any discrepancy? Was not the Mount of Olives "*nigh to Jerusalem?*"

Again, some of his discourses were especially addressed to his disciples, but there were present a multitude beside;—witness "the Sermon on the Mount." Disciples may, or may not, be addressed, in the presence of a multitude, or separate and apart from it. There is nothing, in these cases, necessarily involving a contradiction.

In your second inquiry, touching the conduct of the King, Matthew xviii: 27th and 34; there is much interest felt and expressed by many. The Lord selected from the scenes most familiar to those whom he addressed, those most apposite to the development of the objects of his mission.

The kingdom or reign of Heaven is compared to the administration of a very generous and magnanimous King who had a subject that owed him *ten thousand talents* and was unable to pay him. The King rightfully commanded payment to be made. But having no funds or means of payment, he commanded (not his *servants* to be sold,) but *his wife and children*, and all his goods and chattels. This unfortunate debtor was brought to his knees;—he fell down and worshipped

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him; praying that his lord and master would exercise patience, giving him time, and that he would pay him the last farthing. His master knew he never could do it; and most generously and mercifully forgave him the whole debt. So soon as released, this servant, now free and running at large, found an old fellow-servant, that owed him one hundred pence, and seizing him by the throat, said, pay me what thou owest. Deaf to all his importunities, he cast him into prison, till he should pay the debt. Such is man, poor, fallen, ruined man.

But, you ask—"How could he, in harmony with justice—"*the laws of justice*," after having *forgiven* him, require payment of the debt?" There is, indeed, much pith and point in this question. The *remission* of a debt does not, in the abstract, *annihilate* the debt. Forgiveness is not an annihilation of indebtedness. It is not the annihilation of the claims of Jehovah. Christians, even in heaven, will never cease to be *debtors* to their *Creator* and to their *Redeemer*. While absolved from the *penalty* of their former transgressions, they will forever be debtors to Divine grace for that absolution; and will praise God for it in eternal anthems. This is no imagination. "The *Lion* of the Tribe of Judah"—"the Root of David," as well as the "Son of David," before whom twice twelve senators fall down, having each in hand, a heaven-attuned harp, and a golden vial full of incense, will forever receive their adoring concerts, exclaiming in solemn, sublime and gladsome tones:—"Thou art worthy to take the book sealed with seven seals, and to open every seal thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. And thou hast created us to our God, kings and priests: and we shall reign with thee on the earth," the purchased possession.

In this concert we have ten thousand times ten thousands and thousands of thousands intermingling their joyful memories—saying with a loud voice—"Worthy is the Lamb that was slain to receive *power* and *riches* and *wisdom*, and *strength*, and *honor*, and *glory*, and *blessing*." These are the seven golden pillars inscribed with the honors and glories of him who has rescued man from everlasting ruin. There never has been, and there never will be, one sin pardoned at the expense or hazard of any one of the adorable perfections of the Sovereign Lord of this august and glorious universe His hatred of sin is commensurate with his love of man. They are equally infinite, eternal, and immutable. But here I am compelled to close for the present. It gives me much pleasure to perceive the interest manifested on this subject by you.

A C

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THE AMERICAN CHRISTIAN REVIEW.

We have just received and read the first number of the American Christian Review; a large Weekly, "devoted to the Defence, Maintenance, and Propagation of Christianity, Religious News and General Intelligence;" edited and published by Elder Benjamin Franklin, of Cincinnati, Ohio.

It is very gratifying to see that the liberal patronage received by Bro. Franklin, has enabled him to make so great an improvement on the Christian Age, recently issued from the same office. We sincerely hope that his efforts to publish a paper epual in all respects to any other Weekly now issued in the great valley of the Mississippi, will be fully appreciated and liberally sustained and encouraged by our brethren. This is asking no more than the Editor has a right to expect and to receive. Few men in our ranks have done more than he, to promote the cause of truth and righteousness.

It is true, we have very much regretted to see some things that have recently appeared from the pen of Bro. Franklin and one or two of his correspondents, touching the reputation and influence of one of our own beloved colleagues, Dr. R. Richardson. We cannot be too cautious how we speak and write about any humble and devoted follower of our blessed Master; and especially of one who, for more than a quarter of a century, has been so well known by our whole brotherhood, as a man of great ability, ardent piety, and supreme devotion to the cause of primitive Christianity. In this respect, however, we may all err; and no doubt we often do.

But if Bro. Franklin's paper has some dark spots, so has the Sun.—We rejoice to believe and to know that it is in the main radiant with the light and heat of the pure gospel. Bro. Franklin is an eminently *practical* man. He discards all metaphysical speculation in matters of religion: and pleads ably and earnestly for the Bible as the only infallible rule of faith and practice among all Christians.

We are, moreover, gratified to learn that his paper is to be enriched by regular contributions from such men as Moses E. Lard, John Rogers, Charles L. Loos, Isaac Errett, and Elijah Goodwin. We have some personal acquaintance with all these brethren, and know them to be men of strong minds and pure hearts. They are well acquainted with our own religious wants, as a people, and greatly devoted to the full and complete restoration of primitive Christianity.

We have no doubt that, under the care of Bro. Franklin, assisted by the aforesaid contributors, the Review will be well sustained by our brethren. We bespeak for it a very liberal patronage. R. M.

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BETHANY COLLEGE.

It will, no doubt, be especially gratifying to the numerous friends of this Institution, to know that the recent calamity has but slightly affected its prosperity and usefulness. Rooms have been fitted up for the temporary accommodation of the classes; a very superior Chemical and Philosophical Apparatus has been provided; workmen are now busily engaged in preparing and furnishing materials for the new building; while there is manifested, a becoming zeal and willingness in all sections of the Union, to assist in the erection of a more tasteful and commodious College edifice.

It is true that for a short time, the circumstance, were very discouraging. The Libraries, Apparatus, Recitation Rooms, and Society Halls were all consumed. The President, and Vice President were constrained to leave for the purpose of raising funds, and a report was circulated that the College was about to be suspended. Under such circumstances, it is not wonderful that some Students became disheartened, and left. But, about four fifths of them remained, the firm-unyielding, and uncompromising friends of the Institution. They have, so far, prosecuted their studies *successfully* with very little interruption; and a more orderly and industrious band of young gentlemen are not, we solemnly believe, to be found in any other Institution, East, West, North or South, than the present Students of Bethany College.

Professor Ross, formerly Professor of Ancient Languages, in Bethany College, has very generously consented to assist the Faculty in the instruction and discipline of the Institution, until the President and Vice President return. This, we understand, will be about the middle of February or the beginning of the second term.

Shall we not then, have the pleasure of seeing a large number of new Students coming in to swell our ranks during the last term of the session? Thirty or forty more than are here at present, can be pleasantly and comfortably accommodated; and it will be especially gratifying if the friends of Bethany College will not permit the present session to close with a less number of Students than the last.

Contributions varying from two dollars to five hundred have already been forwarded by sundry individuals. We trust that many others will promptly follow their example; and send on to Prof. W K. Pendleton, Treasurer of Bethany College, whatever they can afford to give for the rebuilding of the College. Those who cannot give five hundred dollars, may give one hundred, or fifty, or ten, or

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even one dollar. Let all do something; and let them do it speedily. If any cannot spare money, they may be able to furnish some books for the Libraries, or minerals for the Cabinet.

Brethren, pray for us; and lend us your aid in building up an Institution whose moral and conservative influence is now felt in all sections of our glorious and happy Union. R. M.

P. S. We regret to learn that circumstances will not permit Bro. F. H. Pendleton to visit Missouri, as was announced in the last Harbinger. Other duties require his time and attention. We must, therefore, rely upon our friends in Missouri, and, indeed, in the whole West and North, as well as in a large portion of the South, to appoint their own agents and raise what means they can in whatever way they think best.

Bethany College has some noble sons of large minds and generous hearts in nearly every State and Territory, West of the Alleghenies. Will not *they* do honor to themselves and to their Alma Mater in this the day of her calamity?

If any have not ready means, let them forward their notes payable in one, two, or three years. On these, as security, money can be at once raised to meet the pressing necessities of the Institution. We must, if possible, have at least a part of the building finished and ready for occupancy by the first of next October. This, we believe, can be very easily done if the numerous friends of the College will only say so. Brethren, let us hear from you soon. R. M.

[We take great pleasure in subjoining the following communication (furnished us in advance) from Bro. D. Bates, one of the Editors of the Christian Evangelist, published at Fort Madison, Iowa. We thank him for his words of cheer, and trust that the course of action therein suggested will be approved by the brotherhood.

BETHANY COLLEGE BURNED.

A telegraphic dispatch from Wheeling, Va., on the 10th ultimo, announces the entire destruction by fire, on that day, of Bethany College, together with the library, apparatus, a great deal of furniture, and many valuable papers—"supposed to be the work of an incendiary."

We delayed penning a notice of it till the 20th of December in the expectation of getting full particulars by letter, or otherwise, but failing to receive any up to this time; and as our last form is about closing, we lay before our readers such information as we have received,

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accompanied by some hasty suggestions—such as the exigencies of the case demand.

We have never learned whether there was any insurance on the property or not; but we think it quite unlikely.* Nor have we ever been informed as to the cost of the building, library, apparatus, &c., but from our knowledge of the general cost of such property, we should say, some $50,000 or $60,000—perhaps more.

Need we ask the brethren what should be done in such a case?—We think not. For we cannot think there is a brother or sister in our ranks who would be willing to see this venerable patriarch, who has spent a long life in laboring for the good of mankind, stripped of such means of usefulness in his advanced age, whether by accident or the work of some malicious fiend in human form as the dispatch indicates Some secular papers seem to intimate that such will be the case. But we don't believe it; we feel confident that the brethren will never permit such ignominy to be fastened on them as would be, to let Bro Campbell's usefulness be cut short in this way, and for him to go down to his grave when he is summoned hence, with the sad reflection that a few dollars were appreciated more highly by the brotherhood than his labors.

We have been informed that the library of Bethany College was a very valuable one, indeed—not so large, perhaps, as some other colleges have, but it contained many rare and valuable works, of difficult attainment, which the President had been collecting for half a century or more.

Doubtless every friend will regret the misfortune which has fallen upon Bro. C., and we flatter ourselves that those regrets will extend deep enough to reach *the pocket*. If so, let there be a prompt exemplification of the fact, and let each one go to work at once and raise an amount sufficient to replace all that can be replaced.

We feel that no *appeal* to the brotherhood to do this is necessary. We have the confidence to believe that all that is necessary is to make known the fact, and suggest some course of action, to have the amount necessary raised within a short time, so that the buildings may be erected and ready for occupancy by the commencement of the session of 1858 (Oct. next). To do this, the work of raising the funds should be commenced at once, so that the Trustees can procure materials and have the buildings under way early in the Spring. To defer action for general consultation, would cause a delay of several months; and that would prevent the completion of the buildings before 1859. The brethren must, therefore, present their suggestions through our publications; and in the absence of such from any others, we proceed with our own.

* There was none.

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If the *entire* brotherhood unite in the matter, (which we believe will be the case,) it will be but a *trifle* to each one. We, therefore suggest that the Elders throughout the country lay the case before their respective congregations, and take up contributions forthwith.—Let each member contribute according to what he has—not *grudgingly* nor *ostentatiously*, but freely, and in the spirit of Christianity; and let said contribution be forwarded to the Treasurer of the College, or whomsoever the Trustees may designate.

It may be well, however, to appoint agents in each State, through whom the contributions may be forwarded; and we venture to name a few in Missouri, Illinois and Iowa, whom we deem suitable to act in that capacity, but as the printer waits we have not time to make complete lists, and leave it to others to supply the defect.

For *Missouri* we would suggest—Elders Jas. Shannon and T. J. Matlock, Canton; W. M. Boone, Glasgow; T. M. Allen, Columbia; G. W. Longan, Warsaw; J. Creath, W. H. Hopson, Palmyra; D. T. Morton, Hannibal; W. G. Fite, St. Louis; A. Wright, Lexington; M. E. Lard, Camden Point, &c., &c.

Illinois—P. H. Murphy, Abingdon; W. H. Franklin, Macomb; J. Lindsey, Washington; W. Davenport, C. L. Loos, Eureka; A. J. Kane, J. W. Taylor, Springfield, B. W Henry, Sullivan; J. Tyler, Decatur; W. W. Happy, W. H. Strong, Jacksonville; J. Stark, Augusta; G. H. Kindade, Ursa; A. D. Fillmore, Paris.

Iowa—M. Mobley, Dubuque; Chas. Leslie, J. Hartzel, Davenport; N. A. McConnell, Marion; S. H. Bonham, Frank Pierce; W. A. Saunders, Mt. Pleasant; J. H. Bacon, Fort Madison; A. H. McCary, Keosaqua; J. A. Drake, L. Fleming, Drakesville; A. Chatterton, Oskaloosa; M. Parr, Bethlehem.

As before remarked, we waited till the last hour for additional information, but as it did not come, and the printer wanted to close the form, we were forced to pen these lines in great haste, and have doubtless omitted the names of many who would make efficient agents. We, therefore, leave it to others to supply all deficiencies in the States named, and furnish lists in full for other States.

If any better plan to accomplish the end can be presented than the foregoing, we stand ready to adopt it; but at all events we trust that some thing will be done and that speedily. D. B.

'Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee into judgment.

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MEMORIAL TO L. N. MURPHREE.

Beloved Brethren Editors of the Harbinger:—It seems just that the names of the good and the useful should be had in remembrance. The name of Bro. Murphree is one of those that will not quickly pass from the memories of many who, like myself, knew and loved him; but that his virtues may be more widely known, I solicit the favor of your spreading this memorial of him on your pages.

Bro. Murphree was one of our most useful and beloved Tennessee Preachers. He was born in Bedford county, Tenn., in the year 1814.

In the confidence of friendship, he once told me an incident of his early life, that I love to think of. He was journeying alone some distance from his Father's house, and, as the weather was inclement, it occurred to him that he might indulge in what was then, an almost universal custom—providing liquor for his journey. He did so, and at length took the bottle from his saddle-bags and raised it toward his lips. Just then the thought of his *Mother* flashed across his mind. "What would she think of this?" Instantly he dashed the bottle upon the rocks, and gave an earnest of his future course.

When the subject of religion seized his attention, he became deeply distressed. All the usual means of getting mourners through were resorted to. He was led in the lonely hours of night, to secret prayer, in the graveyard—but in vain. At last he heard of the preaching of the Christians." He heard, believed, and was baptized by Bro. Trott, in 1838.

It is not surprising that one possessing Bro. M's. warm and kindly heart should have desired to preach. In '39 or '40, he commenced occasional preaching. In '46 he became the Evangelist of the church of "Philadelphia," Warren Co., and, under the auspices of that congregation, for the most part, labored the rest of his life.

His efforts were attended with marked success. Hundreds will bless him through all eternity, as the agent under God, of their recovery from sin and misery.

He died with his armor on; away from home, engaged with others in a protracted meeting. The night of Oct. 6th he complained of being sick. Next morning he set out to ride to the Meeting-house, but was soon thrown from his beast, and his brain so injured, that it is thought he never after was fully in his right mind. One expression, however, shows what was much in his thoughts. His friends were persuading him not to talk, but to go to sleep, said he, "I am trying to write the realities of eternity upon my heart more forcibly.

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On the 16th of October he fell asleep, we firmly trust, in Jesus, leaving behind him a sorrowing wife with her four little ones, and aged parents.

Permit me to add some of the traits of this beloved brother. His *conscientiousness* was marked. I am informed that having once been offered a large amount of property, he refused it, alleging as his reason, "It would make me an unhappy man." His *reverence* and childlike submission to God, deserve to be noted. His preaching was free from all levity. Who that ever heard him pray will forget with what solemn awe he ventured to address "Our Father who is in Heaven." Who, that ever saw the holy dignity and lovely grace that marked him while performing the ordinance of baptism, can forget it?

He was truly a man of a large soul. His feelings were quick and strong, and flowed forth in refreshing streams towards rich and poor, learned and rude. In his heart almost every man who approached him felt there was a responsive sympathy. "He rejoiced with those that rejoiced and wept with those who wept." He loved men as men. "My brethren and sisters in mortality," was an expression that often fell from his lips.

It was during his last meeting that, after delivering his discourse to the white congregation, he chanced, on turning, to see quite a number of blacks assembled about the window of the house. He begged permission to address *them* before he took his seat, and did so with deep feeling.

Few men have ever been truer friends than Bro. M. He clung to his friends, which, ever as a Christian, he could conscientiously do. Whilst others condemned their old associates, brother M. was silent. His *faith* in God was strong and controlling. He has told me that he never asked a favor of men which he did not receive. He was, withal, a man of unfeigned humility; desirous more of doing good than of occupying high place, and ready to prefer his brethren in honor.

The consistency and piety of his life, and the warmth and depth of his generous affections, made him peculiarly capable of exhorting his brethren, and warning sinners. How can we, who have seen him, forget the streaming eyes, and quivering lips of this faithful servant of God.

Blessed be God for the blissful thought that, though absent from us, he is present with the Lord, and beholds Him whom, whilst as yet, he saw not, he loved, and in whom believing, we rejoice with joy unspeakable and full of glory. Yours in Christ Jesus,

SALEM, Tenn., Dec. 31, 1857. J. D. EICHBAUM.

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THE TRINITY.

Bro. A. Campbell.—*Dear Sir*:—I beg to be permitted to treat your readers to a short quotation from that renowned historian, John Lawrence Mosheim, Chancellor of the University of Gottingen, upon the subject of the Trinity. It has been a long time since I troubled your readers with a dish of this sort, if, indeed, I ever did. He says, in vol. 1. p. 314–15, "the faction of the Donatists was not the only one that troubled the church during this century. Soon after its commencement, it seems, in the year 317, a new contention arose in Egypt upon a subject of much higher importance, and with consequences of a yet more pernicious nature. The subject of this fatal controversy, which kindled such deplorable divisions throughout the Christian world, was the doctrine of *three persons in the Godhead*; a doctrine which, in the three preceding centuries, had happily escaped the vain curiosity of human researches, and had been left undefined and undetermined, by any particular set of ideas.

The church, indeed, had frequently decided against the Sabellians and others, that there was a real difference between the *Father* and *Son*, and that the Holy Ghost was distinct from them both; or, as we commonly speak, that three distinct persons exist in the Deity; but the mutual relation of these persons to each other, and the nature of that distinction that subsists between them, are matters that hitherto, were neither disputed nor explained, and with respect to which, the church, consequently, observed a profound silence. Nothing was dictated to the faith of Christians in this matter; nor were there any modes of expression prescribed as requisite to be used, in speaking of this mystery. Hence it happened that the Christian doctors entertained different sentiments upon this subject, without giving the least offence, and discoursed variously, concerning the distinctions between *Father*, *Son*, and *Holy Ghost*; each one following his respective opinion with the utmost liberality, for Egypt, and the adjacent countries, the greatest part embraced in this, as well as in other matters, the opinion of Origen, who held that the *Son* was in *God*, that which "*reason is in man*; and that the Holy Ghost was nothing more than a *divine* 'energy, or active force." My remarks upon this citation are the following:—

1 These words ought to be memorized by all Christian people. I hope your readers will note these words, and the facts set forth in this quotation.

2. In the first quarter of the fourth century, in the year 317, a *new*

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contention arose in Egypt, a dark corner of the earth, upon the subject of the Trinity, and notice the *pernicious consequences of this new* contention on all parties in christendom. The historian says this is a "fatal controversy, more so than the cholera, the deplorable divisions which it has kindled throughout all christendom *are* yet in existence; the flames are not yet extinguished. Calvin lies charged with Arianism, by Carolus, at Berne. (See the Biographical history of Calvin, page 7). Luther perceived the connection there was between the Institutes and scholastic philosophy, theology and logic, and declared it would be impossible to reform the church without entirely abolishing the canons and decretals of the church of Rome, and without instituting others in their place.

Luther, Paracelsus, Romus and Gassendi, were eminent demolishers of scholastic theology. Your readers will notice that this fatal doctrine of three persons in the Godhead, had happily escaped the vain curiosity of the first three hundred years of pure virgin Christianity. The Apostles and New Testament Christianity knew nothing of this fatal controversy, this scholastic theology. Nearly all the persecutions which have been inflicted on the people of God since the origin of this fatal controversy have been brought upon them for calling in question this and kindred doctrines. You and your brethren sir, have been charged with denying the Trinity—the divinity of Jesus Christ, the existence of the Holy Spirit. You have been called infidels, open, bold, and avowed infidels, for calling in question orthodoxy, and the popular theology of sectarianism. The mattters that have subjected us to a charge of infidelity, were not "disputed nor explained" during the 317 years immediately succeeding the introduction and propagation of Christianity, and the ancient Christians had observed a profound silence, on these orthodoxical and all-important themes

Dr. Dick, the great Presbyterian oracle of Scotland, when speaking of the remedies that must be applied for curing this fatal controversy, or disease, says, vol. 4, p. 291, "We must endeavor to discard the 'vain janglings,' the sophistical reasonings, and the metaphysical refinements of the schools, and the technical terms of polemical theology, such as trinity, hypothetical union, Sacraments &., &c. And in our discussions, especially on mysterious or doubtful subjects, adhere as nearly as possible to the language of the inspired writers."

In particular, more attention ought to be paid to the manifestation of *Christian love*, and the *practice of religion*, than to a mere *coincidence* of views with regard to certain theological dogmas. I ask if you are not sustained in the course you have pursued in your writings, by Mosheim, Calvin, Luther, and Dr. Dick? We have endeavored to

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adhere to the language of the divine writers. Our aim has been from the first to understand Scriptural words in the sense in which they were used by the divine writers, to obtain the correct idea and to believe them, and practice them, and this has brought upon us the malediction of sectarianism. Many of them have profited by our writings and teaching, they have used our thunder and have given us no credit for it, but continue to abuse us as heretics, infidels, and schismatics and even call us *Campbellism*. I hope they will reform still further, as many of them have already done. I predict when the revised version of the Scriptures appears there will be a general epidemic among the orthodox isms. I remain yours truly, J. CREATH.

PROTRACTED MEETING.

LEXINGTON, Ky., December 10, 1857.

DEAR BRO. CAMPBELL.—A very interesting and successful meeting conducted by Bro. D. P. Henderson, of Louisville, Ky., was commenced on the 9th of October and continued night and day, with an intermission of a few days, until the 4th day of this month, the result of which was the addition of 86 persons to the army of the faithful. About 70 by confession and baptism, the sexes being about equally divided, the most of the males being young men, several of them of great promise, and, I think, with proper training, will make efficient preachers. Under all the circumstances, I regard this as the greatest triumph accomplished by the gospel, in any locality, for a long time, for in fact, nothing else was preached. Notwithstanding we have nine congregations in this county, the most of them are doing well, and probably as numerous as any other two denominations, and the members thereof, possesssing as much wealth, influence and moral worth as any persons in the community. Yet, owing to various causes not necessary now to name, but mainly, the concentrated opposition and systematic misrepresentations, such as denying the divinity of Christ, the operation of the Spirit, and a change of the heart in order to baptism, we were generally regarded so *heterodox*, and dangerous, that it was impossible to get any thing like a fair hearing; hence the cause in this city, for some years, has been stationary. But within the present year we have had three protracted meetings, resulting in over 120 additions to the congregation. The first meeting was held by our talented, beloved, and efficient Bro. Franklin, of Ohio, lasting about three weeks, with some fifteen or twenty additions; the

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second by our equally talented, beloved and efficient Bro. T. M. Allen, of Mo., lasting about the same time, and with about the same result. These brethren presented the Truth in their own peculiar style, with great power and effect to large and attentive audiences all the time, and did much in building up the cause here, and removing prejudice from the minds of many *outsiders* as well as members of other churches, many of whom attended our meeting during the whole time, and expressed themselves well pleased; under these circumstances, the visit of Bro. Henderson to this city, which had been for a considerable time anticipated was looked to with great and prayerful anxiety. His fame as a preacher of the "Ancient Gospel," and great success at Louisville, had preceded him, so that at his first appointment he was greeted with one of the largest audiences that had met in our house for a long time; for several days his discourses were mainly to the Brethren, and of a practical character, and gave general satisfaction to members of other denominations, many of whom were in attendance. But no sooner did it become necessary in self-defence to read portions of some of the creeds of the day, to prove that others while denouncing us, made more of water than we did, than it became manifest he was touching a tender point. For notwithstanding all the creeds are put forth for the avowed purpose of letting their Faith be known, yet the bare reading without note or comment, produced such a feeling that some declared their determination to hear him no more. At this juncture, the *wrath* of a certain Rev. Doctor, not of Law nor Divinity, but Physic, was so aroused, that for the purpose of putting a stop to this *heresy* every where spoken against, he cried out, "Help, men of Israel, this is the man that teacheth all men, every where, against the people and the Law, and this place." See Acts xxi: 28. It is a singular fact, worthy of note here, that some of the same charges brought against the Apostles and early Christians, are, to this day, brought against us. This fact should open the eyes of those who are our bitter opposers, but it seems some are so blind they will not see. But to proceed, this Doctor, for the purpose of making himself more conspicuous, had handbills posted up over the city that, at a certain time, he would reply to "Elder Henderson," who, he knew, had an appointment at the same hour, and, of course, could not be present. Whatever the honorable and disinterested may have thought of such a course, yet it showed great prudence on the part of our *champion*.—Well, the time came, and he so effectually, at least, in his own judgment, demolished what is called "Campbellism;" having many of your writings present, and garbling such parts as would suit his purpose, that, in conclusion, he announced, as a watchman on the walls of Zion, that he had done what he considered to be his duty, and he was thus

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free from the blood of all men, and if any of his flock went to hear, and were deceived, their blood be upon their own heads. It seems this Doctor had not the wisdom nor faith of a certain Dr. Gamaliel, who, when the High Priest and others had the Apostles put in prison for preaching the Gospel, advised the letting them alone, saying, if this work be of men, it would come to nought, but if it come of God, it could not be overthrown. See Acts v. Dr. Gamaliel being had in good report among all the people, and his advice reasonable and just, to him they gave heed. But the advice of our Doctor evinced a fear in the intelligence of the people, and they, wisely concluding that, as they had to answer for themselves, they would go and hear, and the night after the *extermination*, there was a largely increased audience, many of other denominations being of the number, and to the astonishment of all, and, no doubt, mortification of our *hero*, no notice was taken of him, whatever, but the *Word of God* was presented with unusual force and effect, and from that time to the close of the meeting the interest was unabated, more or less being added almost every meeting, thus verifying an ancient Scripture, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."

Strange as it may seem, this same Doctor, within a few years, has been under three creeds, concluding, no doubt, that change as often as he may, *he* is always right, but as if determined hereafter to guard against all difficulties, and be responsible to no *one* nor *body* of *men*, he now assumes the title of *Independent Methodist*, but whether of God or man, I know not, but certainly is the best course for him to take as having things all his own way, can do as he pleases. But to conclude this, already too long notice, I will add, I have been in the habit, for years, of hearing our ablest preachers, and, without any exaggeration or disposition to flatter, I have heard few equal, certainly, none excel Bro. Henderson, in the presentation of the Truth, which he does with great power and, at the same time, simplicity, emphatically following Paul's directions to Timothy, *Preach the Word*, which is done in such unaffected plainness, honesty, and zeal, that it commends itself to every man's conscience, and, what is most singular, when you hear him, you think any body might tell *that*, and yet, no one but Mr. Henderson could tell it with the same thrilling effect, and to hear him once but increases the anxiety to hear him again, hence the breathless anxiety with which persons eagerly listened to his discourses, no matter how protracted, to catch the last word he utters.

I regard the cause in this city as on a firm basis. The brethren are much edified and built up in their most Holy Faith. Sinners have been made to see and feel that the Christian Religion can be understood and obeyed, many that were once enemies, are now friends, and should

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Bro. Henderson at some subsequent time, visit us and remain but half the time he has been with us, you may expect as great, if not greater results.

In the hope of a blessed Immortality, I subscribe myself

Fraternally yours, J. G. CHINN.

THE ENGLISH VERSION.

HOW IT HAS BEEN IMPROVED.

THE following article from the New York Observer, respecting the changes that have been made in the Common Version of the English Bible, will, we doubt not, be read with interest by many of our patrons. The author thinks for himself; and his profound reverence for the Word of God, raises him above all the little petty influences of party theologians. He is the ablest defender of the Revised Edition of the English Bible, recently issued by the American Bible Society. If all the theological scribes of the 18th century, had his learning and piety, and his zeal for the purity of God's Word, we would soon have a version of the Scriptures that would be a standard in all the elements and principles of English Literature, as well as in religion and morality.

His writings have already done much to enlighten and liberalize the minds of many of his contemporaries. We wish him all success in his efforts to improve the Common Version, which, notwithstanding its many peculiar excellencies, is certainly one of the most ungrammatical works in our modern vernacular. R. M.

"Our English Bible, in its present form, is the work of centuries. It is a great mistake to suppose, as many have, that it is now in all respects just as it was left by the Translators; that a feeling of sacredness has ever been thrown around it, which has precluded all amendment or correction. No such feeling has existed, and no such course has been pursued in reference to it, It has never been considered perfect or intangible, but has been open to improvement, and has received it from age to age, here a little and there a little. Hence we have it in its present condition, in a more perfect conformity to THE INSPIRED ORIGINAL, than it was at first. It is of some importance, just now, to bear in mind this fact, and to understand the *modus operandi* in the matter. We shall, therefore, place before the readers of the Observer a specimen of the improvement, and indicate the way in

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which it has been made. We give first the reading in each case as the Translators left it in the edition of 1611, and then what has been done with it since.

Gen. 18, 21: "I have accepted thee concerning this thing." In 1668 the word 'also,' was added and is found in all the modern editions, and is required by the Hebrew.

Gen. 39, 16: "Until her lord came home." So it was printed for many years, but it was at length seen that the Hebrew and the context both require "his lord," and the change in the pronoun was made.

Gen. 42, 9: "But Joseph remembered the dream." As the Hebrew particle here is generally used as a continuative, and as the context shows no adversative idea here, the "But" was afterwards changed to "And."

Ex. 15, 25: "There he made a statute." So this sentence read until 1639, when the words "for them" were inserted after the word "made," and in accordance with the original.

Ex. 21, 32: "He shall give unto their master thirty sheckels."—Thus all the copies have it until 1560, when the words "of silver," were added, as the Hebrew requires they should be.

Lev. 19, 34: "The stranger that dwelleth with you, shall be as one born amongst you." Thus this passage stood for ages, but it was discovered at length that the Hebrew required that the words, "unto you," should be inserted after the words "shall be," and they were inserted.

Lev. 20, 11: "Both of them shall be put to death." The original here is more imperative, and hence the word 'surely,' inserted after 'shall,' appears in the modern copies.

1 Kings 6, 1: "In the four hundred and four-score year." Thus it was printed until 1769, when Dr. Blaney changed 'four-score' to 'eightieth.'

2 Kings 21, 7: "Which I have chosen out of all tribes of Israel." Thus it was printed till 1659, when the definite article was inserted after 'all.'

1 Chron. 7, 5: "And all their brethren &c., *were* men of might." All the copies down to 1660 have it thus. But after that the word 'valiant' was inserted before 'men' as the Hebrew requires, and as the same words are translated in the 11th, and 40th verses, 'mighty men of valour.'

2 Chron. 26, 18: It pertaineth not unto thee." In the copies after 1629 we find this word changed to 'appertaineth,' and printed in italics.

Ezra 7, 18: "The rest of the silver and gold." So in all the copies till Blaney in 1669 inserted 'the' before 'gold.'

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Esther 1, 8: "For the king had appointed." In 1629 the word 'so' was inserted after 'for,' which expresses the meaning of the original more fully.

Job 33, 22: "His soul draweth near unto the grave." Thus it contiued, until 1660, when the word 'Yea,' was introduced before 'His,' as it should have been at first.

Job 49, 14: "And warmeth them in dust." In 1629 the definite article was inserted before 'dust.'

Job 41, 5: "Wilt thou bind him for thy maidens?" In 1661 we find the word 'or' introduced before 'wilt,' as is now in all the copies.

Pro. 7, 21: "With much fair speech." In 1661 the pronoun 'her' was inserted before 'much,' as the Hebrew requires.

Ecc. 11, 7: "A pleasant thing is it." This was afterwards changed so as to read, 'A pleasant thing it is."

Is. 21, 3: "As the pangs of a woman that travelleth." In 1513 this was altered in the orthography so as to give the meaning of the original.

Jer. 40, 5: "Over all the cities of Judah." In 1661 the word 'all' was omitted, and has been ever since, because it was not in the Hebrew.

Ez. 2, 11: "Unto thy people." Thus we find it until 1630, when the words, 'the children of,' are inserted after 'unto,' as they should be.

Ez. 39, 11: "At that day." But in 1660, 'at' was changed to 'in,' as more in accordance with the original.

Dan. 3, 15: "In the midst of a fiery furnace." So all the copies have it, till 1630, when the word 'burning' was inserted before fiery, and because it is in the Hebrew.

Hos. 6, 5: "I shewed them by the prophets.' In 1613 this was corrected, and 'hewed' put in the place of 'shewed.'

Mic. 7, 7: "I will look unto you the Lord." This was made to read in 1613, 'I will look unto the Lord,' and so ever since, as it should be.

Mal. 1, 8: "If he offer." In 1613 'he' was rightly changed to 'ye.'

Matt. 9, 34: "He casteth out devils." Thus it read till 1769, when Blaney omitted the article before 'devils,' and converted the assertion from a specific and particular meaning to a general one, and in this has been followed in all the modern copies.

Matt. 12, 23: 'Is this the son of David?" And so in all the editions until 1660, when the word 'not' was inserted after 'is,' as the Greek requires.

Mark 5, 6: "He came and worshipped him." So we find it till 1687, when 'ran' was substituted for 'came,' and in accordance with the meaning of the original.

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Mark 10, 18: "There is no man good, but one, *that is* God." Thus it stood till 1660, when it was changed so as to read, "there is none good," &c., which accords with the Greek, and avoids making God a man.

Luke 10, 9: "As he also is the son of Abraham." And thus it continued to be printed for some time; it was then changed, so as to read 'a son,' &c.

Rom. 4, 12: "But also walk." So it remained until 1769, when Blaney introduced the word 'who' after 'but,' as the Greek requires.

1 Cor. 10, 28: "The earth, &c." So in all the copies until 1630 when 'for' was inserted before 'the,' because it is in the original.

2 Cor. 8, 6: "Shall reap sparingly," . . . 'shall reap bountifully." In 1660 the word 'also' was inserted after 'reap' in both cases, and because the Greek demands it.

Eph. 2, 18: "We both have an access by one Spirit." Thus in all the copies, until Blaney removed the 'an;' and in this he has been followed ever since.

1 Tim. 1, 4: "Rather than edifying.' Thus all the copies read until 1660, when we find the word, 'godly' inserted before edifying, as it should be.

Rev. 17, 2: "Inhabiters of the earth." Thus it remained until Blaney changed 'inhabiters' to 'inhabitants.'

Such is a *specimen* of the many changes which have been made, and for the better, in most cases. But how were they made? By whom? By what authority? Not, certainly, by the translators; not by legislative enactment; not by royal decree. Nor were they made by following a rule like that of the Princeton Review, which perpetuates mistakes, and makes improvement impossible. What if those who, in 1660, improved the version, had followed "the majority of the copies," and had not looked at the *inspired original*, would they have seen or corrected the mistakes they did? The improvements that have been made were made, in many cases at least, by thus going behind the translators, by referring to the Hebrew and the Greek. As mistakes were seen, they were corrected. Men did not feel in those days, that it is better to let such things remain than to undertake to correct them. This was wise.

How very few yet know that death is only the entrance into life! Not only so, but how few even of those who do say they know this, actually believe it!

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YOUTH'S DEPARTMENT.

CATECHISM OF SACRED BIOGRAPHY.

From the Memoirs of Jesus Christ.

Q. What important question did Christ on a certain occasion put to the Scribes and Pharisees?

A. He asked them, What think you of the Messiah?

Q. Whose son should he be?

A. The son of David.

Q. Was it specially for his countrymen the Jews, that the Apostle Matthew wrote his memoir of the life of Jesus Christ?

A. It was; and it was, therefore, of the first importance that he should sustain his claims to the Messiahship, while introducing him to the nation by giving them a well attested record of his lineage from David to Joseph, the reputed father of Jesus of Nazareth, and husband of Mary.

Q. Whence did Matthew obtain his record of genealogy given us in the first chapter?

A. From the archives of the nation.

Q. By whom were these records kept?

A. By the Scribes of the Jewish nation.

Q. How many persons in lineal descent were there from David to Christ?

A. Twenty-eight persons or generations.

Q. What other proofs does the Apostle afford us to sustain his pretensions to that high character?

A. His next claim he founds upon the place of his birth. Quoting from Micah v: 2, as given by Matthew, it thus reads: "And thou Bethlehem, in the land of Judah, art not the least among the Princes of Judah, for out of thee shall come a governor that shall rule my people Israel."

Q. Of what city were Joseph and Mary?

A. They dwelt in Nazareth, a town of Galilee.

Q. Who was the reigning Emperor, when Joseph and Mary resided in Nazareth?

A. Augustus Cæsar.

Q. What was the occasion of their visit to the city of Bethlehem at this time?

A. They being of the family and lineage of David, were obliged to go thither in obedience to the decree of the Emperor to be enrolled as members of that family.

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Q. What were their accommodations after a weary and fatiguing journey thither?

A. They found the Inn allotted to travellers, so thronged, that they were obliged to seek lodgings elsewhere.

Q. Where did they retire for lodgings?

A. From the abodes of men to an outer building, in which were mangers for cattle and beasts of burden.

Q. What occurred to them while occupying those humble lodgings?

A. Mary brought forth her first-born son, and swathed him in a manger.

Q. To whom and by whom was this event immediately announced?

A. To the Shepherds on the plains of Bethlehem, by a company of Angels.

Q. What strange event gave notoriety to the birth of Mary's son?

A. Wise men from the Eastern country, guided by a star, to the city of Jerusalem, arrived inquiring for him who was born King of the Jews.

Q. What effect had the report of a new-born king upon the populace of the city?

A. The tidings filled them with amazement, and especially king Herod who was greatly troubled, and made to fear for his royal sceptre.

Q. To what expedient had the king recourse, to secure his kingdom, and allay his fears?

A. He had these Eastern Magi summoned with the chief priests and scribes to appear before him, that he might know the exact time when the star appeared, and where Christ should be born.

Q. With what charge does he dismiss the wise men?

A. To go to Bethlehem and make search for the young king, and when found, to return and report the discovery, that he also might do him homage.

Q. By what means was their search rendered successful?

A. Guided by the star, they continued to prosecute their journey till they arrived at the village of Bethlehem, when the star took its stand over the house where was the young king.

Q. What was the Eastern style of doing homage to royalty?

A. When coming into the presence of the king, to prostrate the body at his feet, and, after rising, to present the royal offering, consisting of gold and the most odoriferous drugs and ointments, such as frankincense and myrrh.

Q. Did the wise men obey the orders of king Herod, and return by way of Jerusalem?

A. Being warned by a heavenly vision, not to return to inform the king of what they saw, returned home another way.

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Q. How did the king feel when he found himself deceived by these magi?

A. He was filled with rage, and sent forth his emissaries to destroy all the male children in Bethlehem and its coasts, from two years old and under.

Q. What may have been the age of the child Jesus at the time of the visit of the Eastern Magi?

A. Between the age of one and two years.

Q. Where was the place of his residence, while a minor and subject to the authority of his parents?

A. In the city of Nazareth, of Galilee. And hence he was called Jesus the Nazarene.

Q. Have we any thing particularly recorded of him, during the period of minority?

A. At the age of twelve years, we are told that he accompanied his parents to the feast of the Passover, at Jerusalem.

Q. What seem to have been his literary attainments at this period of his age?

A. From the humble and indigent condition of his parents, we would naturally conclude that his education would have been at that age quite limited. But we cannot thus reason in his case.

Q. What facts have we to show that his attainments at this early age, were vastly superior, in point of knowledge and wisdom, to other youths of his age?

A. We are told that as he grew up, he waxed strong in spirit, filled with wisdom, and the grace of God was upon him. Also, we are informed, that at the age of twelve years, on the occasion above referred to, he took his seat among the Doctors in the Temple, and, having heard their expositions of the Law, asked them such questions as filled all with astonishment at his understanding and answers.

Q. What is said of his attainments after this age?

A. That he increased in wisdom and in stature, and in favor with God and man.

Q. Was he accustomed to officiate in the public worship of the synagogue during his minority?

A. We are told that when he went into the synagogue at Nazareth, on the Sabbath day, his custom was to stand up and read.

Q. Have we any particular instance mentioned of his officiating as minister or reader in the synagogue while a minor?

A. None; but we may infer from the above answer, that such was his customary office.

Q. At what age did Jesus enter upon his public office?

A. At the age of thirty years.

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Q. At what age did those who ministered in holy things, enter upon their office?

A. Under the Law of Moses, none were permitted to officiate as high priest under thirty years of age.

Q. Was Jesus a high priest while on the earth?

A. As he was of the tribe of Judah, and lived under the Law, he could not have been a priest. Moreover, concerning this tribe the Apostle Paul says "There is nothing said concerning the priesthood."

Q. Was Jesus a king while on the earth?

A. He was not. He himself said, "My kingdom is not of this world. My kingdom is not hence."

Q. What office then did he fill while on earth?

A. He was a prophet—and only a prophet.

Q. When did Jesus enter upon his prophetical office?

A. After publicly receiving baptism at the hand of John, his forerunner, when he was openly, in the presence of the multitudes, recognized by his Father in an audible voice from heaven, which said, "Thou art my beloved son, in thee I am well pleased."

Q. Did Jesus enter upon his prophetical office immediately after his Immersion in the Jordan?

A. Not until after he was led by the Spirit into the desert, and had spent forty days and forty nights in fasting and prayer.

Q. By whom was Jesus tempted and tried during this period of solitude?

A. By the Devil.

Q. What was Satan's manner of attack?

A. Having been foiled in all his attacks for the period of forty days, Satan, at the close of this period, appears again, and addresses himself to the conflict by a three-fold temptation.

Q. What was the nature of this three-fold temptation?

A. It had for its object to captivate his opponent, by the lust of the flesh, the lust of the eye, or the pride of life.

Q. Why did the adversary reserve this triple-pointed weapon for the last onset?

A. Because with it he had best succeeded in making conquest of the children of men.

Q. With what weapon did our Saviour in this last rencounter, put to flight his adversary?

A. With that two-edged sword—the Word of God.

Q. How did he wield this powerful weapon?

A. In each rencounter he confronted the enemy with a *thus saith the Lord.* Thus foiled and discomfited by the two-edged sword, the enemy turns his back in precipitate flight. A. W. C.

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QUERY.

Is prayer a divinely appointed means of Conversion?

Our Querist has submitted to us a question that will appear to many, one of rather a singular character. Indeed, the very proposal of the question is sufficient, in the judgment of many, to prove, that if seriously made, our querist is yet a stranger to the power of converting grace.

But perhaps it would be better to withhold our judgment in the case, until we have considered the query. Undoubtedly all the divinely appointed means of conversion are clearly and fully presented to us by those who were appointed by our Lord and Saviour, to go and convert the nations.

The Apostles of Christ had all the knowledge and authority requisite for the great and important work of converting and saving sinners. And surely no men prayed more, or more fervently for success in their labors of love, nor any more faithful in the use of all proper means for the accomplishment of the benevolent object of their mission, than were these great missionaries of the Cross.

The right of petition or the privilege of offering prayer to the Father of our Spirits, is certainly one of the greatest honors and blessings, ever granted to sinful man. To be commanded to ask that we may receive, and to seek that we may find, and to knock that the door may be opened to us, is certainly one of the most gracious injunctions to be found any where in the Volume of God's love to perishing man. There is no promised good that we need, which the child of God may not obtain through prayer.

While, then, it is a conceded truth, that the prayer of faith is the appointed means of Heaven for obtaining blessings from God, it may be asked, in view of the query submitted, is the pardon of all our past sins, in order to our becoming the children of God, dependent upon the prayer of faith? We say the prayer of faith, for without faith it is impossible to please God.

If, therefore, we pray for the plenary remission of the sins of our past life, is it in obedience to the Word of God, or, does His Word so command the believing, awakened, penitent sinner?

Christ and his Apostles shall be our instructors here, as in all other matters connected with our salvation. Now, as it is only through the blood of Christ, that even the prayer of faith can be heard and answered, we will embrace none in our premises who lived before the great plan of human redemption was completed: or, in other words,

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before the ascension and coronation of Jesus Christ on the throne of his Father. For it was not until Jesus ascended and was crowned Lord and Christ, that the Apostles were empowered and sent out to preach remission of sins to all people. Therefore, the paralytic man, and the thief on the cross, to whom Jesus by a sovereign act of his grace granted remission of sins to the prayer of faith,—neither these persons, nor any others who lived before the first church was established in Jerusalem, are cases in point.

If then, pardon of sins is to be received and enjoyed in answer to the prayer of faith, such cases must be found in the Acts of the Apostles; for there alone are to be found the offer of pardon to sinners, whether Jews or Gentiles.

What then do the Apostles declare was the object for which Christ was exalted? Was it not to grant repentance and remission of sins? The great salvation, as the Gospel feast, was now prepared, and the Apostles were now qualified and ready to go out and invite all to the feast of the Great King.

Who were honored with the first invitation? Marvellous Grace!—It was given first to that wicked city, whose citizens had, a few days before, cried out, "Away with him, Crucify him! Crucify him!"—Yet many received it: for they now believed in Him, and repented of their wickedness. But did they receive pardon of sins in answer to prayer? True, they prayed to Peter and the rest of the Apostles, what they should do. But to Him whom they had crucified, they dare not pray. Does Peter regard their entreaties and prayers? What do they want? What ought they to want more than the assurance of pardon? The discourse which they had just heard from the lips of Peter had pierced them to the heart, for they believed every word of it. More than this, they believed too, that Peter was a true and faithful Minister of Jesus Christ, and they were ready to do whatsoever he should command them in the name of Jesus of Nazareth, now Lord and Messiah. And what does he command them in the name of Jesus Christ? Pray to Him mightily that your sins may be blotted out? Nay, verily. That was not the remedy provided for their desperate case. Nor the remedy for any who see themselves rebels against God who made them, or Christ who shed his precious blood to save them.

But what does he command them by the authority of Jesus Christ Hear him, all you, who have misapplied the proper use of prayer!—Repent ye and *be baptized, every one of you*, in the name of Jesus Christ, *for the remission of sins*, and you shall receive the gift of the Holy Spirit.

But did not these persons pray often and earnestly? Yes, verily

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They continued steadfastly in the Apostles doctrine, in fellowship, in breaking of bread, and *in prayers*. But they prayed not till they were assured that their prayers were heard; and of this they could have no assurance, until they had obeyed and honored the mandate of the Anointed Lord of Heaven.

But to the above view of the prayer of faith, it may be objected that Saul and Cornelius were commended for prayer, before they were constituted citizens of the kingdom.

This objection, however, is more apparent than valid. The one prayed as a Jew, the other as a proselyte to Judaism. Neither of them was, in the proper use of the term, *converted*, or made citizen, though in heart, bowed to the will of God. Neither of them had the promise of pardon, until Ananias was sent to Saul, and Peter to Cornelius, for the special purpose of introducing them into the Christian church, when they were assured, but not before, of the pardon of their sins. While then, men of faith may pray, and have prayed always, we feel assured that our position cannot be successfully assailed, while we maintain, that the ordinance of prayer, most gracious and invaluable though it be, cannot make void, or set aside, another equally gracious and indispensable to the enjoyment of the divine salvation. A. W. C.

AN OLD YEAR'S VIGIL.

TO A FRIEND.

THERE! you may add it to the sum of years:
Number it with the past, it is no more
A living presence here! Yet strange, indeed,
To think it other than it was before;—
Or merely to our haunting hopes and fears
A space shut out forever! But we heed
Not *it*, but *its*—all that it had of ours,
The "lost or stolen," the plucked and scattered flowers,
The unreturning, never-to-be-found,
But ne'er-to-be-forgotten, THINGS THAT WERE.
And though our cup was oftener dashed with tears
Than with the mant'ling smiles of fortune crowned,
Yet with some memories we linger there;
And long will linger, and return to linger,
With a fond longingness, without resource,
Save there. And as we see the index-finger,
Upon the dial, moving on, and on,
Into the hours of future years—the force

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Of the soul's reverted current not unknown—
Find that another of the manifold years
Of this poor planet's Sun-encircling course,
Is measured—and henceforward disappears
From the sum of outward visible things; or, rather,
Shadows, we ought to say; for so they gather
Dimly, confusedly around,—and hover,
Not rest,—as mocking thus our foolish faith,
Whose misbeliefs and unbeliefs discover
What false significances nature hath,
As seen by us,—and understood by these,
Life's insincere conventionalities,—
Worse than obscure, deceitful:—lo, as here,
What have we but another stride of Time,
Whose winged feet, unresting any where,
Indifferently and noiselessly pass over
The threshold of the months, not even there
Breaking the silence of his course sublime!
How vain to force a meaning! Lo, the Night's
Silent immensities appear to give
No sign, through all the depths and heights
Of heaven and space. But why inquisitive
To find co-watchers? Watchers there are some
Doubtless, on earth, and 'mid yon distant lights
In the watchtowers of the sky, what myriads come
Of angels to behold the measureless fields
Which God hath sown with worlds! But if *we live*,
We have a living consciousness which yields
A better confidence, more positive,
Feeling this God-given Human life, and how
The Giver placeth it on the narrow *now*
Dividing the eternities—that so,
Leaving the things behind, we may the more
Press onward to the nobler things before;
And with hope, the Angel of the future go,
And faith, her sister, on the way of love,
Into *our* future,—having God above,
To bless our efforts,—thus *our* life will rise
To Life's Divinest possibilities.
And now, although another year, outworn,
Hath sunk irrevocable—sunk like lead
In the ocean—lo! e'en now a New Year's born;
Child of the Spheral fires, whose harmonies
Of light and motion pulsate through the skies.
Not from the Old, but from the New, the thread
Unwinds, which holding on to, we forebode
The coming issues:—therefore, de we hold,
With more and more relaxing grasp, the old;
Yet not forgotten surely, nor unread,
Those records of the long-since travelled road
And much experienced life; but God o'erhead
Seeth all, and unto each assigns his load,
Not of dead memories, but living cares.
Not the old year, already sepulchred
With all the other years, the countless dead
Of Time, whose births and deaths are registered
In the Book of the Universe, which is with God—
Not the old year itself, which only shares
The common lot, but all oblivion spares
Of what the old year brought, the blessed things
We felt and thought, when Faith, and Hope, and Love,
As ministering angels from the Throne above,

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Bore up our souls a space upon their wings,
To have a far-off view, a glimpse of glory,—
As if a moment's dream of Paradise;
More bright than shines a starry promontory
When from a cloud the sudden lightning flies,—
As brief as that too! Oh, such things have been,
And though, alas, too "few and far between,"
Scattered along the waste of months and days
In the old year, and other older years,
Yet if we missed the brightness of their rays,
How changed the retrospect! It then appears
A desolated track, whose lurid glooms
Add horror to its ruins and its tombs:
Gigantic forms, dim shapes, unbodied fears,
Rise from it awfully, and round us cast
The gloom of its shadows:—*such* is *such* a past!
Bless God, O, man, if such may pass away!
But ask ourselves, what unto us remains
Of the old year that died with yesterday,
An hour ago? Ask what things it retains
As hostages of our affections—thus,
By seizing on our hearts, constraining us,
When these, the "loved and lost," are called to mind,
To call to mind the happy year as well,
When they had life and presence,—so 'twill be
Associated with them in memory!
But why remember? Do we go to find
The Living with the Dead? Or, would we dwell
With shadows, ghosts of former joys and sorrows,
Or worse, with the unresuscitable forms
Worn out by those, and lying where they fell
Unburied, but the lawful prey of worms!
But such is life:—for its to-days it borrows,
Both from the yesterdays and the to-morrows!
And this, conditioned rightly, may be well,
The past has far too much of ours to let
It pass away forever, and unmoved,
Look on the while,—then turn without regret
To live—or eat and sleep! Oh, no, not yet:
We cannot spare it yet; we've lived and loved
And been loved in it,—can we then forget
What of our very selves hath been a part,
In substance, thought, and feeling?—no, the heart
Treasures these jewels in its cabinet!
To-day is life's—is ours, to will and act,
But leave to-morrow's light to read the fact;
As now we turn to yesterday, and set
Its losses wiselier against its gains.
Things past, encountered separately, are met
And mingled now in memory—thus remains
The substance of all being, not distinct
And separable, as some deem, but linked
Together by affinite harmonies;
And thoughts, and words, and actions, that have been
Incongruous, lose their incongruities.
Time, as he passes, holds a prism between
The Truth and us, and things are only seen
Under the colored rays: but when he's past,
Those colorings pass—and swiftly reunite
Those parted rays, and harmonize to light!
And lo! the Truth! A wise enthusiast

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Be thou, O, reader! Seize and hold it fast!
That what is proved may guide thee to discern
The substance through the shadow, and to learn
The Real from the Apparent! Life has been
To him that now is writing unto thee--
(Pardon this final word, if fault there is,
And give to him thy willing sympathy,
Who, with a brother's feeling gives thee his)--
Not in despair confessing,---Life has been
No harvest yet;---but if the tree has cast
Untimely fruit, behold, the leaves are green
Nor is their promise broken,---what is past
Is not to blight the future,---and, I ween,
God hath a blessing to bestow at last.

J. M. MACRUM.

PROGRESS OF REFORM.

KENTUCKY.—Bro. W. C. Rogers writing from Elkton, under date of October 27th, says: BELOVED BRO. CAMPBELL.--Bro. W. E. Mobley and myself held a meeting last month, in Gordonsville, which resulted in 4 additions. We held a meeting the same month, at Philippi, with 11 additions. Bros. C. M. Day and W. E. Mobley, and myself, held a meeting during this month at Macedonia. We closed with 20 additions to the congregation. I lately closed a meeting at Berea with 4 additions. We thank God and take courage. Bros. W. E. Mobley and C. M. Day are doing good service in this country. They are men of talent, men of zeal, men willing to perform the great work assigned them by their Master. May the Ministers of the Gospel see their true position, and appreciate their fearful responsibilities. May they adjust the armor of God closely upon them, and, through dangers, and perils, and sufferings, thro' wars, pestilences, and famines, fight the good fight fearlessly, and faithfully do the bidding of their Great King. May we all, as watchmen on Zion's towers, be more prayerful, laborious and zealous, that, when the labors of life are over, we may be prepared to stand before the Judge of all.

Bro. Jno. R. Howard, writing from Graves Co., under date of Oct. 28, reports the success of the Gospel as follows: At Mayfield Creek, previous to the 4th Lord's day in August, there were 8 immersions. At a meeting, including the latter Lord's day, 14 more additions. On the third Lord's day in July, 4 additions more. Bro. W. W. Dugger, W. M. Starks, and Hudspeth, and at the latter meeting, Bro. Jesse Shelton, were the principal laborers. In all up to date, there were about 31 additions.

Near Davis' Cross Roads, Marshall co., Tenn, including 1st Lord's day of October, by Bros. McCoy, W. M. Starkes, Jno. Starkes and J. Shelton, there were three immersions.

At a meeting in Howard's Settlement, Henry co., Tenn.' including the first Lord's day in October, by Bro. Dugger, four additions by immersion.

In Graves co., at Duvall's School House, by Bro. Dugger, one addition, Bro. Carter, one of the first Physicians of that part of the country, and of great moral worth.

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At Liberty, Marshall co., Tenn., near Old Maidsboro', some 17 additions, by Bros. Dugger and the Starkes. At Union, Graves co., one addition by Bro. Hudspeth, on the 4th Lord's day of July, and another by him, on the waters of Clarke's river, Callaway county.

At Bro. Robinson's, near Murray's, by the same, two immersions. At a protracted meeting at Mayfield Creek, including 4th Lord's day in October, ten additions and another to be immersed, by Bro. D., on the 1st Lord's day of Nov.

At a protracted meeting, recently held at Clinton, Hickman co., by Bro. Tribble, 14 additions, and two since, by the same, at New Concord, Callaway co.

Bro. James Lindsay and M'Coy, near Benton, Tennessee, have been laboring with good success, as also at the other points. Besides the above additions, some 8 or 10 by Bro. Dugger and others. We regret to learn that so great has been the opposition of many actuated by a false zeal against the success of the Gospel, they have not hesitated to lay violent hands upon man and beast, in their persecution of Dro. Dugger. His mule was *killed* in the woods, his horse was cut to pieces in the stable, and his negro boy knocked down in the dark.

Bro. L. Merrett, writing from Duncansville, under date of Oct. 17th, reports their late Co-operation meeting as follows: Said meeting was held on the 9th and 10th of said month, at Cornishville, Mercer co., and composed of the churches from Mercer, Anderson, Washington, Boyle, and Spencer counties. Seventeen churches were represented. Preaching brethren present were, Wilham, Laird, Yowell, Heavener, Corn, Marrs, White, Smith, Sparavow, and Dearborn, All was peace and harmony. Bro. M. was employed in conjunction with two others, to labor for the last year. Bro. M. rode 3328 miles, visited 562 families, spoke 400 discourses, added 101 members and organized 1 church

MISSOURL.--Bro. T. M. Allen writing from Boone County, under date of October 26, 1857, says: BRO. CAMPBELL: On last Friday I closed a seven days meeting in Rocheport, with 11 additions; two of them were Baptists, the others "heard, believed and obeyed." *This* makes 33 additions at the different meetings I have attended since my return from Kentucky,--all of them in Boone County.

Bro. T. M. Allen writing from Boone County, under date of October 29th 1857, says :—BRO. CAMPBELL: Last evening I closed a meeting of four days, at Antioch, in this county. There were seven additions; six by faith and Baptism, and one from the Baptists.

THE Union Co-operation met at Pleasant Hill, Washington Co., Mo., September 6th, 1857, and organized by appointing WM. L. FENEX, Chairman, and E. R. CHILDERS. *Secretary*. The following Churches were reported:

Pleasant Hill, Washington Co., Scott & Smith, delegates, 30 members, $60; Antioch, Franklin co., Altum & Fowler, delegates, 70 members, $68; New Providence, Osage co., Neal & Clarke, delegates, 60 members, $50; Smyrna, Osage co., Fenex & Drennan, 38 members, $55; Liberty, Maries co., Fenex & Gaither, 125 members, $80; Little Prairie, Crawford co., Perry & Drennan, delegates, 64 members, $80; Cherry Valley, Crawford co., Martin, 30 members, $34; Salem, Dent co., Fenex & Drennan delegates, 74 members, $60: Douglass Prairie, Gasconade co., Fenex, delegate, 15 members, $55; Mount Zion,

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Gasconade co., Roach & Sowder, 40 members, $52,25 , total No. members 559 total amount of money $594,25.

There were two Evangelists employed for the ensuing year. E. R. Childers, of Shotwell P. O., Franklin co., Mo., at $300, for a term of nine months, and M. R. Childers, for 12 months, at $300. After the passage of some resolutions, which I omit, (as they would take up too much space), the meeting adjourned to meet at Little Prairie, Crawford Co., Mo., the Friday before the 1st Lord's day in September 1858. WILLIAM L. FENEX, Chairman.

E. R. CHILDERS, *Secretary*.

P. S. Since our Co-operation closed, we have had about 50 additions to the Churches within the limits of the same. There were 164 the preceding year.

LITTLE PRAIRIE, Mo., Oct. 20th, 1857. E. R. C.

PENNSYLVANIA.--Bro. Jesse H. Berry writing from Mill Hall, Clinton Co., under date of Nov. 3 1857, says: DEAR BROTHER CAMPBELL. Bro. L. Hyatt, has just closed a meeting of eight days, at *Bald Eagle*, in this County, which resulted in 18 accessions to the Messiah's kingdom. He is now laboring at other points in this vicinity, and the prospects are truly flattering.

Bro. T. Miller, late Pastor of the Church in Allegheny City, under date of Nov. 6th, reports seven additions by immersion. Bro. M. has returned to reside in Covington, Tioga co., which will be the field of his labors in future.

Bro. C. P. Arbuckle, writing from Round Prairie, Dallas co., under date of November 21st '57 says.--As to the success of the Gospel, or my Evangelical labors for the last three years; in 1855 I received 171 additions; in 1856, 154 additions; in 1857, 74 additions, making in all 429 additions.

My labors have been mostly in Dallas, Laclede, Camden and Miller counties. To God be all the praise.

OHIO.---Bro. M. Christy, of Vienna, Trumbull co., under date of October 28, reports 19 additions by immersion, during a meeting of some days. Bro. Theobald Miller of Allegheny City, labored with us during the meeting. Much of the good seed was sown, the fruit of which, we trust, will be gathered many days hence.

Bro. L. L. Carpenter, of Delta, Fulton co., Nov. 2, reports fifty additions by immersion, during the last five months, within the field of his labors.

ILLINOIS.---Bro. F. Apperson, of Rushville, Schuyler co., November 5, reports 97 additions, of which 67 were by immersion. There was no undue excitement, but a deep feeling and sincere attention on the part of sinners, and prayerful rejoicing on the part of Christians. Bro. Dr. W. A. Mallory preached every evening and nearly every afternoon, and visited with the Pastor, a great many families, thus preaching from house to house.

SOUTH CAROLINA—Bro. A. G. Thomas, of Erwinton, under date of November 2, reports the success of a protracted meeting, held at their new Meeting-House, in Halcyon Dale, Bro. Dr. Hook assisting for the first few days. The meeting commenced on Saturday before the fourth Lord's day of Oct. On Friday, before the Doctor left, several made the good confession. On the Thursday following, Bro. T. immersed some twenty-one persons. We are pleased to learn that Bro. Thomas purposes to labor in future with this Congregation. May the good Lord bless his labors and make him a blessing to many.

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CANADA WEST.--Bro. E. Shepperd of South Dorchester, under date of Dec. 5th, reports the success of the Gospel in his vicinity, as follows: Annual meeting, in June, eight were added, six of whom were united to the church of S. D. Afterwards, nine more were added during a visit from Bro. James Kilgour. Seventeen more have been added by baptism, at different times, since last winter, and two from the Baptists, making in all 34 additions during the last year.

ALABAMA.--Bro. Lawson, of Marion, under date of November 9th, reports the result of a meeting lately held in Perry co., himself being the laborer, during which there were twenty-four additions. Nineteen by immersion, and five upon the ground of Union among Christians upon the platform of the Word of God *alone*.

OBITUARY NOTICES.

DIED, at Rockwood, N. Y., after a short illness, on Friday, Dec. 4th, Elder WILLIAM THOMPSON, in the 80th year of his age

For more than fifty years he had been ardently and zealously engaged preaching the Gospel. He was immersed by the Rev. Dan. Taylor, of London, and united with the "General Baptists" and was for many years the pastor of a General Baptist Church in the City of Norwich, England. He emigrated to this country, in 1826, carrying with him recommendatory letters from the Rev. Joseph Kinghorn, of Norwich, to A. M'Clay, of N. Y., by whom he was kindly received, and for whom he preached several times. Finding the Baptist churches in N. Y. holding views contrary to what he conceived to be the truth, he hired a room in that City, and commenced preaching, and soon gathered a little band of brethren and sisters together, and organized a Christian Church. It was here, that the late Luke Barker, Hendrickson, and others, from the Consul's Church in Canal Street, united with them, and afterwards were known as the *Laurens Street Church*,—your old and well-tried friend, Bro, Daniel Monroe, among the number. Subsequently, about 1831, Elder Thompson removed to the Western part of New York, where he has been eminently useful. But his labors are o'er, and he rests in peace. J. W.

BRO. PENDLETON.—The unrelenting hand of death has been la'd very heavily upon my family. Within the present year, we have buried two *lovely* daughters. The first, VETURIA ELLEN, died of Bronchitis, on the 18th of March, aged sixteen years, and six days. She confessed her Saviour in her twelfth year. She left satisfactory evidence that she has gone to that rest, which remains for the people of God. She frequently, during her illness, spoke of her home in Heaven, requesting her Mother and Sisters to be prepared to meet her there.

The second, CELISTA, died November 7th, aged eighteen years, eight months and twenty-eight days. Her disease, was consumption. She suffered greatly without complaining. She was fully resigned to the will of the Lord. She spoke often of leaving this, for a better world. She gave us full evidence that a dying Christian can triumph over death. Truly, can it be said of her, that *she fell asleep in Christ*, for she died without a struggle. She confessed the Saviour in her eleventh year, and, like her Sister, lived a consistent member of the Christian church. They were delightful singers; It is hard to part with those so endeared to us; but we sorrow not as those who have no hope.

BETHEL, Morgan co., Ill. Nov. 28, 1857. DAVID HOBBS.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. I.] BETHANY, VA., *MARCH*, 1858. [No. III

THE KINGDOM OF HEAVEN.—*No. II.*

In our first Article on the Kingdom of Heaven, it was, we trust, satisfactorily shown, that the Kingdom described in Daniel ii: 44, is the Kingdom of the Messiah; that it was set up on the day of Pentecost, about 443 years before the fall of the Roman empire; and, therefore, that this part of the prophecy was strictly fulfilled in the establishment and organization of the Christian church.

We now propose to notice, in the second place, the revolutionary and destructive effects of this Kingdom. "It shall break in pieces and consume all these kingdoms."

But what kingdoms are these? This has long been a question with writers on prophecy. Some maintain that they are identical with the four universal monarchies before described. Others allege that this is impossible; that the Kingdom of Heaven which was set up in A. D., 33, can in no sense be said to break in pieces the Chaldean, the Medo-Persian, and the Macedonian empires, all of which had fallen many years before the coronation of the Messiah. And hence they suppose that the allusion must be to the ten kingdoms into which the Roman empire was subsequently divided.

This, however, is only to create one difficulty for the sake of getting rid of another. It may be equally difficult to understand why the toes of both feet should be used to represent the divisions of only one

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limb of the empire; and how dependent members should have a distinct and separate existence after the destruction of the organs from which they derive their vitality. These and many similar objections might be urged against the new hypothesis

But this is by no means a safe rule of interpretation. There are still in the three great volumes of Creation, Providence, and Redemption, many facts which no living man fully understands. That a part of the food which we receive, for example, is transformed into bone, a part into muscle, and a part into nerve, is a fact which no physiologist doubts, but which no physiologist fully comprehends. And hence the inductive philosophy of modern times requires that we shall first ascertain what are the *facts*; and secondly, that we shall account for them if we can; but if not, that instead of rejecting them, we shall humbly confess our ignorance, and seek for more knowledge concerning them.

This law then brings us directly to the testimony. We must let Daniel speak for himself, and make the Bible its own interpreter. Beginning then with the thirty-first verse, the prophet says, "Thou, O, King sawest, and behold a great image: this great image whose brightness was excellent, stood before thee; and the form thereof, was terrible. This image's head was of fine gold; his breast and his arms of silver; his belly and his thighs of brass; his legs of iron; his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, *which smote the image upon his feet that were of iron and of clay, and brake them to pieces, Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together*, and became like the chaff of the summer threshing-floors; and the wind carried them away, and no place was found for them: and the stone that smote the image became a great mountain and filled the whole Earth."

"This is the dream; and we will tell the interpretation thereof, before the King. Thou, O King, art a King of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. *Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron;* forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. *And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided;* but there shall be in it the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of

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iron and part of clay, so the kingdom shall be partly strong and partly broken. And, whereas, thou sawest iron mixed with miry clay, they shall mix themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

"And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, *but it shall break in pieces and consume all these kingdoms*; and it shall stand forever. Forasmuch as thou sawest that *the stone was cut out of the mountain without hands, and that it brake in pieces the brass, the clay, the silver, and the gold*; the great God hath made known to the King what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Now, courteous reader, can you find in all this a clearly expressed, or even a clearly implied reference to any *ten kingdoms* which may be fairly regarded as the antecedent of the phrase in question? Is there here any satisfactory evidence, that the deadly impact of the stone was merely on the *toes* of the image; and that, too, long after the head, the breast, the thighs, the legs, and even the feet had been consumed? Was it only the materials of which the toes were composed, that were ground to powder by the concussion, and that became as the chaff of the summer threshing-floors?

If to teach such a theory was the intention of the prophet, he has certainly expressed himself very obscurely. But he has said in the plainest terms, that *four kingdoms* were represented by this image; that the little stone or symbol of the kingdom of Heaven, smote the image upon its *feet*; and that the *whole image* composed of gold, and silver, and brass, and iron, and clay was then broken into pieces, and became as the chaff of the Summer threshing-floor.

"*These kingdoms*" must, therefore be the four universal monarchies of which the image was a symbol. These are the only kingdoms of earthly origin, described in the entire context. And to these, as it appears to us, the prophet must have reference, whether we do or do not fully comprehend the logic and the philosophy of his representation.

But even here the difficulty seems to be more apparent than real.—It arises chiefly from the want of a habit of generalizing. Mankind are prone to look at things individually. The child seems for a while to regard all names as the representatives of individuals, or of the very lowest grade of species. And it is only after a long course of mental discipline that we learn to comprehend the full import of generic names. How much more simple, intelligible, and expressive is the name George Washington, than the word man, or animal, or being! How much more readily the mind comprehends the

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force of an example or a particular illustration of any kind, than of a general law or principle! And hence, in our best scientific text-books, principles are always illustrated by examples. And hence in the Bible, there is a remarkable array of particulars. Every principle revealed in that wonderful volume, is also there illustrated historically.

This characteristic of the human mind is regarded by our Saviour even in the selection of his terms. He does not say, Consider the flowers of the field how they grow; but, Consider the lilies. He does not say that kings in all their glory were not arrayed like one of these, but he limits the remark to Solomon.

This is certainly one of the great beauties of the Bible. It is a striking proof not only of the wisdom of God, but also of his benevolence in adapting the instructions of his Word to the capacity of the human mind.

But almost every law has its exceptions; and, in this respect, the law of the Divine communications is not an exception. In the Bible we find examples of the very highest degree of abstraction and generalization. As an instance, we need only refer to the case of the image under consideration. How very different in many particulars were the four empires of which this image was a symbol! No two of them existed as universal monarchies at the same time. The seat of their power was in different countries. They were governed by the different kings; sustained by different armies; and composed of different provinces.

But notwithstanding these, and many other points of difference, they are all presented here under the form of one and the same image! The physical organization of this image was, indeed, composed of very different and discordant elements. In this respect there was no identity. The head was of gold; the breast and the arms were of silver; the belly and the thighs of brass; and the legs and the feet were of iron and clay. *But all these were animated by one and the self-same Spirit.*

Here then is the true bond of union. Here is the link that unites the discordant elements. Here is to be found its personal identity.—Here is that living principle which moved and governed the world from the days of Nebuchadnezzar till the fall of the Roman empire.

Daniel, it seems, was not a materialist. He knew that man has a soul as well as a body; and that very different and even discordant physical elements can have no power to destroy our personal identity, so long as the body is animated, sustained, and governed by the self-same spirit.

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But it may still be asked, why was it necessary to use here so high a degree of abstraction and generalization? Why not make the illustration more specific by the use of a different symbol to represent each empire? Why not in this case, as well as in the seventh chapter, represent the Chaldean monarchy by a lion; the Medo-Persian by a bear; the Grecian by a leopard; and the Roman by a ten-horned monster?

The reason for making this distinction is very obvious. In the seventh chapter, there is represented a succession of empires, and a series of human conflicts. But in the second chapter, the war is not between one earthly monarchy and another. It is not between the Chaldean and the Persian; between the Persian and the Grecian; or between the Grecian and the Roman. But it is between Heaven on the one hand, and all these monarchies united under the form of one personality on the other. It was a war between Divinity and Humanity. It is a conflict between the government of God and the government of an apostate world; between the eternal principles of justice, love, and mercy as they are developed and illustrated in the constitution and laws of the kingdom of Heaven, and the selfishness of the human heart, excited and stimulated by pride, malice, revenge, and an ambition that would subject the universe to its own control.

The usurping power of these selfish principles has been demonstrated in the administration of all human governments, not subdued and sanctified by the principles of Divine justice, love and mercy. What else than an unholy selfish ambition moved Nebuchadnezzar to lead his armies against the nations of Western Asia? What else moved Cyrus to make war upon the tribes of the East, of the North, and of the West, and finally to lead his victorious army against Babylon the pride and glory of the Chaldean monarchy? What but this principle moved Alexander to undertake the conquest of Asia; and Cæsar to lead his victorious legions throughout the provinces of Gaul and Britain?

Between all such governments then, and the Kingdom of Heaven, there must ever exist a war of uncompromising hostility. Its King is the Prince of peace. Its laws are such as the following: "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thy self." And "Whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets."—And again, "Let us do good unto all men as we have opportunity."

These principles, sustained by the highest authority in the universe, were first proclaimed to the whole world in all their fullness,

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during the last days of the iron empire. They spread like leaven among the masses. Even the Roman army felt their subduing power and sanctifying influence. And many more than the devout Cornelius, beat their swords into ploughshares, and their spears into pruning hooks, and declared before emperors and generals, that they would study and practice the art of war no more.

The image was then smitten upon its feet. The wound was mortal. The tyrant that had governed the world from the days of Nebuchadnezzar till that hour, was slain. His spirit was subdued, and his whole physical organization, consisting of gold, and silver, and brass, and iron, and clay, was then broken into fragments.

Since that time Charlemagne, Napoleon, and many others, have attempted to revive the spirit and reunite the scattered fragments of this fallen image. But all such attempts have been in vain. The most powerful nations on Earth, acknowledge their allegiance to the Prince of peace, and their obligations to the claims of the kingdom of Heaven.

It is true, the spirit of war still exists: blood is often shed for the most trivial causes. But let any prince or potentate now attempt to revive the spirit of this fallen image; let him attempt, like Nebuchadnezzar, Cyrus, Alexander, and Cæsar, to subdue the world, and to govern it on the principle that "Might makes right," and if not treated as a maniac by his own subjects, he will, at least, find arrayed against him the combined powers of all Christendom. In this country we cannot even talk about the conquest of Cuba, or any other portion of territory, however small and insignificant, without exciting in millions of our fellow-citizens, feelings of the most inveterate opposition to such an act of injustice and oppression.

The same spirit of benevolence prevails, to a considerable extent, in all the nations of modern Europe. The principles of the gospel are triumphing every where. The scattered fragments of the image are daily becoming more and more like the chaff of the Summer threshing-floors; and every thing seems to indicate that the time is not far distant when the stone that smote the image, will become a great mountain and fill the whole Earth.

How plainly then does history illustrate this part of the prophecy. How evident it is that Daniel spoke as he was moved by the Spirit of inspiration. How convincing is the evidence, that the Bible is from God. And how strong is the assurance, that God still reigns in Heaven and does what is pleasing in his sight among the inhabitants of the Earth.

One more thought, and we have done for the present. These premises being true, it follows that the kingdom of Heaven or, as it is oft-

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es called, with special reference to its subjects, the Church of the Living God, the pillar and the support of the truth, is the means ordained by God for the suppression of every vice and the promotion of every virtue. It was the only means that was found adequate to the breaking of the image, and it alone can annihilate the scattered fragments.

Let all those, then, who profess to be the disciples of Jesus Christ, ever honor the cause of their Lord and Master; let them always discharge their duties as *Christians*; let them labor as citizens of the kingdom of Heaven, to be good, and to do good to all men as they may have opportunity, and very soon the voice of the Apocalytic angel will be heard proclaiming under the whole heavens, "The kingdoms of this world are become the kingdoms of our Lord and of his Messiah." R. M.

PENDING ISSUES OF THE CURRENT REFORMATION.

Issue 1. Hearing precedes believing, and not believing hearing.

" 2. Believing precedes baptism, and not baptism believing.

" 3. Regeneration is a fruit of faith, and not faith a fruit of regeneration.

These are not the only pending issues of the cause we plead, but these are enough for one sitting. The first of these issues is denied by not a few of our contemporaries. And their strongest objection is, that, on this view, faith is impossible to the deaf. This seems to be to them, a formidable objection. It is so only in appearance. By *signs* to the eyes and to the *sense of feeling* we give faith to the deaf and the dumb, in things pertaining to this life; and, possessing the command of these signs, we do impart faith to them in all important matters, temporal, spiritual, and eternal. This is abundantly, indeed, incontrovertibly proved in our deaf and dumb asylums. The mutes read and write the Scriptures, and understand them as well as many who possess their five senses.

Contemplating faith as an abstract principle, wrought in the heart, or as a new power added to a man, as a sixth sense would be to the outward man—neither testimony nor hearing would be necessary to it. Visionaries and romantic enthusiasts alone entertain this idea, and they are not to be reasoned with. Their chaotic minds are not to be approached through the ordinary and legitimate avenues of reason or faith.

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But faith is that hand of the soul which receives the well documented experiences of others, when distinctly reported to it. Saving faith belongs to this class or category. It receives the well attested oracles of God—the facts affirmed by the inspired Apostles and Evangelists. These oracles, thus received, these Divinely asserted and sustained documents, being incorporated as it were, in the spirit,—the understanding, and the affections of man—mould and temper his soul in harmony with the facts apprehended and realized. They leave, in other words, their Divine impress upon his spiritual nature, and quicken all his energies and activities in the cheerful and blissful service of his Lord and Redeemer. So testify the holy prophets, and apostles. "*Faith works.*" It works, too, "by love;" and thus "it purifies the heart." Where works cease, faith is sick or has died.—Hence when *good works* cease in the life of any faith professing man, his faith is dead and buried.

Need we ask, as farther coroborative of our position, who amongst men has believed a report which he never heard—or who has ever been made joyful or sorrowful by an event which he never heard—or which his eyes have never witnessed. Hence we conclude with Paul, that "*faith comes by hearing*"—and hearing implies the word of some speaker, and, therefore, a Divine faith rests upon Divine testimony alone. So says our Apostle, and from him there is not one dissident in Christ's kingdom.

But it is also affirmed that *believing in Christ* precedes Christian baptism. The Jews believed in Moses, and were afterwards figuratively baptized in the cloud and in the Red Sea. Had they not previously confided in the person and mission of Moses, would they have trusted themselves to follow his guidance in walking in the channel of the Red Sea, under a cloud arching their pathway, and resting upon walls of water? Could they thus have been baptized into Moses, had they not previously believed in his Divine mission?

But this is literally asserted in the response which Philip, the Evangelist gave to the inquisitive treasurer of Queen Candace, of Ethiopia—If, "with all your heart, you believe that Jesus is the Christ," you may be baptized. He confessed his faith and was immediately immersed, and went on his journey rejoicing. There being but one Lord, one faith, and one baptism, this case is all-sufficient evidence to an honest, unprejudiced mind, that faith necessarily precedes baptism, and that immersion alone is Christian Baptism.

Our third issue is:—"Regeneration is a fruit of faith, and not faith a fruit of regeneration." Creation, in its primitive and original import, in Sacred currency, is *generation*, and not *regeneration*. Moses is our authority for so affirming. After the details of the creation drama are

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given in the 1st chapter of Genesis, he says chap. 2: 4, "These are the *generations* of the heavens and of the earth, when they were created, in the day that the Lord God made the heavens and the earth." There were *eight distinct fiats* in the whole drama of creation, as reported by this great oracle of God. The *Word* of God created this vast and glorious universe. It was, indeed, only the sheath or the envelope of his Omnipotence. "He magnified his word" above all his other agencies. David once said, "thou hast magnified thy Word above all thy name." "Where the word of a king is there is power." Where the Word of God is there is omnipotence in harmony with his will. In the Lord's special prayer for his disciples he presents the instrumentality of his Word in a most attractive and imposing attitude—"Sanctify them *through thy truth*; thy Word is *the truth*."—This indicates the essential instrumentality of the Word. Hence the Gospel is the *power of God to salvation* in all who receive it. Chirst himself is glorified uncer the name and title of the Living "Word of God." "In the Beginning was the WORD and the WORD was with God, and the *Word* was God." This glorious impersonation of God under this symbol is all commendatory of its moral and spiritual grandeur. "It is quick and powerful," or *living* and *effectual*, "sharper than any two-edged sword, discriminating between Soul and Spirit, and is "a discerner" (a critic) of the thoughts and intents of the heart," Its instrumentality is in such terms as these, exhibited in the Christian and Jewish oracles. And most of all honored in the the fact of its appropriation to indicate tne Second Personality in Jehovah in the exordium of John's Gospel—and in his 1st Epistle 5: 7, 8.

There are not a few speculative theologians who think and say, and have even printed and published their speculation, that whatever efficacy any one ascribes to the Word as instrumental in regeneration, that much, say they, does he detract or subtract from the power and influence of the Holy Spirit. Hence the potter and his clay is their beau ideal of the Word or Gospel and the Spirits operation on the understanding and affections of the Sinner in regeneration and in sanctification! Their metaphysics and theology are alike creatures of their own imagination. Do not men work by their tongues and reasonings and exhortations, as well as by their hands and other physical powers! Regeneration before faith, and without the Gospel, is, therefore, their cherished beau ideal of conversion, "effectual calling," regeneration and sanctification. They, therefore, mystify the whole subject of spiritual influence. The gospel of the Holy Spirit in their hands is their gospel of Jesus Christ. Hence their synagogues echo with the gospel of the Holy Spirit instead of the gospel of Jesus Chr st.

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They make Jesus Christ nothing and the Ho'y Spirit everything in regeneration. They regard the Word or Gospel, as a dead letter, unless the sinner,s heart be previously created anew by the actual contact and impact of the Holy Spirit, over which the sinner has no power. They pray *to* the Holy Spirit, instead of praying to Christ *for* it. The Holy Spirit, according to their theory, dispenses Jesus Christ to sinners, and not Jesus Christ "the Holy Spirit to them that ask him!" Hence the Gospel is with them a dead letter, instead of its being the Word of life to those "dead in trespasses and sins." We read of the Gospel as "the power of God to salvation," but never of the Holy Spirit, or a theory of the Holy Spirit as the power of God to salvation.

The Holy Spirit is, indeed, given to them that believe, but never promised to an unbeliever. *He* is God's witness, by God's own Mission, to bear witness to unbelievers concerning the person, mission, and work of the Lord Jesus Christ. And he is bestowed only on those who have accepted the Lord Jesus Christ as God's own *guest* in their hearts. *He* works *upon* sinners by his testimony concerning the claims of Jesus as *the Christ* by the miracles and demonstrations he has given in attestation of his pretensions. And thus knocks at the door of the human heart for the admission of the Lord Jesus, promising on his admission to become their *H*oly Guest. Order in Nature, Providence, and Grace, is *H*eaven's first law, as presented in bold relief in the drama of God's old creation. *The Word of God* was the instrument of creation, and is the instrument of recreation. By his Word he created the material universe and "by his Spirit he has garnished the heavens," So spake Job, the most brilliant star of the highest antiquity. Solomon in his wise sayings descants at length on him who is *personally*, the *wisdom* of God," Chap. viii: 22–36. God and his *Word* incarnate and unincarnate, are presented in his Oracles, Old and New,—as one and inseparable in generation and in regeneration. In vain is all human philosophy to originate any thing. It has never generated or regenerated any person or thing. God has created and recreated, generated and regenerated every thing by the instrumentality of his Word, and nothing without it. A. C.

Richmond, Ky., January 28, 1858.

The lips of the righteous know what is acceptable; but the mouth of the wicked *speaketh* frowardness.

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CATHOLIC SCHOOLS.

I occasionally visit the house of a Sister who has been sending a daughter to school in a Catholic Convent. I have frequently urged upon her the imprudence of such a course, but have met with the defense usually set forth in such cases. She insisted that the Convent Schools are better and cheaper than any Protestant Schools, and denied that any efforts were made to convert the pupils to the Catholic faith. Indeed, she thought, as many fond parents do, that her daughter was so well instructed in the true faith, that she would successfully resist any efforts they might make. Recently, I was there again, and learned that the daughter had come home to spend the vacation. Naturally the old subject was introduced, and the Sister acknowledged that an influence had been exerted much greater than she had anticipated.

When I retired that night, I found on a stand in my room, the young lady's school books. They were all by Catholic authors; and among them was one entitled, "Doctrinal and Scriptural Catechism, or Instructions in the Principal Truths of the Christian Religion. By Rev. P. Collot, Doctor of the Sorbonne." I seized it with interest, and glancing over a few pages, marked some choice passages, for the consideration of the Sister on the following morning. When I read them to her she seemed much surprised, and said she was not aware that her daughter had such a book. She recollected however, that the *Catholic* girls were required to recite a lesson in the Catechism every day; and that the *Protestant* girls were required to be *present* at the recitation with *book in hand*, though not *positively* required to study it. In this insidious way, the superstitious doctrines of Rome are daily instilled into the minds of the Protestant girls.

I brought the book home with me, thinking it might be of advantage to your readers, to make an exhibit of the doctrinal instruction which is continually imparted to the children of such Protestants as are imprudent enough to patronize Catholic Convents. It is a small octavo volume, and contains, in questions and answers, the leading doctrines of the Catholic Church. I present below, a few extracts, showing a few of the questions upon several of the subjects discussed; and first,

THE PERPETUAL VIRGINITY.

"Q. Who is the Mother of the Son of God made man? A. The blessed Virgin Mary. Q. The blessed Virgin is, then, the Mother of God? A. Yes; she is truly the Mother of God. Q. Was Mary al-

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ways a virgin? A. Yes; it is the common belief of the church, and consequently an article of faith. Q. How have those persons been regarded who have dared to attack it? A. They have been regarded as heretics. Q. *Why*? A. Because they opposed the common belief of the church.

THE APOSTLE'S CREED.

The Author of this Catechism seemed to feel himself under no obligation to prove any thing he says, but states every thing dogmatically, and calls for the implicit faith of the pupil. It is declared that "we must believe the Apostle's Creed in order to be saved; and the origin of this ancient symbol is thus set forth.

"Q. From whom have we this creed? A. From the Apostles.—Q. Why do you say that we have it from the Apostles? A. Because it was they who composed it. Q. Did they leave it in writing? A. No; they only taught it. Q. Why did they not leave it in writing? A. Lest it might fall into the hands of those who were not Christians."

The imbecility of this last answer is truly astonishing. But the minds of children, when awed by superstition, are not likely to detect even so great an absurdity as this.

MONKERY.

This subject is treated very briefly, but in a manner well calculated to impress favorably the minds of unsuspecting children.

"Q. Under what Emperor did God give peace to the church? A. Under the Emperor Constantine. * * Q. Was the fervor of the Christians as great as it had been during the persecutions? A. No; it relaxed considerably in very many persons. Q. What did those do who wished to preserve their former fervor? A. They retired into deserts. Q. What were they called? A. They were called Monks, or Hermits, because they lived alone. Q. After whose example did they undertake this kind of life? A. After the example of St. John the Baptist, and the Prophets. * * * Q. What austerities did they practice? A. 1. They only eat once a day, in the morning.—2. They lived for the most part on bread and water. 3. They passed a great part of the night in prayer. 4. They lay on the hard ground. * * Q. Was it only men who embraced this mode of life? A. It was also embraced by a great number of virgins and widows. * * Q. What did Jesus Christ recommend in order to obtain perfection? A. 1 To dispose of all one has and give it to the poor. 2 To renounce marriage, and embrace the state of perfect chastity.

WORSHIP OF THE SAINTS.

Q. What were those called who died in their torments? A. They were called Martyrs. Q. What honors did they pay them? A. 1:

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They embalmed them and wrapped them in precious stuffs. 2. They gathered even the drops of their blood. 3. They assembled at their tombs every year, on the anniversary of their death. Q. Why did they assemble there? A. 1. To celebrate their memory with much solemnity. 2. To thank God for the strength he had given them.—3. To solicit their intercession with God. * * * Q. Have not the faithful communion with the Saints in heaven? A. Yes. Q. What unites them with the Saints? A. Charity. Q. What does charity establish between them and us? A. An interchange of the prayers which we present to them, and the assistance which they render to us. * * Q. What worship is due to God? A. A supreme worship.—Q. What is a supreme worship? A. It is a worship which has no equal. It is above that which we render to the angels and saints, and even to the Blessed Virgin."

No language could more distinctly avow the worship of saints and angels, or state the nature of this worship more clearly. It is a worship differing from that rendered to God, only in degree. How strange that men will teach such doctrines at the present day! And how passing strange that any Protestant will pay the benighted priests and nuns of Rome for teaching them to his children! But the half is not yet told.

PURGATORY.

The doctrine of Purgatory, including the prayers, and fasting and alms-giving, and candle-burning, by the living for the benefit of the the dead, is so manifestly unscriptural and heathenish, that no Bible-reader can fail to hold it in perfect abhorrence. But there are doubtless many intelligent persons who regard this doctrine in "the church." It must be remembered, however, that the "Holy Mother never changes; and consequently we have the whole doctrine unblushingly asserted in our *Catechism*.

"Q. How many lower parts are there in the earth? A. There are three; hell, purgatory, and limbo. Q. Into which of these did the soul of Jesus descend? A. Into limbo. Q. What did he find there? A. The souls of the just who were waiting his coming to deliver them. * * Q. How is the church divided? It is divided into three branches, which are still but the same church. Q. What are those three branches of the same church? A. The Church Militant, the Church Suffering, and the Church Triumphant. Q. Which is called the Church Suffering? A. That which is in purgatory. Q. Why is it called Suffering? A. Because it finishes the expiation of its sins by rigorous suffering. * * Q. How can we relieve them? A. By prayers, alms, fasting, and particularly by the sacrifice of the

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body and blood of Jesus Christ. Q. How can the saints in heaven relieve those souls? A. By their powerful intercession with God."

SUPREMACY OF THE POPE.

This doctrine occupies a very prominent position in the Catechism, and to make it very familiar and emphatic is repeated in several different connections.

"Q. How many heads have the faithful? A. They have two; one invisible, and the other visible. Q. Who is the visible head of the Church? A. The Pope. It is he who presides as Vicar of Jesus Christ, in his name, and in his place, seated on the chair of St. Peter. Q. Of whom is the Pope successor? A. He is the successor of St. Peter. He has a primacy of D vine right; that is to say, by the institution of Jesus Christ, over all Bishops. To be of the body of the faithful, *it does not to suffice recognize Jesus Christ as the* invisible head of the Church; *it is also necessary* to recognize the Pope for its *visible head.* * * * Q. Why is the church of Rome the centre of all the churches? A. Because it is the first, the principal, the mother, and the mistress of all the others. Q. Why has it this prominence? A. Because that its Bishop, who is the Pope, is the Vicar of Jesus Christ, the successor of St. Peter, and the visible head of the church. That church is, moreover, recognized as a virgin in the faith; that is to say, as having never embraced any error, and for having condemned them all as soon as they appeared."

TRADITION.

The authority of tradition is discussed very briefly. But one question and its answer is sufficient to present the whole subject.

"Q. Wherein is contained all that God has revealed and promised to us? A. In Scripture and tradition; that is to say, in the *written* and *unwritten* Word of God."

BAPTISM.

All the idolatrous ceremonies preceding and attending baptism are fully described; but I must confine myself to a few questions touching the subjects and action of baptism.

"Q. Can children who die without baptism go to heaven? A. No; they cannot. Q. Are those Mothers very criminal who are the cause of their children not receiving baptism? A. Yes; criminal in the highest degree. Q. Why? A. Because they are the cause of their children being lost. They are guilty of a double murder, because they kill both the body and soul of their children."

The action of baptism is said to be performed by sprinkling, pouring, and immersion; but there is a very candid admission, which many Protestants are not wil'ing to allow. It is expressed as follows:

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Q. Which of these three methods is most in use among us? A. That of pouring water on the person baptised. The most common method in the early ages, and even during the first twelve centuries, even amongst us, was to plunge the person in water, and this custom is still retained by the Greek church."

TRANS-SUBSTANTIATION.

A large space is devoted to this doctrine, and I am really surprised to see how boldly this odious idolatry is avowed.

"Q. What is the Eucharist? A. It is a sacrament which contains really and, indeed, the body, blood, soul, and divinity of our Lord Jesus Christ, under the semblance of bread and wine. Q. How did he institute this sacrament? A. He took bread and changed it into his body. 2. He took wine and changed it into his blood. Q. What power did he give them (the Apostles) at the same time? A. He gave them the power to change bread into his body, and wine into his blood. Q. To whom has this power passed? A. To all priests.

AURICULAR CONFESSION.

Q. On what occasion did Jesus Christ institute penance? A. Principally during his first appearance to his Apostles on the day of his resurrection? Q. What power did they then receive? A. The power of forgiving and retaining sins. Q. To whom did they communicate this power? A. To the priests. Q. What is confession? A. It is a confession of all one's sins, made to the Priests, in order to obtain absolution. During the confession we are to give no other name to the confessor than that of *father*; that being a name which inspires confidence. It is also necessary to turn so as not to face the confessor, and to put one's head so near as not to be heard by any one. Q. How must the confessor be considered? A. As though he were Jesus Christ himself. Q. Why? A. Because he holds his place."

After examining the above extracts. I think every Protestant reader will conclude that it is better to let a child grow up in ignorance, than to be bound in the fetters of such a superstition. As to the superiority of convent schools, there may have been a time, in the infancy of the school system of the West, when they really possessed it. But that day is passed; and it is quite certain that we now have Protestant schools in abundance that are superior to them in every particular. Indeed, the close confinement and seclusion of the convent is an unnatural and unhealthy condition for the young, and is sure to produce disastrous results. Each sex is made for the companionship of the other, and an entire seclusion of either at any age, tends only to moral corruption. Let every Protestant, therefore, beware of these dens of corruption and iniquity.

J. W. M'GARVEY.

DOVER, Mo., Dec. 1857.

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A BRIEF VIEW OF MISSIONS.

We have just enjoyed, for the first time, the pleasure of reading "A Brief View of Missions, Ancient and Modern, by Isaac Errett," Corresponding Secretary of the American Christian Missionary Society. It is written in a good style, and abounds with the most interesting and valuable statistics on the whole subject of Missions. "It is intended for those who have not large works within their reach, or who have not time to read them." Let all such procure, examine, and carefully preserve for future reference, this valuable compend of Missionary intelligence.

We publish the following extracts, not merely as a specimen of the style and spirit of the work; but because they contain very important lessons on a most important subject. We have no doubt they will be read with interest by all our brethren. R. M.

MISSIONS HAD A DIVINE ORIGIN.

"The idea of a world-embracing religion, recognizing "the Fatherhood of God and the Brotherhood of Man," rises so far above the highest flow of the tides of human thought and affection, as to be in itself *a miracle of goodness*; and seals with Divinity the system in which it is found. It is too noble, and generous, and vast, ever to have sprung from the heart of man; for the heart of man, alas! is slow to appreciate its beauty and own its living power, even after it has plead for eighteen hundred years, for an entrance there! The genius of Polytheism could not favor the spread of one religion over the world. Greek colonies could rightfully consecrate a new-born state, on the shores of the Mediterranean or Euxine, to their *national* god, and own a common tie as binding them to their mother country, but no tie bound them to *their race*. Judaism was not meant for the world, only as its symbols and oracles uttered the earnest and glorious prophecy of the universal empire of the coming Son of Man. Mohammedism knew no successful mission but that of the sword. Earth's sages and philosophers were content to live and labor for *the few*. The Stagyrite spent several years on a single royal pupil. Conquerors sometimes looked on the world, and fondly dreamed of universal empire,—but it was to oppress and destroy, not to elevate and redeem. The thought of a world's salvation is the offspring of the grace of God. It was a divine hand that wrote on the majestic brow of Christianity, "Go ye into all the world and preach the Gospel to every creature;" and a divine arm that was outstretched when the accompanying promise was uttered, "Lo! I am with you always, even unto the end of the world."

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JESUS THE GREAT MISSIONARY.

To achieve this mighty enterprise, a mission—*a foreign mission* (for they need no Home missions there) was originated in the heavens. Tidings—awful tidings—from this world of sin, had reached the heavenly hosts. Angel visitants, sent forth on errands of mercy, had taken back sad and startling intelligence from the region of darkness and death. The echoes of its blasphemies, and clashing strifes, and death-groans, had gone up to God. Now and then, a trembling tone of prayer and deprecation had reached the throne from some of the faithful few who mourned amidst earth's fearful apostacies. Mingling with these were the sighing of the prisoner, the clank of his fetters, the earnest protest of the struggling soul against an eternal incarceration in dungeons of darkness, and the outbursts of breaking hearts that moaned despairingly over the loved and lost. The voices of Nature had spoken in vain to this bewildered and captive race. Philosophy, in its occasional scintillations, had but served to illuminate momentarily a darkness which it could not conquer; and a deeper darkness succeeded. The occasional voice of seer and prophet, and the cheerful presence, here and there, of angel visitants, had availed but little to relieve the gloom, only as they pointed, with prophetic finger, to the Future Age, and announced a coming Saviour. But "in the fullness of time," the Word that was with God, and that was God, acquiescing in the gracious purpose of the Father, came "to seek and to save the lost." Though he was "in the form of God, and thought it not robbery to be equal with God," yet he proposed to divest himself of the dignities and felicities of the throne, take on him the form of a servant, identify himself with the lowest conditions of the suffering and shame of captive man, and become a beggar—a slave—a prey of the rage of men and demons—that beggars, and slaves, and malefactors, might become children of God and heirs of immortality! He proposed to become, like Samson, a reproach among men and the sport of his enemies, that he might, with divine strength, pull down the pillars of Satan's empire, and in his own downfall, bury the enemies of man in ruin! It was a wonderful—an incomprehensible love! The highest became the lowest.—The richest was seen to be the poorest. The most honored in Heaven, was the most despised on earth. The Author of Life became the Captive of Death. The Delight of the Father was despised and rejected of men, a man of sorrows, and acquainted with grief. He whom angels adored, received spittings and buffetings, was crowned with thorns, mocked by heathen, and hooted by a furious mob of his own people. The Jehovah whom Isaiah saw "on a throne high and lifted up," before whom seraphs with veiled faces, repeated Thrice

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Holy,—rolled in agony on the ground in Gethsemane, bathed in sweat of blood, and died on a cross at Calvary, heart broken, man-cursed, God-forsaken,—drinking the very dregs of the cup of God's judgments, and undergoing an immersion beneath the waves and billows of sorrow and despair, that he might accomplish a mission of love for perishing man, and open to a world of sinners the gates of Salvation!

"Oh Lamb of God! was ever pain,
Was ever love like Thine!"

The splendors of his love dazzle the eyes of mortals. They can not believe it. It is to this day a standing objection of infidels, that such love and condescension, in behalf of a poor, vile, enslaved race, are altogether impossible. Angels have never done wondering and adoring in the presence of this matchless grace. They gaze forever on the blood-sprinkled Mercy Seat, and fail to fathom its glorious mysteries. Yet they learned enough of its divine grandeur to enable them to rejoice greatly in His mission; and when they saw Him appear on earth, in the lowliest guise of humanity, a helpless babe, in a stable, they swept their harps with gladness, and saluted the ears of mortals with evangelic strains, "Glory to God in the highest heavens, peace on earth and good will amongst men."

This mission, involving deepest humiliation, poverty, toil, sorrow and agony, conflicts with Satan, the contradictions of sinners, and the terrors of an expiatory death—had a glorious issue. Against all odds it triumphed. The captive became a Conqueror, "leading captive Captivity, and receiving gifts for men." The meek prisoner that wore the purple robe and the crown of thorns, ascends to receive the investiture of Divine Majesty, and to be saluted as King of Glory. Human insults are exchanged for angelic exultations; Satan's buffetings for the approbation of the Everlasting Father; the grave for the throne of Heaven. The prostrate hosts of angels, as they cast their crowns before him, sing adoringly:—

"Thou art fairer than the children of men:
Grace is poured into thy lips:
Therefore God hath blessed thee forever.

Gird thy sword upon thy thigh, O thou Most Mighty One,
Arrayed with thy glory and thy majesty.
And in thy majesty ride prosperously,
Because of meekness and truth and righteousness;
And thy right hand shall teach thee terrible things.
Thine arrows are sharp in the hearts of the king's enemies,
Whereby the people fall under thee.

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Thy throne O God is forever and ever:
The scepter of thy Kingdom is a right scepter.
Thou lovest righteousness and hatest wickedness:
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows."

He has thus opened the pathway of triumph for his people; shown them how to pass through self denial, toil and shame, to everlasting rewards; and by uniting the Cross and the Crown, has taught them how to bear the one that they may wear the other.

Thus was the cause of Missions divinely inaugurated!

THE HOLY SPIRIT A MISSIONARY.

Immediately succeeding this is a second mission from the heavens —the mission of the Holy Spirit. "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come, he will convict the world of sin, and of righteousness, and of judgment: of sin because they believe not in me: of righteousness, because I go to my Father and ye see me no more: of judgment, because the prince of this world is judged." John xvi: 7–11. "If ye love me keep my commandments: and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of Truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye shall know him: for he dwelleth with you and shall be in you." Jno. xiv: 15–17. This divine Advocate and Comforter, sent forth by the Father and the Son, took up his abode in the primitive church at Jerusalem; (Acts 2d;) as the Spirit of Wisdom, guided the apostles into all truth, and brought to remembrance all the teachings of Jesus, that they might declare with unerring accuracy the whole counsel of God; as the Spirit of power, furnished miracles, signs and wonders, to confirm the Gospel utterances, gave the gift of tongues that the Gospel might be preached to all peoples, and endowed the first churches with gifts for edification and comfort; and as the Spirit of holiness, breathed into every new-born spirit, confidence, peace, strength and joy, as, "the earnest of the inheritance of the saints in light."

This divine Missionary is still on earth, in the church, in the hearts of all the children of God, a quickening, comforting, strengthening Spirit, carrying forward the work of conviction in the world, and completing the work of renewal in the church.

These two divine missionaries lead the van of "the sacramental host of God's elect," and spread over them the sheltering wing of protection and benediction.

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THE APOSTLES WERE MISSIONARIES.

Next we have *the mission of the Apostles*, without which, neither of the former missions could have been made available. In this, the divine links itself with the human; men become ambassadors of the King Eternal; earthen vessels bear the treasures of the Spirit of Grace and Truth to the nations; and *human instrumentalities* are ordained to convey Life and Salvation to the perishing.

The "Word is made flesh," that God may be revealed to man.—The Spirit takes up his abode with men, to "make known by the church the manifold wisdom of God." In man, through man, for man, all divine energies, inspirations, and graces flow from Father, Son, and Holy Spirit.

The charge given to the apostles, as missionaries, was—"Go, disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things, whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world." Matt. xxvii: 19–20.

Under this commission, after they had received the baptism in the Holy Spirit, they went forth, "first in Jerusalem, then in all Judea, then in Samaria, and thence to the uttermost parts of the earth." We have but a limited history of their missionary journeys and labors.

The Acts of Apostles furnish us *specimens* of apostolic labors.—Tradition has preserved something farther, but much is lost to the world, which will re-appear in the day of judgment, when these heroes of the cross shall stand foremost among the sons of immortal Fame, and their crowns shall glitter and blaze with the stars of rejoicing which they won on every field of toil where they reared the standard of Immanuel. We are able to say, however,

1st. That they devoted their lives entirely to this work.

2d. They went forth unprotected and pennyless, leaning on the blessed promise, "Lo! I am with you always."

3d. They trusted to God for providential openings, and either by impressions made in dreams and visions, by immediate revelations, or by clear providential indications, were directed into fields of labor.

4th. They patiently endured every kind of privation and suffering, for Christ's sake; and all but one died as martyrs.

THE FIRST CHURCH A MISSIONARY CHURCH.

Thus, the Jerusalem Church, fresh from the baptism in the Holy Spirit, and filled with the purest inspirations of redeeming love, becomes *a missionary church*. They enter into "fellowship," in this blessed enterprise, and "continue steadfastly" in it. They bring their means into a common treasury. Converts whose homes are in distant countries, as well as the needy in Jerusalem, are sustained

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out of the common fund, until, in the College of the Apostles, they are instructed in the whole scheme of human redemption, and initiated into all the beautiful mysteries of the divine life. When they are thus educated for their work, the Lord, by the hand of persecution, sends them forth to other lands, and "they that were scattered abroad went every where preaching the Word." Acts viii: 4. Afterwards when tidings came that Antioch had received the Word of the Lord, the Jerusalem church sent forth Barnabas to carry forward the work. Acts, xi: 22–24.

Antioch, in turn, sends forth Paul and Barnabas as missionaries to other regions. Acts, xiii: 1–3, and xiv: 27–28.

The church at Philippi sustained Paul in Thessalonica. Phil., iv: 15.

Thessalonica, also, caused the Word of the Lord to sound out into Macedonia and Achaia, and "in every place their faith toward God was spread abroad; so that we," says Paul, "need not to speak any thing."

Various churches sustained Paul at Corinth. 2d Cor. xi: 8–9.

At Rome, the church at Philippi sent him aid. Phil. iv: 10–14.

Thus, the Gospel spread, during the first century, with all the world against it, until nearly the whole Roman empire was leavened with its doctrine.

CONCLUDING REMARKS.

Beloved Brethren:—It is high time to awake out of sleep—to cast off the works of darkness and put on the armor of light. Let us arise as one man, in the strength of Israel's God, and take hold of this great work, resolved to be "faithful until death." Let us pray the Lord of the harvest to send forth laborers into the harvest. Let us speak often one to another of these things. Let us give freely of our substance. Let us talk to our children, and write lessons of love on their hearts.

The mother of the Wesleys reading of the first Danish missionaries, was greatly stirred in spirit, and awakened to the instruction of her children on these subjects. Who can tell how much the zeal and devotion of John and Charles Wesley were indebted to these early counsels? The original formation of the American Board of Commissioners for Foreign Missions can be traced to the counsels and prayers of the mother of Samuel J. Mills. She directed his mind to the missionary fields that were opening—spake often to him of Brainerd, Elliot, and others; and the fruit of this was seen when in company with Judson, Nott and Newell, he offered himself to the General Association of Massachusetts, the application being made at his instance.

Let our young brethren and sisters learn to save something from

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fashion and luxury and self-indulgence to give for missions. Let old and young, preachers and people, rich and poor, learn with Carey to "Expect great things from God, and attempt great things for God."

We are absolutely certain of the salvation of none but such as are made one by Christ, in spirit and character. No enlightened philosophy, any more than the teachings of scripture, can reach a conclusion favorable to the salvation of the great mass of the heathen, living and dying in their sins. The cries of these six hundred millions of our race, should awaken us to instant and constant exertion to give them the Bread of Life.

In this work we shall have fellowship with Father, Son and Holy Spirit, into whose sacred and awful names we were baptized, and with whom we are graciously allowed to be co-operants for the world's conversion; and with angels, prophets, apostles, martyrs, and the whole spiritual universe. We enter fields where others have labored, to reap the fruits of their labors; and in the world to come, sower and reaper will rejoice together, as they shout the Harvest Home.—Though in completeness of its revelations, Christianity is not progressive, yet in the understanding and appreciation of it, and in the development of the divine life to which it calls us, there is necessarily a progressive work. We inherit the wisdom, grace, faith, patience, and toils of eighteen hundred years. We stand where we can overlook all this vast inheritance, and gather in the fruits of the Past.—There ought to be, therefore, a more stately and magnificent development of Christian Life. It is not ours to *die as martyrs*, but *to live* as earnest and joyful sons and daughters of toil, and repeat the heroism of martyrs in the gentler, but not less difficult form of conquering selfishness and avarice, and overcoming the charms of a gay and voluptuous world. It is ours to be firm amidst a thousand smiles and blandishments; and against all the selfish maxims, and practices, and tendencies of the age,—the charms of ease—the temptations of pride and ambition—the pomps of fashion—and the stealthy approaches of unbelief—to present a Christ-like life, choosing the humble path of self-denying toil, bearing His cross, and partaking of His shame.—This is a noble mission. Every pure heart in the universe beats in unison with the heart of him that toils in it. More than a hundred millions of angels lean over the battlements of heaven to watch him in his labors, or come down on errands of mercy, to soothe him when he suffers, with soft and gentle ministrations, and when he is weary, to fan his spirit with their wings. The sleepless eye of the Great Shepherd watches him forever; the Holy Spirit grants him blessed unction; the one God and Father of all is in him, and around him, and compasses all his paths. Over him is the wing of Almighty protec-

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tion; underneath is the everlasting arm of Jehovah. He shall never taste of death. He will triumph when the world is in a blaze. He will come off more than a conqueror; and receive "the crown of glory that fadeth not away."

But if we be recreant to our trust in this day of battle, prophets and apostles, from the stern scenes, and the heroic sacrifices of the Past, will rise up in judgment and condemn us!

Heroes coming up from the ashes of martyrdom, from dungeons, and dens and caves of the wilderness, will condemn us!

The saints of darker ages,—less privileged but more faithful than we—will condemn us!

The missionaries of the cross, from every land, who lived and died in foreign fields of toil and suffering, will condemn us!

The very heathen whom they sought to save—widows burned on their husband's funeral piles, or buried alive in their graves; pilgrims measuring their way to distant shrines by full length prostrations; penitents, dooming the whole of life to painful penances for their souls' salvation; devotees, offering up fortune and life in joyful sacrifice to their deities: all these less knowing than we, but more zealous, will rise up from their darkness and condemn every one that lived in Gospel light and failed to work for God!

We have never partaken of "powers of the world to come," if it is not esteemed a *privilege* to be permitted to share in a work so high and holy as this. It has often seemed to the writer as if the brightest angel in heaven would cheerfully lay aside his robe and diadem, and come down in humblest form to labor and suffer in this world of sins if he might but enjoy the honor of an association with the Man of Sorrows, the glory of a victory over death, and be permitted to bear back with him to heaven the reminiscences of his earth-scenes of prayer and struggle and victory, to gladden his celestial home. "Nearest the throne and first in song," will stand the hero from earth's battle-fields; and no crown on angel's brow will blaze with a glory such as belongs to the Christian's crown of rejoicing. We repeat, it is a *privilege* to be permitted to labor in this service.

Precept is instruction written in the sand—the tide flows over it and the record is gone. Example is engraven on the rock, and the lesson is not soon lost.

Let prayers for blessings always be succeeded by praises.

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MUSINGS IN BROADWAY, NEW-YORK, JANUARY 4, '58.

The popular belief or opinion entertained of *spirits* and miracles constitute a positive proof of Divine revelation. *Reason without imagination can create nothing*, or should any one prefer another formula of this idea, such as, *reason has no creative power*, we will not demur. And, perhaps, it is equally true that imagination cannot literally or truly create any thing. Its materials of operation are not supplied by its own power or providence. Give it materials and it can fashion and mould them indefinitely. An *image* always implies a previous positive entity or existence. It could not make nothing the parent of something, any more than it could create a sun, a moon, or a star. Reason compares entitie, but it cannot compare non-entities. It must, too, have a plurality of entities before it can institutes a comparison. These are incontrovertible facts or principles which cannot be overthrown or falsified.

The Drama of *Creation* reported by Moses is, therefore, incontrovertible. Creation implies a creator and a creature. The human mind can repose on nothing else. Each of these terms implies the other. There could not be a creator without a creature, nor a creature without a creator. The first chapter of Genesis is wholly incontrovertible. The highest reason, and the most fruitful imagination cannot entertain one objection to it. It is, therefore, superlatively God-like. It gives to man in his origin a transcendant glory. He is a miniature of God and of his universe in one personality. Every thing reported in the drama of creation is infinitely worthy of the highest conception possible of the grandeur and majesty of God. So much so, that no sage, no philosopher, no Jew, no Gentile, of any school, has ever found one rational objection to it. No imagination has ever conceived wherein, in any one point, it could have been improved.

There is not an automaton in all creation. Where there is no will there is no power. We talk and write of a material *primum mobile*, It is a chimera of a disordered brain. All true and real power, in its original and true conception, is found in *will*, and not in matter but in Spirit. All matter is but the machinery of *will*. Hence the propriety of the word *fiat—fiat lux*, "*Let there be light*, and light was," or light began. But the identical will that commanded it into being continues it in being; and what is true of it is true of every other creature or creation in the universe. This is the only true and real pillow for an aching head. The *primum* mobile is the *perpetuum mobile* of the universe. Or, in other words, the same *will* that created the uni-

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verse continues, and upholds it. This is just as true an Oracle as that man "lives and moves and has his being" in and by God. There is nothing above him, beneath him, or beyond him who inhabits eternity and who fills immensity. Reason, all true reason, reposes upon this pillow, and upon none else. Paul, in Athens, affirms this grand oracle *εν αυτώ γαρ ζωμεν, και κινουμεθα και εσμεν*, "In him, or by him, we live, and move, and have our being"—"for we his offspring are"—as Aretas, a Grecian poet sang—*του γαρ και γενος ἐσμεν.*

Christianity is wholly supernatural and Divine. No man or angel ever had capacity or knowledge adequate to its conception or invention. It is "no cunningly devised fable:" for one good and impregnable reason *no man had genius, imagination or erudition to conceive and execute, or create it.* Its claims, its moral and spiritual power has brought to their knees—the Newtons, the Lockes, the Bacons, the Miltons, the Youngs, the Luthers, the Calvins, the Washingtons, the Broughams, the Jeffreys, the Jenyns, the Macaulays, of European and American fame. The martyred legions of Asiatic and European story are immortal witnesses of its eternal truth and divine authenticity.

But it is no mere theory, no pure philosophy. It is a Divine life seated in the heart of man that transforms his heart, his spirit, his life, creating him a son of God, an heir of a glorious immortality, and fitting him for an eternal life—for an inheritance incorruptible undefiled and unfading as the throne of God. A. C.

THE SANCTIFICATION OF THE LORD'S DAY.

It is gratifying to see that there is now among the most enlightened interpreters of God's Word, a very general agreement with respect to the religious obligation that rests upon all Christians to observe and sanctify the Lord's Day. However they may differ as to the origin and most appropriate name of this Divine Institution, they all agree with the Senior Editor of the Harbinger, in a short prefatory notice of an Address on this subject, published in this Periodical, September, 1855, that "More depends on the regular and devout attention of the Church of Christ to the duties and privileges of the Lord's Day, and the ordinances thereof, than on any other institution ever ordained on earth for the Christian's growth in grace, and for the conversion and salvation of the world."

The following resolutions recently passed by the Pastors and other

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Christian Ministers in the City of New York, will, we think, be interesting to many of our readers. The subject is one which justly merits the most careful and prayerful consideration of all Christendom. Brethren, let us not labor to disagree with these great and good men, but so far as we are agreed, "let us walk by the same rule, let us mind the same thing." R. M.

Resolved. That, should influences now at work, in affecting the progressive desecration of the Sacred day, meet with no adequate counteraction; travel, traffic and labor, news-vending, frivolity, intemperance, profligacy and riot must continuously and rapidly encroach upon the authority and hallowed repose of the Christian Sabbath;—And that, by the influx of foreign immigration upon our own shores, should this new element be left unevangelized,—and by the reaction of European travel upon the character of our own people, the Sunday of Vienna, or of Paris,—a very carnival of dissipation,—may insensibly supplant amongst us the time-honored, orderly and devout Sabbath known to our forefathers;—And that such *desecration* has long increased, is now increasing, and should be withstood by all peaceful and Christian methods.

Resolved, That the day of holy rest, to a land bearing the Christian name, and to a republic based on equal rights, has the highest *Civil Worth.* Man needs it, *physically*, as a season when labor may wipe off its grime, and breathe more freely after the week's exhaustion, and when Care shall slacken its hold upon the frame and the heart.—Man needs it *morally*, to rise by its aid out of engrossing secularities and materialism to the remembrance of his spiritual interests, his final account, and his eternal destiny. *Toil* needs it to rescue its share of rest, and its season of devotion from the absorbing despotism of Capital; and *Capital* needs it to shield its own accumulations from the recklessness and anarchy of an imbruted and desperate proletariate, and to keep its own humanity and conscientiousness alive. The *State* needs it, as a safeguard of the public order, quiet and virtue; human laws becoming, however wise in form, effete in practice, except as they are based upon conscience and upon the sanctions of Eternity, as recognized voluntarily by an intelligent people; and God's day cultivating the one and reminding us of the other. And in a *Republic* more especially, whose liberties, under God, inhere in its virtues, the recognition— freely and devoutly,—by an instructed nation,—of God's paramount rights is the moral underpinning requisite to sustain the superstructure of man's rights; and without such support from religion, —not as nationally established, but as personally and freely accepted, al human freedom finally moulders and topples into irretrievable ruin

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Resolved, That, as to its *Religious Value*, this day of sacred rest has the strongest claims, upon all Christians, however differing as to its true origin, and whether they trace it back to Eden, to Sinai, or to the Saviour's tomb, as finding there its true commencement. They need the observance of the day, as the season of their assemblies and ordinances, and as furnishing one great bond of their fraternal communion. In its relations to this world, the Church requires it to conserve and to extend its religious influence, and as the channel of a yet wider evangelization. In its relations to the heavenly world, the Church needs it for its collective prayers, intercessions and thanksgivings; and that thus it may embody the image and enjoy the antepast of the endless rest to which it aspires in right of Christ's victory, on this day consummated, over Sin, Death and Hell. And God, who is the Giver of all time, never having surrendered to ordinary uses this His own reserved season, the infraction by man of God's claims here is ingratitude, attempting robbery and perpetrating sacrilege, as against a Bounteous and Sovereign Creator.

Resolved, That, as *Remedial Measures* against the evils invading us —apart from all present appeal to the civil statutes which guard the quiet enjoyment of the day by a Christian people,—Christians, generally, are called, in the way of conference, co-operation, and personal example, to protest with patient and earnest consistency against the varied and widely diffused encroachments which threaten the demolition of the Christian Sabbath; and to diffuse, in tracts and volumes, their best testimony for the institution: And that pastors are especially summoned by the times, to present from the pulpit the rights of the Sabbath, and its bearings not only upon the cause of truth and piety, but as well also upon the interests of order, thrift, health, morality and freedom: And that the faith which hails in the Giver and Guardian of this day, the Legislator and Owner of the Universe, may well expect His ultimate and unfailing benediction upon all prudent and kindly endeavors to assert the interests of man and the claims of God in this great question.

Resolved, That *Prayer* to Him who rules the nations and sways all events and hearts at His will, should justly inaugurate, shape and sustain all our efforts in behalf of His own day; And that, looking thus unto Him we may trust to see Sabbaths again becoming to a grateful and adoring people what He purposed to make them—"*A sign between Me and them*,"*—the pledge and mutual bond between the Father in heaven and man,—His pensioner, and subject, and child, upon the earth; —"*a sign*" of hope, duty and consecration on the one part, and of pardon and fatherhood on the other;—and "*a sign*" of blessed remembrance and of unending communion as between both, training men for and lapsing itself into the rest, of the celestial Sabbath and the glories of the Beatific Vision,—"the Sabbatism that remaineth for the people of God."

* Ezekiel xx: 12.

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THE CLERGY *versus* THEIR CREEDS.—*No. II.*

The reader will have perceived that we have, in making out our case, summoned the orthodox creeds upon a most vital point of doctrine. And to us it appears the more singular and remarkable, that those religious parties, with more or less clearness, having recorded their faith in the divinely appointed means for obtaining the assurance of remission of sins, should, in their preaching and teaching, make so little account of it. They seem to give this article of their creed no prominence whatever, while addressing Sinners upon the great salvation. How often, indeed, do we find them assuming a belligerent attitude towards those who adopt the very language of their creed, and who insist that its plain and obvious meaning be carried out in practice.

But we shall hear what the creed of the Methodist Episcopal Church deposes on this great article of the Christian faith.

The Methodist creed says, "Dearly beloved, for as much as all men are conceived and born in sin, (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions;) and that our Saviour Christ, saith, "None shall enter into the kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons*, that which by nature, *they* cannot have; that they may be baptized with water and the Holy Ghost, and received into Christ's Holy Church, and be made lively *members* of the same." Then it is ordained that the minister say, or repeat the following prayer:—"Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: We call upon thee for *these persons*; that they coming to thy holy baptism may receive the remission of their sins, by spiritual regeneration. Receive them, O, Lord, as thou has promised thy well-beloved Son, saying, "Ask and you shall receive, seek and ye shall find, knock and it shall be opened unto you," so give unto us who ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of the heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen." Dis. p. 105.

The Methodist Church prays for the baptized, that in baptism they may receive remission of sins! Does she mean what she says?—If she does, why invite the penitents to the mourner's bench to pray

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and be prayed for, that there and then they may obtain the assurance of the pardon of their sins?

To be consistent with her own creed, should she not invite the believing penitents to the water of baptism; that they being born anew of water and the Holy Spirit, as the creed says, may rejoice in the remission of their sins?

Has not the Methodist Church departed from the faith, as taught by her founder, the venerable Mr. Wesley? who has said in his comment on the N. Testament, (page 350,) "Baptism administered to real penitents, is both a *means* and a *seal* of pardon. Nor did God ordinarily in the primitive Church bestow this (pardon) on any, unless through this means." How inconsistent it is for this Church to oppose or brand with heresy those who teach her own creed!

But we shall, for the present, leave her to her own reflections on the points submitted. And we would only farther say to her ministers, in the spirit of kindness: Beware, brethren, that you make not void the commandments of the Lord by your traditions.

But this inconsistency with, and opposition to, one's own creed, implies *what?* We ask what does it plainly indicate? That the Church has departed from the faith of its founders? Or, are we left to conclude that it never understood, or duly appreciated the language of its own creed?

If the doctrine of a Church, as set forth in its public teachings, be found not to agree with its professed creed, and that creed be evangelical, in what light must we view the Church? Shall we judge of the character of its faith from what it plainly sets forth in the creed, or from what it statedly exhibits from the pulpit? From the latter, certainly, we will be disposed to judge of its present faith and doctrine. And the creed, we must conclude, is a dead letter.

What, then, is the necessary inference from the premises? That such a Church is, in faith and doctrine, anti-evangelical and heterodox. But it is objected that creeds may differ in matters of no vital moment, and that this is exactly the nature of the points of difference between all orthodox creeds. The objection, we admit, has some force, and we shall consider it, although it affects not the validity of the the conclusion above arrived at. We admit readily that in faith and Christian doctrine, these parties are much more unanimous and accordant, than in matters of Church government. The latter, indeed, are the points on which they have built their respective schisms.

Matters of Church polity, and not matters of faith, constitute the platform on which the orthodox parties stand. Neither the branches of the Presbyterian Church, nor those of the Methodist Episcopal Church differ in points of faith and doctrine. The differences are

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purely in matters of expediency with respect to *forms* of Church polity. In the great essential points of faith and piety they are one.—They found their party distinctions then upon the non-essentials — matters of mere opinion about Church politics.

What, then, is the radical mistake and evil of partyism in religion? Is it not to erect opinions about modes and forms of Church government, into walls of separation and to divide those who are one in faith? To make the non-essentials, the essentials of a true Church? To sacrifice saving truth to the demon of party spirit? And to frustrate, if possible, all attempts to bring about that visible union of believers for which Jesus petitioned his Father?

Alas! what a sad example it affords, of the native tendency of the human mind under the influence of error, to place a factitious value and importance upon things of its own creation, and to disparage and undervalue the institutions of the divine mind. There is assuredly no truth of paramount value to that, which shows us how we are to come to God and obtain the promised blessing of remission of sins. To believe that He is, and that He is a rewarder of them that diligently seek him, is, of course, fundamental, and prior in time, to all else in religion. But he is the rewarder of none who find him not. Nor is he found by any but those who seek him with the whole heart, and in that way which he has prescribed. And if men will ignore that way, and substitute dreams and visions, new impressions, relating experiences, the mourner's bench, class meetings, all of which their own creed condemns as mere human expedients and inventions, we ask, what is it else but to hold the creed and the Scriptures in practical unbelief? The doctrine of the creed is not even alluded to at the experience meeting, at the altar of prayer, at the mourner's bench, or at the class meeting. On none of these occasions could it ever be learned what the creed of the Church plainly teaches on the means of conversion or remission. The creed of the Church on this point, is as little liked as the Gospel. Or, if it be noticed at all, it is only to be repeated as a part of the baptismal rite, and in the set phrase of a mere ceremony.

Neither the candidate nor any one else, has the attention called to the import of the ordinance as set forth in the creed. To do their creed the justice which it demands of the preacher, on the common principle of fair interpretation,—that it be permitted to speak the language of a most appropriate and significant symbol, that it may show forth the wisdom and grace of the Institutor to all who hear and witness—to do this, we say, would be to undo their whole theory and teaching about conversion, and to make themselves transgressors. They, therefore, quote their creed on this point, with as much reluctance as they

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would quote from Peter's sermon on Penteceost, or Paul's, at Corinth or Antioch.

We have yet to hear the first discourse from any of these teachers whose object would be to reconcile their theory of conversion with what the creed teaches on Baptism; or to set forth the doctrine of remission of sins, as plainly taught in the creed of the Church. To some it may appear rather strange that a church should have in its creed articles of faith, which it does not believe. The question may then arise, how came such an article in the creed? If per force of circumstances, what were the peculiar circumstances? But if all the creeds of the orthodox parties teach the same doctrine on remission of sins, what becomes of the idea of peculiar circumstances?

We would account for this seeming mystery, somewhat in this manner: When a religious party is born or comes into existence, it is the felt duty of its father or founder, to provide for its future safety. And in order that it may live and prosper, he must establish its claims to orthodoxy on every material point of Christian doctrine. But to give it this character, its founder has recourse, not to the Scriptures exclusively, but to the popular standards of orthodoxy, and, as far as it can, the new party adopts the creed of its predecessors on all points deemed orthodox.

Thus it was that the Methodist Episcopal Church most servilely followed the English hierarchy, in forming her creed, especially in the article relating to baptism, as will be seen by comparing the Discipline with the Episcopal service touching this ordinance.

As servilely has the Baptist creed followed the Presbyterian, on the same article. It is evident that they were mere copyists of the creeds which they consulted, and that they were more desirous of being considered orthodox than scriptural. And hence it is not to be expected that they would duly weigh the import of the language adopted. The practice of those churches from whose creeds they copied, rather than the import of the language in which this Christian ordinance is set forth, determined for them its action and meaning.

The Scribes now, as did those in the days of Christ, *with respect to the Law*, teach the precepts of Christ, if not *ex cathedra*, at least in their creeds; but like those, they say, and do not. And if men yet sit in Moses' seat, and teach and do not, why may they not also utter truth and mean not what they say? If they can do the former, are they not prepared for the latter? A. W. C.

THE path of the just is as the shining light that shineth more and more unto the perfect day.

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THE AMERICAN BIBLE SOCIETY GOING BACKWARDS.

It is to us a source of profound regret that no improvement in the English Bible can now be expected from the American Bible Society. In 1847, some steps were taken by its Board of Managers in the right direction. Drs. McLane, Spring, Robinson, Cock, Turner, Vermilye, Floy, and Storrs, were then employed by the Society to correct the stereotyped errors of King James' Version. These men are alike distinguished for their learning and their piety; and the public, had therefore, a right to expect that the work would be well executed. In this respect, the Board of Managers seem not to have been disappointed. The work was, at first, unanimously accepted by the Board. It was eulogized in the Annual Reports of the Society, distributed as a precious gift to Theological Seminaries, and sent with letters of strong commendation, by order of the Board, to eminent citizens in our own country, and even to sovereigns in Europe.

But after a time, public prejudice began to be excited. Men who do not well understand the first principles of their own vernacular, began to criticise the labors of the Committee. Some of the learned Rabbis gave their influence to the opposition. The excitement became intense. The prosperity of the Society was endangered. And it was finally discovered that the work of the Committee was unconstitutional; that "The Society was originally constituted, and that it is now fixedly pledged by its fundamental law to encourage the circulation of the Holy Scriptures in English, in that version and in that version only, which was commonly in use in this country and in England, in 1816; and in other versions into Foreign languages which harmonize with this in the principles of their translations."

It appears then that the American Bible Society is *constitutionally* committed to the numerous errors of the English Bible, as that book was printed in America and England in 1816; and that all the friends of a pure version must look to the Bible Union as the only Society on Earth that is now pledged to give to the world "*The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time when they were written.*"

This does not imply that we must have a *New Version.* The following Rule, though too often transgressed in all the past publications of the Society, is sufficiently definite, and will, doubtless be rigidly observed by the Final Committee. "*Wherever there is a version in common use, it shall be made the basis of revision; and all unnecessary interference with the established phraseology shall be avoided; and only such*

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alterations shall be made as the exact meaning of the inspired text and the existing state of the language may require." This is a wise and judicious regulation. The numerous excellencies of the Old Version have cost too much and have been too long embalmed in the hearts and memories of millions, to be now laid aside or hastily exchanged for any new formulae of words. But a carefully Revised Edition of the English Bible, we certainly do need; and this, with the blessing of God, we expect to have before the lapse of many years, through the agency of the Bible Union.

The following communication from a very estimable correspondent in the city of New York, will be read with interest by our brethren. We invite their attention especially to his closing remarks. They are worthy of our most prayerful and profound consideration. R. M.

On Thursday, Jan. 28, the Board of Managers of the American Bible Society held a special meeting on the subject of their late Revision of the Common Version. It is generally known that the Society have lately reconstructed their English copies of the Bible, introducing numerous corrections, chiefly relating to punctuation, capital letters, orthography, headings of chapters, and in some instances entirely altering the meaning, so as to conform to the unquestioned authority of the divine originals. But little attention was given to the subject outside the Board, and, indeed, so ignorant were the people of the facts, that the advocates of the Bible Union, in referring to it as a reason for the more thorough work undertaken in the same direction by the Union, were supposed by multitudes to have invented the plea. Intelligent men, ministers, even doctors of divinity opposed to the Union, have boldly asserted that the *American Bible Society* had not made a revision. But gradually the whole truth has forced itself upon the friends of that institution; and for the past year, there has been a lively excitement upon the subject. Some of the strongest and best men in the Presbyterian and other churches have defended the revision, and urged the importance of extending it still farther. Others have demanded a return to the copies circulated ten years ago. Some were for a middle course—the circulation of both editions, as the people should desire. And many were for calling together a grand Congress of the friends of the Bible, who should pray over the subject, and deliberate upon the wisest and best course.

The special meeting of the Board last week was to hear the report of a special committee of nine, composed of ministers and laymen of various denominations, to whom the subject had been referred. The meeting, though fraternal in spirit, was an exceedingly animated one. No subject has troubled the Board so much as this, since the days

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when they refused to circulate the faithful versions of the missionaries in Burmah, who had translated the words relating to baptism by words meaning *immersion*. There were three reports from the committee. The discussion lasted nearly six hours, and when the result was reached which gave satisfaction to the majority, a motion for adjournment was made and carried, and a hasty separation followed, which seems to have given to the minority some feeling of annoyance, which may yet be a source of unpleasantness in the Board.

Of the three reports, one was presented by Rev. Dr. Storrs, of Brooklyn, as follows—

"*Resolved*, That all the changes made in the text of the Scriptures by the recent Committee of Revision—including in the Text not only the words, but the punctuation, the brackets and parentheses, and the Italic or Capital Letters—which changes are not authorized by some edition before accepted in this country or Great Britain, or by the unanimous consent of Christian scholars, affirming their intrinsic correctness, be stricken out.

Resolved, That the present Standard Edition, with the emendations, be retained, so far as the text is concerned, as the standard of this Society; and be commended to the Christian public as differing from previous editions only in the way of superior accuracy; presenting, in the best and most perfect form thus far attained, that version of the Scripture which this Society honors and preserves, and always has published.

Resolved, That it be referred to the Committee on Versions to reconsider and revise the headings and contents of chapters, prepared by them for this edition, with a view to make them at once full and concise, more strictly and manifestly Biblical in tone, and more thoroughly pervaded by the antique but perennial spirit of the version; that they be instructed, in prosecuting this work, to consult more largely the editions of Great Britain, especially the standard edition of Blaney, in 1769, and also to solicit the assistance and advice of eminent scholars, in different branches of the Christian Church, in this country; and that all amendments proposed by them, before being introduced into the plates, be reported to this Board for adoption or modification.

The resolutions of Mr. Storrs were evidently not in harmony with the views of the members generally, and when the vote was at length taken, they were rejected by a large majority. The question then recurred upon the report presented by Dr. Boardman, of Philadelphia, and James Lenox, Esq., as follows—

1. It is the judgment of this Board that the American Bible Society has no authority, under its present Constitution, to make any changes, either in the text of the English Bible in common use at the date of its organization, or in the accessories of the text, except as the same may be warranted by collation with acknowledged standard editions of the Sacred Scriptures.

2. The present standard English Bible of this Society is hereby recommitted to the Committee of Versions, with instructions to re-

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collate the same with the standard editions enumerated in the report of that Committee, to wit: Recent copies of the four leading British editions, viz, those of London, Oxford, Cambridge and Edinburg; together with the original edition of 1611 and the Royal Octavo edition issued by this Society in 1847. It is further directed, that in respect to the text itself, with the orthography, capital letters, words in italic, parentheses, brackets, and punctuation, the American copy shall be conformed to the recent British copies, or a majority of the same; and such headings and contents of the chapters may be adopted as have the sanction of any of these authorized editions. It shall be competent to the Society, however, to use the abbreviated headings and contents of the chapters, as the same are found in former issues of this Institution, and in various British editions; or, at the discretion of the Board of Managers, to print Bibles and Testaments without these accessories.

3. The Committee on Versions shall report from time to time to the Board of Managers; and no changes shall be incorporated in the Bibles issued by the Society, until the same shall have received the formal approval of the Board.

4. The collation herein ordered, and the publication of the revised edition, shall be made with as little delay as circumstances may permit. While this work is in progress, the Society shall confine itself, so far as may be practicable, both in the publishing and the gratuitous distribution of English Bibles, to editions conformed to those issued by it anterior to the late revision; and when completed, the printing of the present standard edition shall be discontinued"

These resolutions shared a similar fate. They were rejected by an almost, if not quite unanimous vote. Even Dr. Boardman withheld his voice, and Mr. Lenox was absent from the meeting.

Next came up the report which had been approved by the majority of the committee of nine, and after considerable discussion it was adopted, though not without considerable opposition. The venerable Dr. Robinson, on behalf of the Committee on Versions, gave notice that a Protest would be submitted against the action of the Board. The resolutions passed are as follows—

Resolved, That this Society's present standard English Bible be referred to the Standing Committee on Versions for examination; and in all cases where the same differs, in the text or its accessories, from the Bibles previously published by the Society, the Committee are directed to correct the same by conforming it to the previous edition printed by the Society, or by the authorized British presses, reference also being had to the original edition of the translators printed in 1611, and to report such corrections to the Board, to the end that a new edition, thus perfected may be adopted as the standard edition of this Society.

Resolved, That until the completion and adoption of such new standard edition, the English Bibles to be issued by this Society shall be such as to conform to the editions of the Society, anterior to the late revision so far as may be practicable, and excepting cases where the persons or auxiliaries applying for Bibles shall prefer to be supplied

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from copies of the present standard edition now on hand or in process of manufacture.

It will thus be seen that, in this country, the American Bible Union stands alone again in this revision enterprise. We see in this the overruling providence of the God of the Bible. He has allowed the American Bible Society to go just far enough to show to every reflecting mind that revision was needed. Then, in their unwillingness to do all that was required by their obligations to God, he has restrained them utterly from any share in the holy work, and allowed them to go back to what they have already condemned. Had they gone on in their work it is probable that their revision would have, in some respects, stood in the way of a more thorough one. It might have served to impede somewhat the work of the Union. Yet, seeing even this, we have not been disposed to suggest even a word of reproach against it. Rather, have we been disposed to encourage the Society. But now that they have abandoned the work, having once put their hand to the plough, and turned away from the noble service, in which God might have honored them, having returned to a copy of the English version confessedly erroneous, and condemned by them for years past, and, in the face of their own Version Committee's protest, shown a vacillating and unworthy spirit, we can but mourn the folly of man, even in his best estate.

And now again we summon the rising hosts of the Bible Union to the solemn trust committed to their hands. Let their prayers and labors be consecrated to this work. Let no religious bias nor faintheartedness stand in the way of its accomplishment. Let sacrifices be made, and let patience be exercised, till our English Bible shall be free from every human imperfection, worthy of our race and nation, and a well pleasing offering to our God. Shall not the work go on? Shall the hard times impede its progress, or faint hearts delay it?—Never did God speak in clearer tones to any people to go forward, than He speaks to-day to the Bible Union. Lo, all this people I have given into your hands. Go up and possess the land.

'New York, Feb. 5th, 1858.

Last Hours.—Let us remember, that *when we shall come to die*, and our souls sit, as it were, hovering upon our lips, ready to take their flight, at how great a rate we would then be willing to purchase some of those hours we once trifled away.

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NOTES OF A TOUR FOR BETHANY COLLEGE.

My Dear Wife.—The occasion which compelled our venerable father Campbell and myself to leave home so suddenly and unexpectedly, is one which seems to have excited in our friends every where, the liveliest sympathy and interest. Indeed, Bethany College has been so long and so successfully working for the common interests of the Redeemer's cause, that its friends cannot but realize, now that it is measurably arrested in its progress the almost vital necessity, which exists for its continuance. All are anxious to hear the details of this sad calamity, and a very generous spirit of co operation is manifested in raising the necessary means for replacing the loss. We entered upon this work in the fullest confidence that this would be the result, for we felt assured that it was the cause of humanity and of God, and, therefore, worthy of the benevolence of all Christians and the promised blessing of the great Head of the Church.

We joined Father Campbell and his family, on the 22nd of December, at Washington City, whither, you know, he had gone, by an appointment made before the burning of the College, and at the affectionate invitation of his distinguished friend, Judge Black, of Pa., the Attorney General of the United States. The friends had procured for him the Baptist Church, in that City, and on Lord's day he addressed a large and intelligent audience, on the great themes of the Gospel. Among his hearers were the President, several members of his Cabinet, and many distinguished members of both houses of Congress. He was heard with profound attention, and his discourse elicited many expressions, indicative of the deep impression, which he always makes upon the hearts and consciences of his hearers. On Tuesday evening we had the pleasure of accompanying Mr. and Mrs. Campbell and their daughters Virginia and Decima, to the White House. Judge Black and his pious and devoted Christian Lady, with their accomplished daughter, gave us a welcome introduction, and it was no ordinary pleasure to me, who had never seen Mr. Buchanan before, to sit and listen to the free and animated conversation, which at once grew up between these venerable patriarchs, the one in the stormy and uncertain strifes of political life, where honors fall by accident, and merit often sinks neglected to the grave;—the other, in the certain warfare of the cross, in which all true soldiers shall surely conquer, and the humblest deed of service meet an eternal reward.

The most noticeable peculiarity in Mr. Buchanan's personal appearance, is in a quick jerking sort of retraction that he gives to one of his

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shoulders when he first salutes one, accompanied by a correspondent adjustment of his head and eyes, as though he might be preparing to level a musket at you. This is said to be owing to an unequal convexity in the lenses of his eyes, one of which is *short-sighted*, and the other, natural, or *long-sighted*. It is necessary, therefore, to adjust them at different distances from their object! A Professor of the Science of Optics, like myself, may, I presume, be allowed to say, without the charge of irreverence, that this is, truly, a Scientific curiosity. The President's friends, however, see in it only an outward index of the character of his mind, which, they say, is both *microscopic* and *telescopic*, that is, I suppose, he examines, with minute care, all the details of a subject, by close and individual inspection of each fact and careful regard to every principle, and, then, placing himself, at a commanding distance, takes a general and comprehensive survey of the whole. This is certainly high praise, for it gives to Mr. Buchanan that rare combination of powers, which, when possessed in high degree, always place the stamp of greatness upon a man. We find many gifted with the power of *analysis*, the *microscopic* power of the mind, and not unfrequently, high powers of *generalization*, the *Telescopic* power;—but it is among the rarest products of nature, that *these* are combined in high degree, in the same person, and never does she send us such a gift, but for rare and signal service to humanity.

The manner of the President was exceedingly cordial, and I could not but conclude, that he was sincerely laboring, in his high and responsible position, for the greatest good to the greatest number, by a rigid faithfulness to the Constitution of our great republic, and an enlarged and conservative policy on the stormy questions of sectional difference, that have ever been so perplexing to his distinguished patriot—predecessors. In his personal friend, and gifted Cabinet officer, Judge Black, sure we are, he has at least one large minded and most competent counselor, to whom, not alone in the Department over which he presides, but in every question involving the national interest or honor, he can look, with confidence and safety for advice.

No one can visit the White House, especially as we, through the kind courtesy of our friends, did, almost with the respect paid and felt for themselves, without being impressed with the elegant American ease and simplicity, with which Miss Lane, the President's niece, presides over its social and public receptions and affairs;—for you know Mr. Buchanan is a Bachelor, having been content in early life to devote himself to the capricious public, as his life-long love.—More successful, if not more fortunate, than multitudes, who woo and worship at the same shrine, he is married at last, and would we could hope—happily. But she is a stormy matron—the Public—with a

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large and refractory family of quarreling, hungry and ungrateful children, and we fear he has but a sorry season of wedlock. But troublesome, as may be the scenes in the Cabinet nursery, one would think there is nothing but sunshine where Miss Lane presides. She seems so easy, so cheerful, so full of American welcome, so Democratic in her grace, and so Aristocratic in her good manners, that one can readily imagine himself, on a visit to the Hall of his ancestors and greeted by a noble daughter of the line, as a respected kinsman on a welcome pilgrimage to the ancestral home. We trust Miss Lane will look upon herself as called to this grateful service, at least, till her Uncle passes to his voluntary divorce, and then—of course—do as she pleases.

We met with other friends in Washington, to whose kind attentions we are much indebted for the pleasure of our brief sojourn. Bro. Carpenter and Lady, Bro. Johnson and Lady, (Sister Julia Barclay,) and also Bro. and Sister Burnet are amongst those to whom we owe respect for their kindness. Bro. D. S. Burnet had been, for some days, laboring in the city, as usual, in behalf of the Lord's people. He cherished no small hope that he could succeed in effecting a union between our brethren in Washington City and the members of Dr. Teasdale's (Baptist) Congregation. We trust that all embarrassments can be shaken off, and that this may add another to the many good works already credited to the zeal and ability of Bro. Burnet.—We had a delightful stroll with him through the Smithsonian Institute, the National Green House, and the splendid Halls of our National Capitol. These were places in which we found him an especially agreeable companion, for he is a lover both of nature and art, and has filled his mind with the rich thoughts which, a long and loving communion with these, will ever beget in the devout student.

At the Smithsonian Institute we had a very interesting interview with Prof. Henry. He received Mr. Campbell with great respect, and at once entered into a very succinct, but satisfactory recital of the objects and designs of the Institute,—closing by way of illustration, with a brief survey of his map of Meteorological Stations, and a very clear and interesting sketch of the "Storm-Theory," which he hopes fully to make out and to apply to the explanation of the weather-changes, that take place, apparently so capriciously, in our country. The most remarkable, and, to me, the most interesting thing in the Institute, is the *Aquarium*. You have seen such, perhaps, in the Museums of Europe. This is a large square glass case about half filled with sands, stones, shells, &c., from the ocean,—a part of its bottom actually transferred to this case. In it are growing, mosses, seagrasses and plants, trailing over the sands or clinging to the sides

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and crevices of the rocks—and through these, fish, mollusks, &c., the denizens of the deep, of many species, are floating in the sea-water that fills the remaining half of the vessel. But the especial interest of this miniature ocean, is not in the number of curious species of animated creatures which it presents,—though this is very interesting to one who has never before seen such; for there are to be seen shells, gliding gracefully over the sands, by inward power of locomotion;—long slimy reptiles coiling about the waving sea-grass;—fish of all bright hues, glancing in sportive sallies in the sunshine, and, curved up in his stately and stiff dignity, the veritable sea-serpent or dragon himself, as natural as the pictures in our childhood's story books. But more and better than all this, there is to be seen the wonderful wisdom of God, in giving to the sea and its products and inhabitants the principle and power of their own preservation. Under our eye, we behold plants breathing, giving off bubbles of gas which rise like diamonds or dew drops through the water and burst upon its surface; fish in like manner respiring, and in the mutual interchange of their respective exhalations, and inhalations, the one throwing off what the other consumes and *vice versa*, in a perpetual round of compensations, preserving, sustaining, and developing one another, while they also keep pure and free from putrefaction the very element in which they live. How little do we know of His wisdom, who has weighed the hills in a balance and measured the waters of the ocean in the hollow of his hand!

The National Green House, is especially interesting for its rare collection of exotics. Here we have the most beautiful and brilliant species of the *flora* of almost every clime, that the Creator has clothed with verdure or adorned with flowers. Our wide-spread commercial relations enable us to transport into our own bosom the riches and the beauty of every land, and to gather around us the productions of every soil. In this way our rulers are doing much to improve the physical condition of the people, and to scatter broad-cast over the land, information, useful to the farmer and the mechanic, and instructive to the student of nature and art. But we must leave the discussion of these floral beauties to some more convenient season, when, perhaps we may look upon them together. I can now only send you a beautiful *bud*, which I have plucked with my own fingers, *in memoriam*, and a leaf of the cinnamon tree, for whose exquisite fragrance you must thank Bro. Burnet.

From the main entrance of the Green House we look up, and behold the architectural wonder of the world, our National Capitol!—For beauty of proportion, grandeur of outline, and magnificence of dimensions, the world affords not its parallel. It is not yet finished,

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in all its compartments, and the towering dome is yet to receive its crowning grace, a colossal statue of Washington. Still, enough is done to foreshadow the glory of the whole. The Hall of Representatives and, around it, the various committee-rooms, are in actual use. They are, certainly, beautiful, yet we shall be disappointed if the sober judgment of a refined taste does not ultimately decide that they are too gaudy, too elaborate in ornament, and too glittering with tinsel and gilt for the country and people whom they represent. I am gratified to learn that the many pannels of the immense Hall of Representatives are to be filled with paintings by our own artists. This is a design, worthy of a free nation, and, we trust, that in carrying it out, every true son of genius will be allowed, irrespective of party or patronage, to wed his name to the glory of his country, and add his gift to perpetuate her fame.

Baltimore, you know, is only two hours' run, by Rail Road, from Washington City, and Wednesday evening we found ourselves, in charge of our friends, within its hospitable limits. Mr. Campbell and family were courteously conducted to the home of Bro. Francis D. Dungan, while Bro. G. W. Morling, under warrant of an old promise of mine, which, it seems, he carried in his heart, laid violent hands on me. We were all treated as well as true Christian hearts could either dictate or desire. Christmas eve I met with a few disciples in prayer-meeting, and on Christmas morning, Mr. Campbell laid before the friends, the claims of Bethany College, and a liberal contribution was promised by the Church. The congregation seems to be in a fine condition—much brotherly love, the surest exponent of Spiritual health, prevails, and as a necessary, and I believe invariable consequence, the members are characterized by a generous liberality in supporting a Minister and providing for the pecuniary wants of the Church. Bro. G. W. Elley, formerly of Kentucky, had just closed his year's services, and left the city. We had before heard of his good work in Baltimore, and, as we expected, found that the Brethren greatly regretted the necessity which constrained him to leave so wide and fruitful a field of labor.

Christmas day was variously celebrated in Baltimore. But very few, I suppose, kept it, with any grateful recollection of Him whose advent it is thought to commemorate. It is wonderful how a superstition so unfounded as that which regards this as the day of the Saviour's birth, could have so universally obtained in all Christian lands, and still more so, that, now it is demonstrably certain that he could not have been born on the 25th of December at all, we still fall into the practice and countenance the delusion. In Baltimore, Romanism is a terrible power, and this, you know, is with them their grand car-

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nival. Sister Virginia will tell you of the floral decorations, the incense, the music and the mummery displayed at the Cathedral. In the streets the spectacle was not peaceful, especially towards the close of the day. The religion of the morning seemed but a prelude to the riots of the evening. The patron saints seem to have abandoned their worshippers and given them over to do their works of violence upon one another's heads. The frequent experience of mobs, however, seems to have given the Police of Baltimore great skill in managing them, and on this occasion, though the outbreaks were numerous, they were soon allayed by the strong arm of the law. In our quiet retreat, far up in the city, we heard but little of the tumult. In the midst of happy Christian friends, our thoughts were turned to nobler themes, and our hearts warmed by purer converse.

On Saturday Mr. Campbell and family left for Philadelphia. At the request of the Church, I remained to speak for them on Lord's day. On visiting the manufactories of Philosophical Instruments, I soon found reason for prolonging my stay some days longer—for I happened to fall upon a very superior set of Apparatus, purchased by a wealthy *amateur* for his own private use, and now offered for sale by his Executors. It was very complete, and of a quality seldom equaled in this country. Nearly every piece had been manufactured to order by the best European makers, after the finest models, on the largest scale, and in the most elegant style and finish of workmanship. It was offered at very reduced prices, and we concluded to secure all that was suitable for the College. We regard it as an exceedingly fortunate purchase, since it will at once place this department of Bethany College upon a footing superior to that on which it stood before the destruction of its Building, &c., by fire.

But I must not weary you with the interminable talk, for which travellers are every where noted. The reader, like the way-farer, must have his stages of rest; and I will leave you to think of me as still in this monumental city, busy in examining Apparatus, or occasionally taking a stroll through her crowded and elegant streets. You will not fail to read my thoughts, if I pause in passing, to look up to the towering height of "the monument," from whose dizzy summit you yourself, not many months since, looked, with fear and trembling over this beautiful city. Adieu, W. K. P.

BALTIMORE, Md., Dec. 28, 1857.

He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

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YOUTH'S DEPARTMENT.

CATECHISM OF SACRED BIOGRAPHY.

From the Memoirs of Jesus Christ.

Q. Who was John the Baptist?

A. He was a Jewish Prophet—sent by God to prepare the way, and proclaim the approaching Reign of his Son, Jesus Christ.

Q. Was the coming of this greatest and last of the Jewish Prophets foretold in the Jewish Scriptures?

A. The prophet Isaiah spoke of him thus: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain, that all flesh may see the Saviour sent of God." Isa. xl: 3–4.

Also the prophet Malachi spoke of him, saying, "Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Q. Who were his parents, and what is said of them?

A. His parents were Zacharias and Elisabeth, of whom Luke says, "They were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless."

Q. Of which of the twelve tribes of Israel were they?

A. They were of the tribe of Levi.

Q. Of which of the twenty-four courses of the sons of Aaron, the High-Priest, was Zacharias?

A. He was of the course of Abia or Abijah.

Q. By whom were these courses for the service of the priesthood appointed?

A. By King David, who for the more perfect service of the Sanctuary, arranged the sons of Aaron into twenty-four classes or courses, each of whom was to minister in the order of his course according as it was determined by casting lots.

Q. By whom was Zacharias visited while ministering at the altar in the Temple?

A. By the Angel Gabriel?

Q. Upon what mission was this heavenly messenger sent to Zacharias?

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A. To bring to him the glad tidings that he should have a son, for which, it would seem, he was praying at the time the angel appeared; who also told him that his prayer was heard, and should be answered.

Q. Did Zacharias believe the message which God had sent to him by so glorious and dignified a messenger?

A. His extreme age and the advanced age of his wife caused him to doubt the truth of the message. And he, therefore, asked for additional evidence to confirm the words of the angel, although he must have known that Sarah, the wife of Abraham, had borne a son at a more advanced age. If he believed that his prayer was heard, he certainly should have believed the words of the angel touching the subject matter of his prayer.

Q. What was the punishment he received for his unbelief?

A. The angel informed him that he should be dumb, and not able to speak until the things promised should be accomplished.

Q, What gift did Zacharias receive after his speech was restored, and what did he say concerning his son?

A. He was filled with the Holy Spirit and prophesied; and said of his son John, "And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation to his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high has visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace."

Q. What does the historian Luke say of this child?

A. That the child grew and waxed strong in spirit, and was in the deserts, till the day of his manifestation to Israel.

Q. What Emperor was reigning; who was governor of Judea, and who were High Priests, when the Word of God came to John in the wilderness?

A. Tiberius Cæsar was Emperor, Pontius Pilate was Governor of Judea, and Annas and Caiaphas were High Priests in Jerusalem.

Q. Where did John address the multitudes that thronged to hear him?

A. In all the country along the Jordan.

Q. What were the points of attraction that drew out the multitudes to hear this great Prophet?

A. The Jewish nation were looking for their Messiah to appear about this time. Some thought John might be that person. His bold and fervent zeal, and abstemious manner of life, and the things that he proclaimed and taught to the people, gave great interest and novelty to his mission and labors.

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Q. What was the burthen of John's proclamation to the people?

A. He preached that the kingdom of heaven was at hand.

Q. What new institution did he proclaim to prepare the people for receiving the Messiah, and for entering into the new kingdom?

A. He preached the Baptism of repentance for the remission of sins.

Q. How did he address the people with respect to the repentance or reformation necessary to prepare them for the approaching Reign of Heaven?

A. He always adapted his address to the occupation and manner of life, of the persons who inquired of him, what they should do to prepare for the Messiah. To the publicans or tax-collectors, who came to be baptized, he said, "Exact no more than what is appointed you." To the soldiers who asked, "What shall we do?" he said, "do violence to no man and be content with your wages." And to all who would be accepted of the coming Messiah, he inculcated the practice of mercy and humanity, saying, "He that has two coats, let him give to him that has none, and he that has meat, let him do in like manner.

Q. What did John mean by "fruits worthy of repentance?"

A. The practice of piety and humanity, which had been greatly neglected by the Pharisees and Sadducees, as well as others making high pretensions to religion.

Q. What effect had the prevailing impiety and inhumanity of the Jews at that time upon families?

A. It alienated the hearts of parents from their children, and the children from their parents, as well as from the God of their fathers.

Q. What had the Lord threatened them in consequence of these prevailing sins?

A. That if they would not reform under the preaching of John, the last of his prophets that would be sent to them, his impending wrath should overtake them, and their land he would smite with a curse.

Q. What was the gracious tender of Heaven to that sinful people, to induce them to reform?

A. John was divinely authorized to proclaim baptism for remission of sins to all disposed to amend their lives.

Q. Did John baptize into any name?

A. John baptized into no name; but simply into the belief of Him that was about to appear,—the Messiah.

Q. Was the faith required by John, in order to baptism, the same in object and design with that which Christ required in order to his baptism?

A. The faith of those who received John's baptism, only embraced a Messiah *to come* and remission of sins to fit them for receiving the

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Messiah. But the faith which Christ requires of those who receive his baptism, embraces the Messiah who *has come*, and who has, by his death on the Cross, expiated the sins of the world. The subject of John's baptism looked forward to the Messiah about to come: the subject of Christ's baptism looks backwards to the Messiah who has come. The object of faith in both was the Messiah. In the former, it was prospective; in the latter, retrospective. The faith of the former, obeyed, gave them the knowledge of salvation by the remission of their sins; but left them without the gift of the Spirit, and outside the kingdom of the Messiah. The faith of the latter, obeyed, gives them remission of sins, the gift of the Holy Spirit, and an introduction into the kingdom of the Messiah. A. W. C.

LETTERS FROM PHILALETHES TO EUSEBIUS.—*No. I.*

My Dear Eusebius.—The important matters about which we have so often conversed with mutual benefit, not unfrequently recur to my mind: especially the topic which we had before us at our last interview. The question, we both felt to be one of great moment. If I remember right, it was thus stated, Has the Christian Institution, in letter and spirit, in principle and practice, been fully restored by the Current reformation?

I think we were perfectly unanimous, from the premises then before us, in the conclusion that we had it, in letter and principle, fairly and fully re exhibited, but that we rather hesitated in coming to the conclusion, that we had it, therefore, restored in spirit and practice.

Indeed, my dear E., the more I reflect upon the present profession of the ancient faith, by the light of the Apostolic age, the more am I led to doubt that we have yet attained, in spirit and practice, to the stature of the Christians of the first century. We should perhaps, however, in instituting such a comparison, consider the difference of circumstances between the Christians of the first, and those of the present century. And there is, doubtless, quite a difference in this respect. The first Christians were converted from Judaism and from the idolatrous systems of heathenism. They were also exposed to the sword of persecution for professing the Christian faith. Those converted from among the Jews, had, many of them, for a long time, strong prejudices in favor of the Jewish worship to contend with.—And those who, from among the Gentiles, had turned to God, from dumb idols, had been addicted to the most abominable vices. The

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strong attachments of the former, to an ancient and venerable ritual, and the exceedingly dissolute lives of the lower classes of the latter; together with a fondness for the popular systems of Jewish and Gentile philosophy by the more intelligent of both parties, were then the great difficulties the Christian faith had to contend with, after it was embraced. These difficulties were maintained, and, indeed, greatly enhanced by ambitious men, professing the Christian faith, without its spirit. Under such an influence, the Apostles found it very difficult, oftentimes, to maintain the sincere and true-hearted Christians in the unity of the faith. Nor was it often less difficult to preserve them in the unity of the spirit, in the bond of peace. Hence it was, that the Apostles found it necessary to institute arguments to refute these gain sayers and to confute their vain and deceitful philosophies. And also to accompany them with practical exhortations. The former were indispensable to maintain the purity of the faith, and the latter equally so, to maintain the morality of the Christian code.

Such were some of the difficulties with which the first Christians had to contend. But if properly viewed their circumstances will be found, perhaps, the most favorable in which they could be placed to exhibit the power of their faith. To detach and separate them from false worship—miracles were needed for a time, for a certain class—and that class was, indeed, very numerous. Miracles were for a sign to unbelievers. But after men embraced the faith, should they attempt to corrupt it with their own traditions—their empty and deceitful philosophies, arguments and not miracles, were the weapons with which the heresy was to be met and confuted. And such has been the mode of defending the Christian faith since the Apostolic age. By this mode of attack and defence has the Christian Institution now been restored in letter and form.

The New Testament, authenticated as it is, by the evidence of miracles, is the standard of Gospel truth and of acceptable worship. It is itself the touchstone of truth and error. The former is to be maintained, and the latter to be exposed, by it alone. It is itself a magazine from which is to be drawn the armor—the weapons with which to assail the enemy, and to defend the rampire of Divine truth. It is a strong fortress guarded and defended by almighty truth.

But by these remarks we have, you will perceive anticipated, in some measure, the present condition and circumstances of the Christian profession. The leaders of the Current Reformation, found, some forty years since, the Christian Institution, in a great measure, supplanted by the religious philosophies of the last three hundred years, to which the Reformation of Luther had given rise. These

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philosophies when examined, they found to be little else than the old philosophies of the first centuries newly vamped.

The Calvinian and Arminian philosophies, the most popular and influential at that time, had almost all Protestant Christendom ranked under their respective standards. The simplicity and power of the primitive faith were unseen and unfelt by those enlisted in defence of these theologies. Indeed, the great facts embraced in the Gospel testimony, were, in a great measure, repudiated by their defenders, as unable to save men. In proof of their charge, they appealed to all men, religious and profane, if there was not an influence—a power, extrinsic of the divine Word, above and beyond it, as indispensable to convince men of sin and save them from its power. Jesus, as the Christ crucified, was, by those theories, utterly unfit to be the chief corner-stone of that divine superstructure, the Christian Church. These speculative Theologies, were they even a true philosophy of the facts of the Gospel, would yet be powerless to save men. The power is in the facts with their import. What facts can be more soul-stirring and generative of love than the facts that Christ died for our sins, was buried, and rose triumphant over death and the grave? The Apostle declares that they are the power of God and the wisdom of God. What a moon-struck philosophy must that be, that takes the facts evincive of the love of God to sinful man, and makes them the ground-work of an empty and deceitful philosophy. For vain and deceptive must that philosophy be that teaches men that though great the love evinced by these facts, they have not power to receive it without an aid extrinsic of the import of these facts.

Such are the religious philosophies, my dear E., with which the advocates of the primitive faith, have now to contend. And they have fully proved the omnipotency of those divine arguments with which that great defender of the faith, the Apostle of the nations, assailed and put to silence the ignorance and folly of those who thus opposed the Gospel scheme in that age. They have most satisfactorily shown that the simple story of the cross has yet lost nothing of its primitive power—that it is still the power of God to save men who believe it with all the heart. Its trophies are every where found throughout our happy country; and, indeed, in all lands, not excepting the isles of the Gentiles.

You will, therefore, perceive my dear E., that so far as opposition to the Christian faith by false theories would indicate the religious condition of society, the circumstances of Christians at the present time, are not so dissimilar from those of the Apostolic age, as some would imagine.

Christianity never was, nor ever can be, the mere creature of cir-

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cumstances. Wherever it exists it must manifest its peculiar and distinctive features and character. It is loving, joyful, peaceful and humble. For it is the embodiment of the divine love. It is not in fire, water, or any other element to quench it, while life endures.—Nor shall death itself prevail against it. The tongue of slander may reproach and defame it. It may bring it to its knees and draw tears from its eyes, but it cannot rail in return. It suffers long and is kind. The abodes of want, of ignorance, and of misery, it cannot but visit, and is a ministering angel to the sons and daughters of misfortune and wretchedness.

Such, my dear E., is its spirit and demeanor under all circumstances where it is permitted to go abroad and manifest its spirit. This holy religion, the Apostle avers, "he received not of man, nor was he taught it but by the revelation of Jesus Christ." And is it not worthy of its author?

The primitive Christians, doubtless, manifested much of the Spiri of their Master. Their Christian fraternal love drew the attention of all wherever they sojourned, especially did their persecutors remark it. It designated them from all others. It made them a peculiar people. "See how these Christians love one another," was, indeed, a common remark. Especially did they manifest their love for their brethren in the hour of their fiery trial, while comforting and encouraging each other to suffer courageously and patiently for Him who had endured such sufferings for them; and to hold fast their confidence and hope of that crown of life, which, as martyrs for the truth, they should reach beyond the flames.

Inspired with this hope, they endured as seeing Him, who, though invisible to mortal eyes, was present by His Spirit in their hearts.—Their joy and triumph amidst the flames, filled their persecutors and others who beheld them, with wonder and amazement.

Think you, my dear E., does the faith that enables the Christian now to put to death his sinful affections and lusts, and to triumph over the lusts of the flesh, the lusts of the eye, and the pride of ancestry and wealth, differ in kind or degree from that faith which led those primitive martyrs to the stake and enabled them to rejoice amidst the flames?

Methinks, I hear you say, they differ neither in kind nor degree.—They are not two faiths, but one and the same. That which does the former, can endure the latter. Would you not say, that to prove their faith to be one and the same, all that is needed, would be, to expose the former to like trials with the latter—to strip them of the secular securities thrown around their persons and property—to let loose upon them those disguised enemies of the church, ever thirsting for the

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blood of the saints? Where, then, you ask, would we find the daily, self-denying, God-glorifying Christian? Would he not shew the *real* and *apparent*, then to be the same? Would he not, too, struggle with the ancient martyrs, for the stake, and bless heaven for the flames? That is not an everlasting flame! That is not an unquenchable fire!

On these, and kindred themes, as you have, my dear E., desired, you may hear from me, again. In the meantime, receive my affectionate adieu.

YOU ARE AN ELECT RACE.

That election by which God purposed in himself, before the world was, to take out of the nations a people for his Name, is, indeed, to the believer, a most consoling truth. Jesus Christ, "the Word made flesh," was his Elect, in whom he delighted. The saints are chosen in him, that they, by faith and obedience, might walk before him in love.

"Herein is love," says the Apostle, "not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." How consoling the truth, to the heart of the believer, to know, that while a rebel, the Divine Father graciously purposed in himself, to call him by the Gospel of his Son into his kingdom, and make him an heir of glory and blessedness.

The moral power of such a truth is the grand means by which God works in the hearts of his children, both to will and to do according to his good pleasure. Under its influence, there is nothing in life nor in death that can separate them from the love of God which is through Jesus Christ our Lord. This love clearly apprehended and heartily embraced, is the power of God unto complete salvation. If our professed faith in Christ and confidence in God rest not on this foundation, vain is the attempt to contend successfully against the world, the flesh and the wicked one.

Nor need it be thought strange that, in the absence of such a clear apprehension and firm persuasion of the divine love, many professed disciples should yield to the allurements of the world, and turn aside from Christ. Without the consciousness of this love, spiritual life cannot be enjoyed nor maintained, but we are naked, unarmed, most vulnerable and exposed to the fiery darts of the wicked one. But with it, we are spiritually alive, and prepared for the conflict; and shall overcome the world; and, better still, shall gain a crown of life.

A. W. C.

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QUERY.

Could the Apostles sin after they had received the gift of the Holy Spirit on Pentecost?

They could. And some of them did. Peter practiced, on a certain occasion, dissimulation, for which Paul said he was to be blamed. And he, therefore, withstood him to the face. The gifts received on Pentecost, were bestowed to qualify them for the Apostleship. But the gift of the Holy Spirit, as the spirit of holiness, and as the spirit of adoption, they possessed in common with all saints, for their own personal holiness.

Paul also says to the church at Corinth, that, though I could speak with the tongues of men and of Angels; and though I have the gift of prophecy, and understood all mysteries and all knowledge: and though I have all faith, so that I could remove mountains, and have not love, I am nothing. He, therefore admits it possible to have all these splendid gifts of the Spirit, and yet for the person to be deficient in the fruits of the Spirit, the greatest of which is love. Besides, the Saviour himself declares, that many shall say to him in that day, "Lord, have we not prophesied in thy name? And in thy name have we not cast out demons? And in thy name have done many wonderful works?" To whom he will say, "I never knew you: depart from me, ye who work iniquity."

Let us see, therefore, brethren, that we have the spirit of Christ: for if we have it not, we are none of his. If we have it, we should manifest it by its fruits. A. W C.

SETTLEMENT OF THE CHURCH DIFFICULTY AT CAMDEN POINT, MO.

The undersigned, Committees of the Old, and of the New Church, at Camden Point, Platte Co., Mo., having met at the hour appointed, the following was adopted as a full and final adjustment of all their difficulties.

Whereas, The laws of Christ and good order, require that all Churches of Christ shall investigate charges, when preferred, or even when known to exist against a member; and whereas, it is a fact that the Old Church, at Camden Point, failed to do this; therefore, all the members of said Church, to whom this fact was known, do admit that they did wrong in not using every exertion in their power, to have certain charges, herein alluded to, investigated.

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WHEREAS, The minority of a Church has not the right to abandon it for the non-investigation of charges, as long as there remains any lawful means untried, to have them investigated; and whereas, it is a fact, that some of the members of the New Church at Camden Point did this; therefore, all such members do admit that in so leaving they did wrong.

WHEREAS, It is believed that our happiness and prosperity at Camden Point depend upon our being one people in *heart* and *action*, (a thing, which it is acknowledged, the laws of Christ require); and whereas, it appears this union cannot be so *satisfactorily* and so *firmly* effected without a dissolution of both our existing organizations,

Therefore, we, the Committees, do agree that, for the sake of peace, and to fulfill the laws of our Master, our respective organization shall be dissolved, and that one new Church shall be formed, to be known as, and styled, the Church of Christ, at Camden Point.

J. F. FORBIS, Ch'n,
MASON H. OUSLEY,
WM. F. PERRIN,
WM. T. MIDDLETON,
THOS. J. CARSON,
} *Committee.*

E. M'DOWELL COFFEY, *Sec'y.*

CAMDEN POINT, Mo., Dec. 6, 1857.

DEAR BRO. CAMPBELL.—The foregoing being submitted to the two congregations at Camden Point, was accepted, when the two Churches were declared dissolved. They then proceeded to form one new Church, which they did. A hymn was then sung, and the right-hand of fellowship given. I never saw a happier time. Our brotherhood are delighted at the good work thus done, thank God and take courage. I take pleasure in assuring them throughout the State, that I have never seen a difficulty, of so serious a nature, so thoroughly and so heartily adjusted. May the good Lord preserve these brethren in peace. Truly yours, MOSES E. LARD.

January 13, 1858.

PROGRESS OF REFORM.

OHIO.—Bro. A. S. Hayden writing from East Cleveland, under date of February 16, 1858, says: BRO. CAMPBELL. It is some time since any thing has appeared in the *M. Harbinger* in relation to the Ohio State Mission, and as the many friends of this good work are interested in its progress, I hastily submit the following. The synops's, here presented, must by no means be regard-

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ed as a complete or full account of the success of the Gospel in the State, during the brief period to which it refers. Though some of these labors were performed by persons not in the immediate employ of the Board, yet the "Mission" being instituted for a general superintendency of the cause, we present all that have come directly to our notice in this tabular statement. They commence late in October, and close the middle of February.

In Royalton, Cuyahoga co., W. A. Belding and L. Cooley, preachers, 40 additions; Willoughby, Lake co., David Miller, preacher, 8; Manchester, Summit co., H. Reeves, preacher, 10; Bellefontaine, Logan co., A. S. Hayden, O. Ebert, preachers, 17; West Bazetta, Trumbull co., E. Wakefield, preacher, 8; Fowler, Trumbll co., A. Burns, jr., preacher, 5; Austintown, Trumbull co., H. Reeves, preacher, 24; Munson, Genuga co., A. S. Hayden & W. Collins, preachers, 17; Near Wooster; Wayne co., J. H. Jones, preacher, 35; Sullivan, Ashland co., Wm, Hayden, preacher, 10; New Lisbon, Columbiana co., W. S. Gray, preacher, 20; North Fairfield, Huron co., A. S. Hayden, preacher, 33; Deerfield, Portage co., H. Reeves, preacher, 32; Marlboro, Stark co., A. B. Way' preacher, 38; Mentor, Lake co., Several brethren, about, 20; East Trumbull, Ashtabula co., O. Gates, preacher, 10; Cleveland, W. A. Belding, 13; Hopedale, Harrison co., A. S. Hayden, preacher, 10; Euclid, Cuyahoga co., W. Hayden, chiefly, 10; Wilmington, Clinton co., J. H. Jones, preacher, 41; total number of additions 401.

The great good wrought by these successful meetings it would be impossible to exhibit in any reasonable limits. The revival of fainting hopes, the inspiration of new courage, and the reclamations from partial apostacy, are fully known only by the Great Master of assemblies. In some of these meetings which show not the largest results, marked good was achieved in reconciliations and in the general strength imparted to the church. Those in Fowler and Sullivan are of this character. In many places the cause was lifted up from great discouragement. For example, in New Lisbon, Munson, Austintown, Deerfield. In North Fairfield is a congregation of many prayers and hopes, and destined to wide usefulness. The only church in the county, with a membership of about 100 souls, having much opposition to withstand, they will need much of the grace of our Lord Jesus Christ, to gain for his name the victory.

May the Lord Jesus greatly increase the number of the faithful laborers in his cause.

Bro. L. L. Carpenter, of Delta, Fulton co., under date of February 8, thus reports the recent success of his labors: In company with Bro. Moses Bonham, of Williams co., I have just closed a meeting of some ten days, in Clinton Tp., in this county, with the happiest results. The brethren there were greatly encouraged. A great amount of prejudice was removed, and 64 added to the army of the faithful; forty-five by confession and immersion, and nineteen from the sects and restored. May the good Lord bless them and keep them unto his kingdom.

We took the parting hand at the water, while it was snowing very fast, and the weather quite disagreeable. There was a large congregation at the water, but

"When the Christian's heart is warm,
Ice and snow can do no harm."

Here at Delta, we have a small congregation, but it is built of the right ma-

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terials, and no other kind could stand the test, for they are surrounded with strong opposition, and the spirit of misrepresentation is still alive in this place. Still, at my last appointment here, we had a good meeting, the brethren seemed much refreshed, and two obeyed the Gospel. At Fairfield, Michigan, a congregation which I preach to once in three weeks—the prospects are encouraging. The brethren there now number about 60, although it is only about six months since they organized. And thus the good cause seems to prosper all around us.

Bro. W. B. Goodwich, of Garrettsville, Portage co., under date of Feb. 15, reports as follows: The brethren have just closed a protracted meeting at Hiram, with 35 additions; about half young people, living in the vicinity and the remainder students attending school there. Brethren Garfield and Everest teachers there, were the speakers.

Bro. E. B. Hubbard, of North Benton, under date of Feb. 8, thus reports: Bro. Reeves commenced a protracted meeting here in our Deerfield congregation on the 17th ult. The meeting was continued ten days. The immediate result was twenty nine added to the congregation by immersion, and two wanderers restored.

Bro. W. S. Gray, from Akron, under date of Jan. 27, thus writes: We have just closed a meeting in New Lisbon, Columbiana co., which resulted in twenty additions to the brotherhood. To God be all the praise.

KENTUCKY—Bro. T. M. Allen, under date of January 24th, reports his labors in Fayette, co., as follows: I have the pleasure to inform you that an interesting meeting of two weeks has just closed at Berea, in this County, with 40 additions, the most of whom, having believed, became "obedient to the faith." At this meeting, I had the pleasure to meet and labor with my old, beloved, and faithful brethren, J. Rogers, and J. A. Gano, who have known me from the beginning, and who met me with a generous affection and devotion, becoming them as Christian ministers. Their cares at home, compelled them to leave three or four days before the meeting closed, but while present, they were as zealous, able, and successful as they have ever been in the glorious cause, to which they have so long and usefully devoted their lives and talents. Bro. Miller, from Ill., was also present a day or two, and spoke with ability. The weather and roads were very unfavorable a part of the time: considering the severe rains, deep mud, dark nights, and country locations, I regard this as one of the most interesting, and successful meetings I ever attended for the length of time. This meeting-house is not far from where I lived, when for many years a citizen of this county, and, of course, was the theatre of my early labors, for years, in the gospel ministry. Some few of my old friends remained to welcome me to my former field of labor, who, with the church and neighborhood, extended to me a cheerful and cordial welcome. The deepest interest continued to the close of the meeting, and this morning, when we met early at the water to baptize, one gentleman confessed the Saviour, and was forthwith immersed.

During the progress of the meeting, I accompanied Bro. Gano to the residence of Mr. Downing, who is eighty-three or four years of age. His health would not permit him to attend the meeting, but he confessed the Saviour, and was immersed by Bro. Gano.

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I am truly thankful to the Heavenly Father, that he has permitted me to return to this land, endeared to me by so many pleasing reminiscences of by-gone days, and to be allowed the pleasure of laboring again with the beloved Gano and Rogers, and where we were so cordially met, and warmly sustained by the brethren and friends. The Lord has graciously blessed them. Let us all thank God, and take courage.

Bro. T. M. Allen, under date of Dec. 20, says: Yesterday two weeks I came to this city, (Louisville) and have had large and attentive congregations, with 8 additions by baptism, and one reclaimed. Bro. John A. Gano assisted.

We are pleased to learn, that Bro. Sewell, a graduate of our College, is laboring so acceptably and successfuly in that city.

Bro. W. T. Corn, of Bottland, Nelson co., under date of January 29, reports as follows: I commenced a meeting at this place on last Friday night, which continued 7 days, and resulted in 11 additions. We had a glorious meeting; the brethren were greatly revived; we had fine attention. One of the number added was Dr. S. W. Bishop, whose influence will be felt in favor of primitive Christianity. After baptism we returned to the Meeting-house, after a sermon, those who had confessed united, and we presented to them the Bible, exhorting, them to read, study and obey it. To the Lord be all the glory.

Bro. J. A. Dearborn, writing from Harrodsburg, reports a recent accession of 57 members to the congregation worshipping at that place, chiefly through the labors of Bro. R. C. Rice.

Bro. L. Marett, of Duncansville, under date of January 23, thus writes:—Since my last communication, I have had 15 additions. I have had the aid of Eld. P. H. Morse, part of the time.

INDIANA—Bro. J. H. Lockwood, of Madison, writes under date of Dec. 28 as follows: We have recently had one of the most interesting meetings, in a protracted effort of eleven days, held by our devoted Bro. Thomas N. Arnold, of Covington, Ky., that has ever been held in this city, within the knowledge of any of our brethren. The immediate result was thirteen additions to the church; eight by baptism, and five by commendation. These, with the three added just before the meeting began, make in all sixteen during the month.

While Bro. Arnold was with us, we had almost, the whole town out to hear us at some time during the meeting. The world and all the different denominations were well represented, and our Meeting-house was, consequently, crowded to overflowing, many, especially on Lord's day, being obliged to go away without obtaining seats.

We have much reason to believe that *the truth* has gained a great triumph in this effort. The church is much revived. To the Lord be all the praise and glory.

Bro. T. M. Allen, under date of January 7th writes as follows: The meeting closed last night at Jeffersonville, with eleven additions. He was assisted by Bro. Sewell, of Louisville, Ky.

MISSOURI—Bro. John Udell, of St. John, under date of December 15, thus writes: Elm Point congregation, Putnam co., (of which I am a member) was organized June 1st, 1857, with 26 members; 21 have since been added, under

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the labors of Bro. Daniel W. Ellige, a very efficient Evangelist. It is quite an intelligent congregation, great harmony prevails, and the brethren are progressing in the work of the Lord. Our Elders are John Hickland and Welch. Somerset congregation, 12 miles N. West from us, numbering about the same, was also organized under the labors of Bro. Ellige, and are prospering in the obedience of the Truth. Elders, David Green and B. F. Syler Locust congregation, 12 miles North-east from us, 40 members, organized under the labors of Bro. John Humphreys and Bro. Ellige, is also prospering. Elders, Alfred Cook and John Wells. Medicineville congregation, probably 40 or 50 members, also organized under the labors of Bro. Ellige, is in a flourishing and healthy condition, based upon a firm reliance on the Word of God. At Unionville, our County Seat, ten miles East of us, there are about 40 members, not yet organized. Twelve miles South-west of us is another organized congregation of some 30 or 40 members, quite intelligent in the Scriptures. Elder, Jonathan Girkin. All the above congregations have been quite recently organized.

I have scarcely seen a report in the Harbinger from our North tier counties in Missouri, I think they will average nearly the same ratio of Disciples as I have given you above, upon the same area throughout.

Bro. J. B. Bradley, of Liberty, under date of Oct. 7th, writes: After the close of the State meeting, Bro. Proctor, assisted by other brethren, held a meeting of a few days, which closed with 11 additions. The next State meeting will be held in Columbia, commencing on the Wednesday before the 1st Lord's day, in September 1858.

Bro. W. R. Trapp, of Savannah, under date of Dec. 16, thus writes: While at Gentryville, last Fall, in company with Bro. Trice, we held a meeting of several days, which closed with 26 additions by confession and baptism.

Bro. Dr. Morton, of Hannibal, under date of January 27, thus writes: We have a pleasant meeting now in progress at New London. About 20 additions thus far. Thanks to our Father in Heaven.

Iowa—Bro. J. M. Yearnshaw, of Marion, under date of February 12, reports about 40 additions to the church at that place, through the labors of Bro. N. A. M'Connell, assisted for some 10 days by Bro. Hartzell, of Davenport.

The failure of Banks and the financial embarrassements consequently, have, we hope, had some favorable tendency towards turning the minds of the people, not only in that section, but all the country over, to those more enduring riches in the heavens; and to lead them seriously to reflect how they may lay up treasure in heaven.

Canada West.—Bro. Edmund Sheppard, of West Dorchester, writing under date of December 8, reports 34 additions to the church at that place during the past year. Bro. S. was assisted by a visit from Bro. Jas. Kilgour, during which were made nine additions to the church. Bro. Sheppard's address is now Orwell P. O., Canada West. We should be pleased to have reported also the number of families visited by our Evangelists in their fields of labor. We think such visits add much to the success of their public addresses.

Texas.—Bro. S. B. Giles, near Austin, under date of January 29, report over two hundred additions, during the last six months, up to the last of November, in this and the adjoining counties.

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Bro. Strickland with Bro. G. held a meeting in Young's settlement, with fifteen additions, on the first Lord's day of Dec. Also in Bastrop, we gained 8 more.

ILLINOIS.—Bro. J. N. Mulkey, writing from Perry co., Dec. 7, says, Southern Illinois presents a fine field for evangelizing. I have aided in one meeting on the central road, where we had 19 additions by immersion, and much opposition subdued. The cause is upward in this section.

ARKANSAS.—Bro. Ben Cooper writing from Des Arc, under date January 18, 1858, says: I arrived in this State last May, and this county, (Prairie) in June, immersed 15, and organized a congregation, added 22 by baptism in July; 5 in October; and 1 in Nov. 1 have immersed 8 at Brownsville, and 4 in Hamilton Tp.; I have also immersed 3 in Pulaski co., making in all 58.

CALIFORNIA.—Bro. Joel Miller, of Santa Rosa, Sonoma co., under date of January 1st., thus reports: A great amount of good might be accomplished in the State of California, by good and efficient Evangelists. Bro. John O. White, during last Spring and Summer, in our (Sonoma) county, baptized, I believe, 112 persons. The cause is prospering, notwithstanding our great need of efficient teachers, of whom we have but very few.

OBITUARY NOTICES.

CHARLES W. METCALFE, the subject of this brief memorial, was born at Mt Verd, McMinn county, Tennessee, on the 21st day of February, 1825, united with the "Christian Church," July 1st, 1843 and died at the place of his birth, the 9th of August, 1857.

As an humble, faithful follower of his Lord, our friend both lived and died. We knew him well, and loved him fondly for years. In every relationship of life he practiced those virtues which adorned his character and contributed to the welfare of such as were embraced within the sphere of his influence. In his social pleasures, or business engagements, he remembered his religious duties, and proved by their strict observance, that the attractions of earth could not seduce him from the path of virtue, or obscure his hope of Heaven. He was regarded by all who knew him as 'a bright shining light,' and vice ever found in his presence a mild, yet just rebuke. His kindness towards those with whom he was cast in life, and the uniform gentleness of disposition by which he was distinguished, gave a charm to his companionship possessed by but few. Malice found no lodgment in his breast nor was he capable of performing an ignoble deed. His face beamed with the lustre of his virtues, and every smile which it wore was but the faint reflection of his generous soul.

But he is with us no longer. Death has removed him.

As the approach of the destroyer became nearer, his faith brightened until his spirit was filled with unutterable joy. The latest hours of his life were spent in assuring the living of the realities of religion, and warning them of the dangers that lie hidden in the paths of vice. No terrrors affrighted him in t e moment of dissolution. He smiled at death; it was but his Father's messenger, bidding him to "the feast of eternal love." Quietly and gently his life passed away and he was borne by angels home. T.

Died.—Departed this life, October 2nd, 1857, Sister PATSEY HAYDEN, wife of Elder Joel H. Hayden, in the 69th year of her age, after a short but painful

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illness. Sister H. espoused, at an early day, the principles of the Reformation, as advocated by Elders B. W. Stone, and A. Campbell, and uniting, by marriage, her destiny, with Elder Joel H. Hayden, who, then in the vigor of manhood, was zealously, and efficiently pleading the same cause, has continued not only to live a life adorning the doctrine of Christ, but ever encouraged and assisted her husband in the great work in which he was then, and is yet engaged. But few of her sex, I can, with confidence, assert, have ever done so much for the cause of humanity and Christ. Her labors of love were untiring, and many will rise up at the last great day, and call her blessed,—as having been instrumental in pointing them to Christ, and by her counsel and encouragement, helping them in the way of salvation. Her death, as may well be supposed, was in harmony with her life. She died in the full assurance of faith expressed freely, and confidently to her husband, children, and friends, but a short time before her departure. We, in common with all who knew her, mourn her los , but we thank God and take courage that her death was that of the righteous. May the Lord bless her aged, bereaved, and sorrowing husband, and dispose the hearts of the dear children left behind to meet her in that home of eternal rest to which she has gone. B.

Bro. Campbell.—You will recollect that my son, James Campbell Adams, was immersed by you when a student of Bethany College. For some two and a half years he has been living in Berlin, Illinois, engaged in the practice of Medicine. On Wednesday evening the 20th ult., I received a telegraphic dispatch that he was at the point of death. In company with my son, Wm. M. Adams, I started immediately for his place of residence, at which we arrived on Friday morning about 9 o'clock. On arriving at the Depot, and meeting with an acquaintance, I inquired, "is my son alive?" the answer was, "your son is *dead!*" Oh, the pang those *words* communicated to my poor heart! Fully did I *realize* the fact that there is *power* in *words!* or, in the *ideas* they represent. My dear son had died at 6 o'clock the evening I left home, some 40 hours before my arrival. They were still expecting and awaiting our arrival. I had never seen his dear wife until I saw her a distressed widow. We remained there only about six hours, and started back with his corpse to Kentucky, his widow with us. We arrived at North Middletown, Bourbon co., on Monday evening, the 25th, where his remains were interred in his brother's beautiful burying-ground, to await the resurrection from the dead! He was born July 8th 1827, consequently was 30 years, 6 months and 12 days old. His disease was acute Inflammatory Rheumatism which terminated on his brain, by which his reason was destroyed a day or two before his death. But he was fully convinced that he would die, and was calm and fully resigned to the will of the Lord!! His last words, while in his proper mind, were "Lord Jesus receive my spirit." I was assured by brethren in Berlin, that he had *lived* and *died a Christian*, and that he was loved by all who knew him.

His wife tells me he was devoted to the study of the Bible, that he read it much in the *German* & *French* languages, and especially the latter, of which he was passionately fond. Within the last year, he had several times expressed his determination to quit the practice of Medicine, and engage in the Ministry. But his labors on earth are done, and, though my poor heart is filled with *sorrow* and *anguish*, still, I "sorrow not as those who have no hope."

The day after we left for Kentucky, the citizens of Berlin held a public meeting, the proceedings of which are appended below. As my son had many fellow-students, and class mates, both in Bethany and Bacon Colleges, as well as in the Medical schools he attended, I send this for publication in the Harbinger.

In hope of eternal life, A. Adams.

Berlin, Ill. January 23, 1858.

At a meeting of the citizens of Berlin, called for the purpose of paying the last tribute of respect to the late Dr. J. C. Adams, Rev. D. J. Snow called the house to order, and James Steel, Esq., was, on motion, elected chairman; and W. T. Grant was elected Secretary.

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On motion, the chairman was instructed to appoint a committee of four to prepare and report to the meeting a series of resolutions expressive of our sense of what is appropriate to the occasion of our meeting. The chair appointed Rev. D. J. Snow, J. C. Conkling, Thos. Pollock, and Legrand Montague, said committee, who retired, and in a short time returned and presented the following as their report:

WHEREAS, It has pleased the all-wise disposer of events to remove from among us the late Dr. J. C. Adams, and whereas his remains are now being taken to his former home in Kentucky, making it impossible for us to pay the deceased our last tribute of respect in the usual forms, we deem it due—as well to the memory of the deceased, and our own sense of what is appropriate to the mournful occasion of our present meeting, that we adopt the following:

Resolved, That in the death of Dr. J. C. Adams, we recognize one of those inscrutable events which characterize and demonstrate the existence of a Providence whose power and wisdom are absolute and infinite.

Resolved, That in the death of Dr. J. C. Adams, the community has lost a physician of eminent professional attainments, and unsurpassed skill and success; Society, one of its brightest ornaments; the circle of his immediate acquaintance one of its principal, if not its chief object of attraction; and the world, a MAN.

Resolved, That we offer the bereaved family and relations of the deceased, our sincere regrets at their loss, and a place in our warmest sympathies.

Resolved, That a suitable person be appointed by the chair to deliver a funeral address at the earliest convenient date in future, commemorative of the decease of our departed friend and fellow-citizen.

Resolved That a copy of these resolutions, signed by the chairman, and countersigned by the Secretary of this meeting, be forwarded by them to the father of the deceased; and that they also furnish a similar copy to Mrs. Adams, the bereaved widow of the deceased.

Resolved, That the proceedings of this meeting be published in the Springfield (Ill.) papers, and in the Citizen newspaper, in Paris, Ky.

The report of the committee was, on motion, accepted; and a motion being made and seconded to adopt it, Rev. D. J. Snow delivered a short address upon the propriety of the resolutions, in honor and due respect to the deceased; when the resolutions were acted upon separately, and the whole unanimously adopted; after which the meeting adjourned.

JAMES STEEL, Chairman.

W. T. GRANT, Secretary.

Died, of consumption at his residence in Stow, Summit co., Ohio, Jan. 2nd, 1858, Mr. DATUS LINDSAY, aged 52 years. He has been a resident of Stone for 38 years. The large attendance at the funeral, and the deep feeling manifested as they listened to a brief history of his life, gave evidence that in his death was felt the loss of a good citizen, an affectionate husband and father, and a valuable member of the Church of Christ, of which he was for many years, an Elder, that ruled with discretion, while he himself was an example to the flock. We sorrow, but not as those who have no hope, for, "Blessed are the dead who die in the Lord," &c.

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Died, on the 28th of September, A. E. BAKER, of Lorraine, Jefferson co., N. Y., aged 74 years. His manner of life, viewed in the light of the Christian code of morals, was a most exemplary Christian life—and his end was peace.

Died, September 10th, 1857, MARY SUSAN, daughter of Bro. and Sister Hensley, of Fulton, Mo., in her seventh year. Their bereavement has been sore andmost afflictive—11 out of 15 children have been removed from earth. May the Lord sustain them and fit them for a happy reunion.

Died, on the 8th of Nov., Bro. WM. B. FLINN, late of Rushville, Rush co., Ind., aged 42 years. He was a man of much zeal in the good cause—and was truly liberal, even beyond his means. None perhaps had, in this way, done more for the truth, in the county in which he had resided.

Bro. JNO. HASLETT, late of Connersville, Fayette co., Ind., died at the residence of his Sister, Martha Packie, Oct. 12, 1857, in the 74th year of his age. The deceased was born in Dunkirk, Armagh co., Ireland, Feb. 10th, 1784. He had been educated a Seceder—at the age of 17 united with the Independents, renounced all human creeds, took the Bible alone. Some 3 or 4 years after, he was immersed for remission of sins, in the sea, near Belfast, and joined the Christian Church. In the year 1816, with wife and sister, came to the U. S. and settled in Baltimore, where he lived 15 years. In 1831 removed to Fayette co., Indiana, where he lived almost 26 years. For the last 16 years he had been deprived of sight.

N. B. Any letters from relatives or acquaintances of the deceased, will be thankfully received by his daughter, Jane Haslett, of Fayetteville, Fayette co., Indiana.

Died, Sister Sarah M'Calley, late of Fredericksburg, Va., on the 28th of October, in her 66th year, of a protracted illness, which suddenly terminated by a violent hemorrhage Some twenty years since, the deceased had left the Baptists and united with the Disciples.—She was regular in her attendance with the brethren, on the social worship of the Lord, in his ordinances. Having lost her husband some years before, she was left with a family of children whom she was careful to bring up in the fear and instruction of the Lord, giving them in her own life, a bright example for them to follow. She was, indeed, a loving parent, a warm friend, and a devoted Christian.

May the Father of mercies who tempers the winds to the shorn lambs, send comfort to the bereaved and and afflicted children; and be their shield and everlasting portion.

Died, June 15 1857, Barbary Anne Riddle, of Ashland, Ohio, aged 67 years, 6 months, and 22 days. Had been married more than 42 years—was the mother of eleven children, and had 25 grand-children —28 of whom were living and present at her funeral. She had professed the Christian faith among the first in that section of the State, some 34 years since. Such was her confidence in the Christian hope —as to be able to say in her last moments that if her Christian, life was written in a book, she would not be ashamed to see it—nor have others to read it.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

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THE PENDING ISSUES OF THE CURRENT REFORMATION.—*No. II.*

ISSUE 4. *Christian Experience succeeds faith, and cannot precede it.*

This is as obvious to the student of the Bible, and of the human mind, as is the Christian oracle that "faith comes by hearing, and hearing by the Word of God." The deaf are always dumb. Hence no one speaks who was not first spoken to. These are axiomatic truths whose simple affirmation is all-sufficient to the ear of reason. Why then, do Baptists require a relation of "Christian experience" as pre-requisite to baptism!—? We are sometimes told that they do not *now* demand it. But they all did it before the developments of the "Christian Baptist;" and that, too, in the presence of the church before which the candidate appeared. So far then, they are reformed.

But is there not a large number of ministers and churches that still exact this palpable inconsistency! They say they have not changed their practice and will not change it, because it is *Baptist* doctrine and *Baptist* usage. We can only say that we prefer *apostolic* authority, and regret their apparent disparagement of it. But we would kindly and respectfully request them not to misrepresent us, or censure us for preferring apostolic authority to their legislation. We would benevolently remind them that a change of state must uniformly precede the enjoyments peculiar to any state into which any one can enter.

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Those out of sonship, citizenship, or partnership, of any kind, cannot possibly enjoy the privileges of those standing in these social relations. This needs only to be understood by any person to obtain his acquiescence, his full conviction. Follows it not then—that faith, rather than "Christian experience" must legitimately precede our union with Christ, and our submission to him, and preparation for the benefits and blessings of his kingdom? And is it not wholly unprecedented in all that is recorded of primitive and apostolic usage? "If thou believest with all thine heart thou mayest be baptised," is the one only condition found in the Scriptures of the Apostles—demanded from any candidate, by any actor or administrator, as pre-requisite to Christian baptism.

Follows it not, then, that all true and genuine *Christian* experience commences after, or with the act of Christian immersion, and cannot legitimately antedate it. *Religious* experience, in this, our day, is as diverse as are the theories and speculations of the schools of theologies ancient and modern. But we enter not into that broad field. While Christianity is now the special field of our vision, we confine our mind and pen to it alone. Every experimentalist in every school has his own theory and his own experience.

We conclude from an induction of all the forms of religion, that every accredited theory of religion will, according to the constitution of its recipient, produce an experience consonant to its character and his capacity of appreciating it. The Calvinist and the Arminian, the Unitarian and the Trinitarian, will, therefore, have each an experience in harmony with his education and his physical and moral temperament.

There is, indeed, but one true faith, one true Lord, and one true baptism; and, as none but a Christian can have a true Christian experience, we do not expect to find it antecedent to a true faith, a true repentance, and a true baptism. It is, therefore, as literally *preposterous* to require a Christian experience antecedent to Christian faith and Christian baptism, as it would be to require from an unnaturalized foreigner the experience of an American citizen in order to his naturalization. He that cannot understand this, is not to be reasoned with on this subject, nor, indeed, on any other Chrisitan institution.

Issue 5th. *The Holy Spirit works in a Christian man and not upon him.*

The Holy Spirit did, indeed, fall *upon* the Gentiles in the house of Cornelius, while Peter was speaking to them, as he had done on the day of Pentecost upon the apostles, in visible and sensible manifestations. This display was preparatory to their introduction into the new kingdom of God, and was equally miraculous on both occasions—equally imparting to both, the gift of speaking tongues which they had never

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learned. But this was never afterwards repeated. It was upon an occasion demanding it;—*the creation or origination of a new dispensation.* It is, therefore, beyond our premises. We are living under an established dispensation of the Spirit, and not before it commenced in Jerusalem or Cesarea. All new creations are supernatural. Hence miracles have always ceased after new creations were introduced or consummated.

But the same Holy Spirit which created and consummated the church took his abode in it. He became its Holy *Guest*, not its Holy *Ghost*. *Ghost* indicates a *Spirit* separated from a body. For this reason he is never called a *Ghost* in the Jewish Scriptures. He, therefore, dwelt without measure in Jesus the Christ, and was in him the Holy *Guest*. But after the coronation of the Lord Jesus, as the *christed* and glorified head of the church, he sent down the Holy Spirit to sustain the pleadings of his apostles, and to take up his permanent abode in his own church. He, therefore, works *in* the hearts of those who constitute his church, and *through* its members he works *upon* the world. Hence his disciples work directly *upon* the world through the Holy Spirit dwelling *in* them. He works *in* their hearts and lives, and *through* them on the world.

Spirits work on Spirits, not as potters work on clay. We do not mould Spirits as we mould the wax by impact. There is, indeed, in a figure, a mould, or a "type of doctrine," or teaching, to which a human spirit may be conformed and human life developed. This we daily realize in the walks of life, provided only we look at men and their doings through the medium of their education and their associations.

Paul himself presents Adam as a *type*, or figure, of our Redeemer. Rom. v: 14. He formally denominates him a τυπος or type of the the second Adam. We are fully warranted in saying that the Holy Spirit uses type in printing or delineating the Divine image upon the inner man, But this type is his own creation. He formed the type before he used it. Having cast, in heaven's own mould, a font of types, he himself, of course, employs those types in delineating his own image upon a human soul. If, in harmony with his will and character, these Gospel types, or moulds of teaching, were created by him, it must unquestionably be in good keeping with every attribute of God the Father, the Lord Jesus Christ and the Holy Spirit, that he use those types as necessary to his purposes in creating them.

It has become a proverb in our modern Israels that "God works by means and works without them." This is, however, more popular than truthful. "God never wrought without means since first he made the world." He employed his own Word, or Oracle, in every

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act of the creation drama. "By faith," says Paul, "we understand that the worlds were formed or framed by *the Word of God*; so that the things that do appear, were not made of things that did previously exist." If, then, the material universe was originated by the naked Word of God, why should it be thought a thing incredible that God should create man anew, or regenerate him by his Word! His creative Word was, indeed, but the mere envelopment of his omnipotent will. All power is but the manifestation of will. Hence the Word of God is said to be "*quick* and *powerful*," or rather *living and effectual*. And do we not read that "the Gospel is *the power of God* to salvation, to every one that believes it."

We know not how spirit acts upon spirit but by oracles, or words uttered. So man works upon man to will and to do. And if in "the words of a king there is power;" is not the word of the King of kings omnipotent? But we must believe, or know, that it is *the Word* of a king or potentate before we feel or realize its power or authority. This is, indeed, *moral* and not physical power. But where the Word of the "King of kings" is, there is omnipotent power. Hence we again, and still more fully, recognize the supernatural power of God and of his Gospel as his *omnipotent power* to salvation to every one who receives it, as emanating from him.

What are the sun, the moon, or the stars but vehicles or mediums of the Divine power! God, through these, quickens or animates every living thing in air, or earth, or sea. The hosts of heaven and earth are merely his *instrumentalities*. Without these we cannot conceive how the power of God could give us our food and raiment. If in physical nature God thus works in us and for us, why should it be thought unreasonable that in the moral and spiritual universe he should act by the ordinances which he himself has instituted for the purpose of renovating man, recreating him morally, religiously, and spiritually. There is no *abstract* power in any ordinance of nature or of grace to accomplish any result whatsoever. The creation of our planet with all its attendant orbs was effected by a speech. Creation drama was a series of oracles. It is not said that he simply *willed* it to be done, but imperatively said,—"*Let there be light; and light was.*" "He commanded the light to shine out of darkness," and it was so. "By the Word of God the heavens were of old, and the earth standing out of the water and in the water."

The popular oracle—"God works with means and he works without them"—is not canonical. An orthodox poet has truthfully said —"God works by means, since first he made the world." This we must regard as a conceded point. It was so in "the *generation* of the heavens and of the earth;" and it is so in the *regeneration* of the hu-

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man heart and soul. Until formally assailed we shall regard this as a conceded fact.

Should any preacher, teacher, or exhorter, assail this view of regeneration or of the generation of the heavens and the earth, we ask him why, on his premises, he preaches, teaches, or exhorts any sinner to will or to do any thing?

The fearful condemnation of all men out of the church or kingdom of God, to whom the Gospel is preached, is not that they cannot understand, believe, and obey the Gospel, but that they refuse to accept the overtures of redeeming grace and mercy—and will not come to Christ on his tenders of mercy and pardon. Hence he will say, in its proper time,—"I called, and you refused, I stretched out my hand and you would not regard. But you have set at naught all my counsels and would none of my reproof; I, also, will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish come upon you, then shall they call upon me, but I will not answer, they shall seek me earnestly, but they shall not find me. For that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my reproof; therefore, shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from the fear of evil." So spake and taught king Solomon. And so said his Son, still more wise than he—"you will not come to me that you might have eternal life." A. C.

THE KINGDOM OF HEAVEN.—*No. III.*

"*And the stone that smote the image became a great mountain and filled the whole earth.*—Dan. ii: 35.

This stone is evidently a symbol of the Kingdom of Heaven. On any other supposition, it would follow, that Daniel has really given no adequate interpretation of the dream; that the stone which is the chief element in the vision, has been wholly overlooked in the explanation; and that the Kingdom of Heaven, which is made the principal subject of the interpretation, has no counterpart in the vision; that it is a new and independent agent introduced by the prophet, without any corresponding emblem in the dream of the King.

But all such hypotheses are, of course, superlatively absurd. The

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stone sustains precisely the same relation to the image, that the Kingdom of Heaven does to those kingdoms of which the image was a symbol. It smote the image, and scattered the fragments of gold, and silver, and brass, and iron, and clay. So, in like manner, the kingdom which the God of Heaven set up, broke the spirit and scattered the fragments of that type of apostate humanity, which had for centuries ruled the world with a rod of iron, under the name and regime of the Chaldean, Medo-Persian, Grecian, and Roman monarchies.

Hence it follows, that the stone and the mountain are both symbols of the Kingdom of Heaven at different periods and in different stages of its development. The stone represents it in its origin as a system of means that was provided wholly by Divine wisdom, and power, and goodness. And the mountain represents it as a great and powerful monarchy, filling the whole earth with its presence and glory.

Nearly the same thought is beautifully and most graphically illustrated by Isaiah. "And it shall come to pass in the last days," says that most eloquent bard, in the second chapter of his prophecy, "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law and the Word of the Lord from Jerusalem. And he will judge among the nations, and shall rebuke many people; and they shall break their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Our Saviour, also, in his own inimitable style, illustrates this subject by the growth of a mustard seed; "which," he says, "is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

The meaning of the prophet then seems to be very plain. His theme is the subject of universal monarchy. He informs Nebuchadnezzar that four universal monarchies, animated by the same spirit of lawless ambition, would rise in succession and bear rule over all the earth; but that the God of Heaven would finally set up his kingdom; that it would at first, be very small, but exceedingly powerful; and that, having overcome all opposition, it would finally become the fifth and last universal monarchy of the world.

This, then, is one of the most interesting and comprehensive prophecies in the Bible. It extends from the days of Nebuchadnezzar to the final judgment. It refers to the past, to the present, and to the future.

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A part of it has been fulfilled; a part of it is now being fulfilled; and a part of it is still unfulfilled. The kingdom was set up before the dissolution of human monarchy; it smote the image on its feet, in the days of the Roman power; the fragments of this type of all the combined powers of human wickedness, are now being consumed, and the Kingdom of Heaven is daily increasing in its extent, its power, and in its influence.

It is true, that this increase of magnitude and power has not always been uniform and constant. On the day of Pentecost, A. D. 33, this kingdom was like a grain of mustard seed; or, as David says, in the seventy-second psalm, it was like a handful of corn on the tops of the mountains; or, in the expressive language of Daniel, "it was like a stone cut out of the mountain without hands." But during the first three centuries, its increase was most marvelous. Nothing could withstand the Divine energy and power with which it spread in all directions. The prejudices, the superstitions, the philosophies, the learning, the wealth, the pomp, the pride, and the politics of the world, were all arrayed against it. The sword was unsheathed and bathed in the blood of its victims. The fires of persecution were kindled; and thousands perished at the stake for no other reason than because they would not renounce their birth-rights and immunities as citizens of the Kingdom of Heaven.

But all opposition was in vain. Its boundaries were constantly enlarged; the number of its citizens was multiplied; and in less than three centuries after the coronation of the Messiah, his kingdom embraced the most enlightened and influential citizens of the Roman empire. In A. D. 312, Constantine became a vassal of the King of kings, and Lord of lords; and in A. D. 384, the Roman Senate abolished Paganism, and made Christianity the religion of the empire.

This, however, though an evidence of the previous triumphs of Christianity, became to it a far greater obstacle, than all the combined influences of Jewish and Pagan persecution. The alliance was wholly unnatural. "My kingdom," said the Messiah, "is not of this world." There was no affinity between the stone that was cut out of the mountain without hands, and that symbol of human wickedness in the form of universal monarchy, which it was designed to crush into atoms. No wonder then that the old land-marks of the Kingdom of Heaven were obliterated; and that its glory was henceforth very greatly obscured.

About the same time, too, the barbarians of the North, spread like a storm of hail of fire mingled with blood, over the Roman empire. The lights of literature and science were extinguished; and the dark

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ages followed, during which Mahometanism and ten thousand other abominations deluged the Earth.

At length the world's midnight came in the eleventh century.—"Darkness that might be felt" then sat brooding upon the nations.—This was the reign of Terror—of Satanic Terror. And no doubt, to many a poor, despised, and persecuted follower of Jesus, it did appear as if the gates of Hell were about to prevail against the kingdom of his Lord and Redeemer.

But there were a few noble spirits that had not bowed the knee to the image of Baal. These rose in the spirit and power of Elijah to repair the altar of God that was broken down. Heaven sustained and blessed their efforts. Every thing soon began to wear a more promising aspect. New elements of hope and success were providentially developed. Learning began to revive in the fourteenth century; the art of printing was discovered in the fifteenth; and the great leaders of the Protestant Reformation appeared in the sixteenth.

That was a remarkable era in the growth and prosperity of the Kingdom of Heaven. Much was then done to restore the apostolic order of things. The Bible was translated and put into the hands of the people; men were taught to think and to act for themselves; and the power of the everlasting Gospel was again felt in every province of Europe.

But the most *active* and *practical* element of the Gospel was not then fully restored. The Missionary spirit still slumbered. The followers of Luther and Calvin became too much engaged in *political* and *metaphysical* discussions; and the progress of the Kingdom of Heaven was again greatly retarded till about the beginning of the present century.

"Then the Ancient of Days came, and judgment was given to the Saints of Most High; and the time came that the Saints should possess the kingdom." Then commenced the era of Modern Missions. Then was formed the design of supplying the world with the Word of Life. And then a new spirit of activity, energy, and zeal, was developed and manifested throughout all Christendom.

We need not dwell upon the results and the consequences that have followed. The reader sees them in his own Church and community. He sees them in the progress that Christianity has made in America, in Europe, in Asia, in Africa, and even in many of the most remote islands of the Atlantic and the Pacific. He sees them in the multiplication of Bibles, of schools, and colleges, and of a thousand arts that

"Have humanized mankind,
Softened the rude, and calmed the boisterous mind."

He sees them in the decline of Catholicism, Mahometanism, Brah-

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minism, Budhism, and all the other abominations that have so long opposed the progress and the interests of the Kingdom of Heaven.

What need then have we of farther testimony? Is it not as plain as evidence can make it, that God is now making every thing tributary to the spread of the Gospel? that the kingdoms of this world are rapidly becoming the kingdoms of our Lord and of his Messiah? and that with the present rates of geometrical increase, the stone that smote the image, will soon become a great mountain, and fill the whole Earth?

On this one prediction then, we might safely rest the Divine authenticity of the whole Bible, and the claims of Jesus of Nazareth to be the Messiah, the Son of the Living God. It was uttered more than two thousand years ago, in the open court of the greatest monarch then living. It was aimed against the pride, and vanity, and ambition of all earthly princes. It was, of course watched with an eye of heathen jealousy, especially by all the kings and princes of Babylon. It was sacredly guarded by the Jews, and rigorously scrutinized by the Gentiles, till the coming of the Messiah. It is, therefore, no Christian fabrication. It is found in the sacred archives of those who are most hostile to the Christian system. And yet, wonderful to be told, it is now being fulfilled before our own eyes, and in the presence of the most enlightened Jews, and Turks, and Pagans.

There is one more thought in our premises, to which we wish to give a little more conspicuity. It appears from the data before us, that Christianity is not only a true system, but that it is also a perfectly rational system. Every species of falsehood has flourished most, during periods of great intellectual and moral darkness. No system of error can bear the light of Heaven. Mahometanism, for example, had its origin in thick darkness. It came out of the smoke of the bottomless pit. And, during the dark ages, it spread over many countries in which the light ot Christianity had been extinguished. But no sooner did learning revive than it began to decline. And now it is a mere shadow of what it was during the dark ages.

But how very different has been the history of Christianity. It had its origin, as we have seen, in what was then the most enlightened city on Earth: we mean, of course, *religuiosly* enlightened. Corinth, Rome, and Athens may have excelled Jerusalem in some branches of secular learning. But no other city on the face of the globe, was then so thoroughly instructed in all the elements of religion and morality, as the capital of Judea. And hence no other city was so well qualified to judge of the claims of Christianity, and to expose its errors and false pretensions, if any such things had existed.

But it stood the test of the most rigid examination and of the most

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severe criticism. The types were examined; the prophecies were consulted; and the moral code of Moses was analyzed and reanalyzed, with the hope that something might be found that would demonstrate the weakness and falsehood of the new system. But it was all in vain. The more the claims of Christianity were examined, the more convincing became its evidence. The High Priest was silent: the lawyers were all dumb: and even Gamaliel advised the rulers to beware, lest peradventure, they might be found to fight against God.

From Jerusalem it spread wherever there was a mind sufficiently educated to comprehend its evidence, and a heart sufficiently honest and susceptible to appreciate its perfect adaptation to the wants and circumstances of the human soul. The most enlightened citizens of Samaria, Antioch, Ephesus, Athens, Corinth, and Rome, became obedient to the faith. And in all places, those who, like the Bereans, examined the Scriptures daily, with an honest intention of fairly testing the claims of the Gospel, were always among the first to acknowledge its Divine authenticity.

With the decline of learning, as we have seen, Christianity declined; and with the revival of learning, Christianity revived. And though the Vatican was greatly alarmed, when Galileo first announced to the world some of his sublime discoveries in Astronomy, the excitement was but temporary. It was soon discovered that the philosopher was right, and that the Pope and his Cardinals were wrong; that there is, in fact, no discrepancy between the revelations of God in his works and in his Word; and that a thorough acquaintance with the former, only serves to strengthen our faith and confidence in the latter.

This conclusion has been abundantly sustained by more recent discoveries. Many now living, still remember with what intense solicitude they first heard of the discoveries that were then made in the natural history of the Earth. They feared and trembled lest the faith that was once delivered to the saints, might prove to be altogether fabulous. But years have passed and gone; and with them have gone all such gloomy apprehensions. Geology has become a science; and has, at the same time, become the handmaid and supporter of Christianity. For while it does not contradict Moses in a single fact, it does prove beyond the shadow of a doubt, that, contrary to the philosophy of Epicurus, God has always taken care of our own planet; and that, contrary to the hypothesis of Hume and many other skeptics, the Almighty has wrought many miracles in preparing and fitting up the Earth for the abode of man.

If then we wish to advance and promote the interests of the kingdom of Heaven; if we are anxious to hasten on that time when

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the stone that smote the image will become a great mountain and fill the whole Earth, let us thoroughly educate the rising generation; and while we give all diligence to mould their minds and hearts in that form of doctrine which God has delivered to us in his written Word, let us, at the same time, teach them to look up through nature to nature's God, who has so benevolently spread out before us the three great volumes of creation, providence, and redemption. R. M.

MELANCTHON AND LUTHER ON INFANT BAPTISM.

In the Second Volume of Neander's "Lectures on the History of Christian Doctrines," we find a passage of some interest, relating to the position of the leaders of the Saxon Reformation, to Infant Baptism. It has often been a query how the German Reformers judged and managed this question of Pedoaptism, as it might be justly supposed that the very life-principle of the Reformation would lead and oblige them to subject it to a new examination, and by different rules than those according to which they had accepted the dogmas of their faith as Catholics. As Catholics they accepted all by the unquestioned *authority of the Church*; as Protestants, they were to judge and accept all things only by the authority of the Holy Scriptures. How then was the question of Infant Baptism met? We will translate the passage in Neander's Lectures which refers to this matter.

"The principle of the Reformation might, from its material, as well as from its formal reference, very naturally lead to the subjecting of Infant Baptism to a new examination; an institution which had brought itself into estimation and notoriety since the third century. For Infant Baptism had received its authority from *tradition*, which, according to the principle of Protestantism, had but little weight. In this respect, therefore, the question arose, how the apostolical institution of Infant Baptism could be proved; and, in the second place, how faith, from which everything is proceed, could be found in children. The Reformers had adopted the reigning practice, and were only induced to an examination by a pressure from without. The *fanatics* (sometimes called the prophets*) *of Zwickau*, who in 1522 came to Wittemberg, and who were active opponents of Infant Baptism, first excited controversy on the subject, and embarrassed the Wittemberg theologians. Melancthon declared in a letter to the Elector, *that Satan had attacked them in a tender place, for he did not know how*

* Anabaptists.

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to answer these fanatics; and that he considered it best not to discuss this point, as it was not of much consequence. On Luther, of course, the doubts of these fanatics could not make so much impression; he could help himself more readily, although he met the objections more by authoritative assertions than by proofs. He admitted that the Church had the power not to baptize infants at all; but maintained, that neither could the opponents show that Infant Baptism was contrary to the Scriptures. Who knows,—he held—whether God does not in earliest infancy, prepare faith as in sleep. Furthermore, to bring infants to baptism, was nothing more than to bring them to the present Christ, who always received what was brought to him. These proofs prevailed, and thus the necessity of Infant Baptism was retained."

This passage of Neander, expresses fully, though in a few words, the history of this question, in the bosom of the Reformation. It would be curious, and no little instructive, to trace this history in detail from the documents at hand; but we will go no further than to cite a passage from the letter of Melancthon to the Elector, above referred to, and one from the Elector's answer.

"These are, indeed, two questions," says Melanchthon, "which are not to be despised, and which have given much trouble to others more learned than myself and the common people. I think that the devil has purposed to attack us in a tender place. Augustine, and many others of that time, have disputed much about the baptism of infants, and have accomplished but little. Augustine, to get out of the difficulty, resorts to original sin and ancient custom. Doctor Martin (Luther, L.) knows very well what sticks behind this question.—And this has been a chief trouble with me, and is yet.

As to what they (the Zwickau fanatics) said about Divine communications, &c., did not particularly trouble me. But these questions about Baptism, have given me really no little trouble.

In a matter of such pressing necessity, I did not know to whom to refer sooner than to our gracious Lord, as to a Christian Elector, and, at this time, the only protector of the Church, to whom properly such matters belong."

In the Elector's answer to this letter, which was written at his request, by Spalatin and Einseidlen, the following is said relative to the "troublesome" matter of Infant Baptism, showing that the Elector and his theologians were about as much at their wits' end about it, as they of Wittemberg.

"His Electoral Grace cannot see what good can grow out of a discussion about Infant Baptism; and it is probably better not to discuss it at all, than to have much to say about it; especially since St. Au-

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gustin has written much about it, and agreed with the general opinion; and St. Augustin has, heretofore, been held in such high estimation at the University of Wittemberg, that his teaching has chiefly been adhered to, as the firm and true one. And, would it not be a wonder, indeed, if the common people should know more about the baptism of infants, than the holy, and learned Father Augustin knew."

This gives us a peep into the troubles of the Saxon Reformers, about this troublesome rock of offense; and we confess that they seem to have got over it about as well as the defenders of it in our day. Poor Melancthon was more than once in affliction, and desperately driven to the wall by the active, energetic opponents of this practice, and with sad expedients, in the way of arguments, did he help himself out of the trouble.

At one time he gravely referred, as a proof that an infant can exercise faith, to the fact of "the babe leaping in the womb," recorded in the Evangelist; and as a settling argument, seriously asked "what was to become of the Christian nations, if Infant Baptism were done away? Would they not relapse into heathenism again?"

We regret to say that this otherwise good and gentle man, sometimes went further than merely argument against the opponents of Infant Baptism. He advised the Prince to use the sword against them, *on this account;* and once instructed the Senate of a city not to receive into their protection Protestant refugees from Popish persecution, if they denied this practice.

If any thing ought long since to have been settled, it is this question about Baptism; for if plain Biblical interpretation, philology, and history prove any thing at all, in the clearest way, the immersion of penitent believers is the only Christian Baptism.

Dr. Nevin, of Pennsylvania, some years ago made a very just remark in the *Mercersburg Review*, about those who are trying to prove Infant Baptism from the plain letter of the Bible. Read it and you will recognize a perfect *life picture* of what has been seen in every effort of this kind, great and small.

"Such unsacramental Pedobaptism," says the Doctor, "labors, in truth, under a threefold fatal defect in its war with the Baptists. *In the first place*, it puts a hammer in their hands to break its own head with, by yielding their false principle, that the Bible *per se* must settle, in purely outward and mechanical style, this and all other points of Christian faith and practice. This is not the way in which the Bible is to be used. It is not constructed on any such mechanical plan, and never offers itself so to our faith. Such slavery to the letter is Jewish, not Christian. By consenting to it, in the case before

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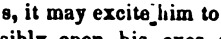
us, the unsacramental advocates of Infant Baptism, *kill their own cause at once. It is perfectly vain to think of making out a clear plea for it from the letter of the Bible. It never came into practice that way at first, and there is no such foundation for it to rest upon now.* Recourse is had, accordingly, to indirect and circuitous proofs always, based more or less on *analogy*, *inference*, and *presumption*; and, to crown all, the subsequent practice of the Church is lugged in, as a kind of supplemental voucher. But here the Baptist falls in with a loud protest; and he has a perfect right to do so, on the common ground occupied by the parties. The text, the text, and nothing but the text; no gloss, no hypothesis, no tradition; nothing less than a *Thus saith the Lord*, can be entitled to confidence in so grave a case. Thus runs the everlasting watchword, and the mouth of the adversary is fairly stopped. He may talk on, indeed, but his talk is to no purpose, unless it be simply to reveal the nakedness of his own self-contradictory posture." Again, says the Doctor further:—"In controversy with the Baptists, this same Puritanism (modern Pedobaptism—L.) appeals to the practice of the early Church in favor of Infant Baptism, and tries to *eke out* its Bible argument, otherwise most impotent and lame, by the convenient help here afforded in the way of tradition! But this is unfair, and may justly be charged with practical equivocation. It is like the trick of arguing from the sound of a text in the Scriptures, without any regard to the sense required by the context. What right have those who refuse the ecclesiastical context of Infant Baptism, as it stood in the early Church to go thither in quest of testimonies and authorities in favor of it, as it now happens to be in authority among themselves under a wholly different view."

Such is the scathing and righteously deserved castigation of one of the most eminent American divines, of the German Reformed Church, administered to what he calls the *Puritanic* defenders of this rite.—By Puritanic, he means those who claim the plain expression of the Bible alone, as their rule of Religion. His picture is real and most true. He himself defends the rite by the Ecclesiastical principle, as maintained by the German Reformers, and which is near akin to the Catholic idea.

But we have already gone much farther than at first intended, and here close; only further expressing a hope that if this falls into any honest Pedobaptist's hands, it may excite him to grave reflections on this subject, that may possibly open his eyes and lead him to the truth in this matter. C. L. L.



The ear that heareth the reproof of life abideth among the wise.

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THE HOPE OF THE CHRISTIAN.

To a close observer of Mankind, it is not a difficult matter to tell what motives or anticipations actuate most individuals to follow certain courses of conduct. Every class of sensualists, every disciple of Epicurus, every worshipper of Mammon, and even the self-constituted cynic, are as easily detected, from their manners or conversation, as the tradesman, or lawyer, or doctor, from theirs. What man, on entering a crowd, would fail to point out the bloated visage of the drunkard, the lewd stare of the hardened voluptuary, the grasping features of the miser, or the simpering face of the conceited coxcomb? Not one in ten, who have any knowledge of the world. And why? Simply because we are so constituted by nature, that we cannot long pursue any one line of action, cannot exclusively cultivate any particular portion of our faculties, without producing a corresponding expression of our aims, objects, and feelings: and in time this expression becomes so habitual and confirmed, that it is our *natural* and *individual* expression, by which we are known and read of all men.—Hence, it frequently occurs that we are, on meeting with entire strangers, mysteriously inclined to be familiar with some, while the persons of others are downright distasteful to us, and we cannot bear to be in their company or even their presence.

Now, if the evil that men do, is so certain to stamp its impress upon their persons, is it not natural to conclude that their good deeds will, in like manner, shine forth in their every thought and action? It is certainly a logical deduction. And is it not equally certain that the CHRISTIAN is the highest style of man? I use the word Christian in its proper, not its accepted sense. Why then, I ask, is it so difficult to point out the Christian from the worldling? You may go into any crowd you please, and on being asked to point out the Disciple of Jesus Christ, ten chances to one you will never succeed in hitting the right man. Why is this? The logical answer would be, that every nine professors of Christianity in ten, are hypocrites and unbelievers. But I will not give so harsh a judgment. However reasonable it may appear, and however true in fact, I am disposed to make full allowance for human imperfections, and shall, in consequence, ascribe the fact to their either being ignorant of the boundless riches of the Gospel, or else unappreciative of the *sweet hope of the Christian*. It may be that the cares of the world, the accumulation of wealth, the association of worldly friends, or an undue proportion of family troubles, may, for the time, dim the full radiance of

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that divine flame which burneth ever in the Christian's heart. Perhaps, O, Christian brother, that flame is ready to die out, unless some friendly hand pour on it the oil of gladness, which cometh alone from a just appreciation of the great reward which is in store for the faithful. That hand I would now humbly extend to you. Tenderly, as fully appreciative of my own inability to do much, but kindly and in love, as willing to do all that I can. I know the rude breath of suspicion might put out the flickering flame, as it often has done to the endless misery of the wavering Disciple, and, therefore, I approach you as an erring man like yourself. There are times when all of us are more or less tempted of the Devil beyond endurance, and were it not that the love of Christ endureth forever, no flesh would be saved. Hence there is need that we should be constantly on the watch, for we know not at what hour our Lord shall call us home.—And hence, also, it is nothing but right that we should fully appreciate what is to be our reward for a continuance in well-doing. We all are assured that it is to be an everlasting existence beyond the grave. But do we rightly consider and appreciate the meaning of the words —*everlasting existence*? I fear not. Let us examine this matter closely.

The days allotted to us here are three-score years and ten. The majority of us do not live out our allotted time: and none of us but have learned from bitter experience, that they are "full of trouble," however brief they may be. Still we cling to life with desperate tenacity. The bare idea of death fills us with dread and pain. However old, however decrepit, however afflicted we may be, our desire still is for length of days. With the dying Queen of England, when we are assured that the dread Archer has prepared for us his fatal shaft, all our wealth, all our honors, all our pleasures, we would willingly sacrifice for one moment of time. But, Death is inexorable.—Wealth, honors, pleasures, youth, beauty, not even virtue will shield us from his embrace. We feel his chilling breath, we are encircled by his skeleton arms, we kiss his fleshless lips—and there an end—The Infidel tells us that we pass into annihilation, that we perish as the brutes of the field perish, and all our immortal longings come to naught. But we know that the same fool hath said in his heart there is no God; and we pity him. But our pity for him does not change the decree of the Almighty. We die still, and our bodies become food for worms. Like the grass of the valley we have flourished for a season—a brief season only—and then all our comeliness departs from us. We have lived long enough, however, to know that to live is a pleasure, however full our life may be of trouble, and that to die is a terrible trial. Now consider the blessed consolation of the Gospel.

"No grain is quickened unless it die," says the Apostle. We put

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the dead seed into the ground, and lo! a beautiful plant springs up in its stead. So with the Christian. His mortal body dies—it mingles with its kindred clay. But through the quickening power of God, his Spirit appears in a new existence, with a new and immortal body, an heir to glory, honor and everlasting life. Here his existence was brief, and he was buffeted on every hand, sorely tempted of the world, the flesh, and Satan. In that other existence all is peace and serenity, and is rendered more desirable from the sense of *stability* that will attend it. There is no fear of disastrous change, of death, or those annoyances inseparable from the present life. There is no *sin* there either, the knowledge of which occasions the truly Christian man so much unhappiness in this transitory state. He is surrounded by kindred spirits, who have been all alike redeemed by the blood of Christ, and who can sympathize with the self-sacrifices he had to impose upon the flesh in order to attain to his beatific condition. And, above all, he will then be able to fully compass how great has been the love of God to his fallen creatures, and will find his greatest delight in ascribing praises to him for his unnumbered mercies.

Now, Fellow Pilgrim, do you think it possible to fully appreciate how great is the reward held out to the faithful, and not be so influenced by it in your conduct that the world will always point to you and say, see! a Disciple of Jesus. I cannot conceive how it is possible that it should be other wise. The world never mistakes a disciple of mammon, of Venus, or any other mere sensual god, and why should it fail to recognize a servant of the only wise, and eternal Jehovah? If we served our God as faithfully as the worldlings serve theirs—if we were as honest in our professions of devotion, there can be no doubt but we should be seen and approved of all men. And, instead of the religion of the Bible being made a mockery of, as it too often happens, even in this nominally Christian land, we should then see the light of the everlasting Gospel shining in the darkest corners of the earth, and filling all men with joy and gladness. Instead of the present apathy concerning religion, we should have meetings such as attended the preaching of the Gospel in its primitive purity and power, and every one should know the Lord, from the least to the greatest. But man is a creature of association and habit. He sees every day professed followers of Jesus Christ, he has dealings with them in business, as he has with sinners, and, for the life of him, he cannot see wherein there is any difference betwixt them. One is as shrewd and sharp as the other, and, if any thing, the professed Christian can always get the better of a bargain. They both converse about the same matters, and seem to be equally interested in politics, financial

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panics, Kansas matters, or any other excitement that may, for the moment, be uppermost in men's minds. Hence, he concludes that religion has done very little for the former, while Satan has not materially damaged the prospects of the latter. He also witnesses the ministers of the Gospel, how little of Charity they possess, and how much of self-importance and conceit, and he instinctively turns aside with undisguised aversion, congratulating himself that he ties his faith to the hem of no priestly robe.

Apropos of ministers, I will relate a little incident that occurred to me about two weeks since, on my way from Cincinnati to this place. It was on the night train, and I was awakened from a light doze by the voice of one of those men, (as I judge) who have stolen the livery of Heaven to serve the Devil in,—I mean a false priest. If I judge wrongfully, I hope God will forgive me. What denomination the fellow belonged to I am unable to say, but he was descanting in most lugubrious strains, and horridly pedantic style, on the evil report into which ministers of the Gospel have fallen of late. "It is because," said this mouthing ranter, "ministers mingle too much with the people. In old times, the minister held aloof from his flock, and the latter looked up to him as a god. Now, that he comes nearer to them, they see that he is a man like themselves, and the consequence is that they despise him. It is like it was in the case of the statue of Phidias. The Greeks wanted a marble statue to erect high upon a monument. Phidias and a young sculptor were the chief competitors. The inexperienced young sculptor had made his image of the nicest proportions, and had smoothed every line to a hair. Phidias had apparently shaped out a huge monster from a rough block.—At first the people shouted that the young sculptor had won the prize to be awarded to the successful artist. But when they had raised his graceful statue to its proper place, there was nothing to be seen but a dim shadow. Then, said Phidias, "now, put up mine." The first was pulled down, and up went the statue of Phidias. Soon the people began to admire, for the higher it ascended, the more perfect it seemed; until, finally reaching its proper place, with one accord the concourse shouted, "Long live Phidias! Long live Phidias!" They could not see a single rough place, or uncouth appearance—all was perfect symmetry. So with the minister. Let him keep aloof from the people, and they will only see his shining piety, and the defects even in his character will appear like so many excellencies."

Alas! thought I, if all God's ministers were like *you*, it would be better that they were taken so high up in Heaven at once, that their flocks could never get sight of them again on earth! It is no wonder that by coming in contact with such ministers, the people are disgust-

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ed. It is enough to disgust any man possessing a sound mind in a sound body. I had better said, perhaps, it is enough to fill one with the profoundest pity. Disgust is a harsh term, and the Christian should not be harsh. But it is most pitiable to see such wolves in sheep's clothing. Such characters can work more mischief in a single week, than a drunken blackguard, fuming with the stench of mean whiskey, and rioting in obscene oaths, could accomplish in a lifetime. The latter simply fills us with sorrow, while the former make us doubt mankind, doubt the efficacy of the Gospel, and even doubt God himself. I mean, of course, that their example has that tendency with minds unenlightened, and who have never tasted of the inexhaustible fountains of God's love. It is greatly owing to the bearing and teachings of such pastors, that we have so many lamentable instances of churches dead to every appearance of a vital religion. They seem in many places, indeed, to have utterly disgusted men with the Gospel of Jesus Christ, until a decent assemblage can never be brought into the house of God, unless the minister gives notice that he in his next discourse intends to lecture on *politics!* Only to think of politics in the Pulpit! But enough:—

"I am wrapt, and cannot
Cover the monstrous bulk of *such* ingratitude
With any size of words!"

CHICAGO, ILL., Feb, 8, 1858. DANIEL R. HUNDLEY.

DOCTRINE OF THE SPIRIT.

LETTER OF PROF. RICHARDSON, FOR THE CHRISTIAN EVANGELIST.

HAVING obtained a copy of the above letter, we take pleasure in laying it before our readers. The well known character of the writer, his former connection with the Harbinger, as one of its editorial corps, and the great importance of the subject treated in the communication, will, doubtless, procure for it a favorable reception on the part of our readers, as well as from those for whom it was especially intended. A. W. C.

DEAR BRO. BATES.—I perceive in the Evangelist, for February, a communication from Bro. J. A. Butler, which seems to demand my notice. Our beloved Bro. Butler, who may be said to dwell both literally and rhetorically in the "floral land," while overwhelming me, in this communication, with flowers of compliment, showered upon me in a profusion which well accords with his own generous nature

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and that of the "" sweet and sunny South," speaks of my late withdrawal from the Harbinger, in such terms, as, I fear, may make the impression upon your readers that I have withdrawn my active aid from the Reformation, with which I have been so long connected. Lest such an impression should be produced upon any one, I hasten to avail myself of your kind offer of the medium of the Evangelist—to say that I have never, for one moment, thought of withdrawing any aid that I could render to the great and blessed cause in which we are engaged.

My connexion with the Harbinger, as co-editor, which, after an interruption of several years, was resumed in 1855, terminated with the close of last year. Circumstances, unnecessary to mention, do not permit me to resume my connexion with *this* periodical, but it by no means follows that I am not engaged as actively as ever in behalf of the good cause. I trust that I myself feel the obligation resting upon every Christian to give himself, as at the beginning, first to the Lord, and then to his brethren, to co-operate with them in works of faith and labors of love, and I am not conscious of the slightest disposition to retire from active labor while the Lord shall permit me to enjoy life and health, and my poor services can avail any thing in the development and support of the truth. We are engaged in the best of all causes,—in an effort to "restore pure primitive Christianity in letter and Spirit, in principle and practice," and God forbid that any of us should falter in our duty!

As for me, indeed, it would seem that, in the estimation of some, so far from falling short in this particular, I have even been performing works of supererogation in my recent efforts to disengage God's blessed truth from the vain human philosophies in which it had been artfully entangled, and to induce the brethren to advance to the full enjoyment of the great and precious promises of the Gospel.

The faithful discharge of what I felt to be a duty, has brought upon me the most bitter and unrelenting hostility in the form of misquotation, misrepresentation, and personal and professional detraction.—But these things move me not, neither do I count my name or my life dear to me, so that I may finish my course with joy, and bear my feeble testimony to the grace of God manifested in the Gospel. Nay, I even congratulate myself that I am counted worthy to suffer such things, knowing that persecution is usually the fate of those who assail popular errors, and remembering that we are exhorted to rejoice when men shall say all manner of evil against us *falsely* for the sake of Jesus.

Nevertheless, for the love I bear the brethren themselves and for their own sakes, I would make of them a single request which I

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think most reasonable, viz: that they would give no credit to vague rumors as to the views I have presented, and especially none to the reckless assertions of certain unfriendly editors and their *anonymous* scribblers, who continue to attribute to me sentiments *which I have never held*, and to present, marked even with inverted commas, as extracts from my articles, words *which I have never written*. Let each one examine for himself what I have actually written in its proper connexion and judge righteous judgment. And let no one attribute to me, as has been done, opinions expressed by *others*, for which I am in no way accountable, and in which I do not at all concur.

In this connexion, I feel it due to myself and more especially to the cause of truth, to state that I have been credibly informed that Bro. Russell, while in Missouri, taught openly that the Holy Spirit acted *immediately* upon the heart in *conversion*, and that in accordance with this view he participated, at least on one occasion, in the proceedings of the Methodists in praying for sinners at the "anxious-seat," and that the report had been extensively circulated that these things, as well as various expressions unfriendly to the reformation, received my sanction and approval Now, while I am most happy to express my high regard for Bro. Russell, as a pious and devoted Christian, anxious to promote what he regards as the best interests of the cause of Christ, the circumstances of the case compel me to say that no one can disapprove more than I do, of the views and proceedings above referred to, which, in no sense whatever, have been countenanced or approved by me.

There is not, I have ever been convinced, a more pernicious error than the view entertained by the popular religious denominations in regard to the influence of the Spirit in conversion. It has a direct tendency to nullify the authority of the Word of God, and the institutions of the Gospel; and, owing to the diligence with which it has been inculcated and its wide-spread prevalence, it has been the chief obstacle to the progress of the primitive Gospel. To countenance such a notion or the unscriptural proceedings to which it leads, is a manifest departure from our principles, and is building again the things which we have been so long laboring to destroy.

It is not to be doubted, however, that in contending against this popular notion of the Spirit's influence in *conversion*, some, even of our principal writers, have gone to a fatal extreme, and have inculcated, covertly, (and, perhaps, without perceiving it themselves,) a superficial human philosophy about words, arguments, and motives, which they have extended to every thing in religion, and by which the great and precious promise of the Holy Spirit to the *believer* is rendered perfectly nugatory. It produces this unfortunate result by

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creating in the mind a species of philosophical scepticism as to the actual indwelling of the Holy Spirit in the heart of the Christian, because it pretends to account for all the results of the Christian life upon Locke's theory of ideas, and makes the actual enjoyment of the Holy Spirit *impossible*, simply because it is rendered *unnecessary*; and, in point of fact, *incredible*, because it is *incomprehensible*, it being a settled principle with these shallow philosophers that men are to believe nothing which they cannot comprehend. Now, my dear brother, THIS is the error, against which I have been for many years contending, and I am most happy to find that the intelligent brethren every where, are rapidly attaining to better and more scriptural views of this important subject, which, in my judgment, is the chief matter now requiring to be discussed and scripturally understood, in order to bring up the reformation to the true standard of primitive Christianity.

As to *conversion*, the view entertained by our brethren in general, is undoubtedly the true one. It is clearly and expressly taught in the Sacred Oracles, and has been triumphantly sustained in all our discussions. Upon this subject nothing needs to be added, but what is needed, is, that, *as Christians*, we should fully realize our privileges and our duties. We want real Reformers who "fear God and hate covetousness"—men who are "filled with the Holy Spirit"—and who bring forth its precious fruits in their daily life—and not *mere advocates of a theory*—not men whose heads are filled with human philosophies which only gender strife, nor such as are given to dogmatism and self-assertion, but such as possess the gentleness, patience and humility, as well as the candor and truth-loving spirit and courage of the true disciple, and in whom dwells richly in all wisdom that precious word of Christ which is able to save the soul.

And just here allow me to enter my protest against certain errors and misconceptions in regard to the indwelling of the Holy Spirit in the believer, the subject which I have been urging upon the attention of the brethren. Such is the unsettled condition of men's *minds*, that, it seems to me, scarcely any truth can be presented without being immediately laid hold of by some extremist, and carried away to a false and improper issue. Thus it has already been gravely argued, that the possession of the Holy Spirit ought now, as formerly, to be accompanied by *inspiration*, and it seems, indeed, to be very generally taken for granted, that the *chief*, if not the *only* office of the Holy Spirit, is to communicate *revelations* and impart *knowledge*. Hence, because I insist upon the Scripture doctrine of the indwelling of the Holy Spirit in believers, I am misrepresented as pleading for new revelations, than which there could not be a more gross or palpable slander.

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Let me say, emphatically, that the working of miracles and the impartation of spiritual gifts, such as tongues and their interpretation, inspiration or direct revelation, &c., however important, formed, if I may so speak, but a small part of the work which the Holy Spirit was sent to accomplish in the Church. It is astonishing to me how the minds of some of our brethren are carried away with exaggerated ideas of these showy and outward manifestations of spiritual power, precisely like some in the Corinthian church of old. One would think that so false a notion would be at once corrected by the simple reading of the 12th chap. of 1st Cor. in which it is clearly shown that *the simple ability to acknowledge Jesus as Lord* was to be taken as conclusive evidence of the possession of the Holy Spirit, and that the special gifts of miraculous knowledge and power were but accidental and temporary manifestations, never to be substituted for the graces of the Christian life, and never to be made equal to that "*more excellent way*" which the Apostle proceeds to develope as consisting in the exercise of the faith, the hope, and especially the love, which are among the permanent fruits of the Spirit, to be perpetuated in the Church through succeeding ages, when all direct inspiration and tongues and miracles should "fail" and be discontinued, the purpose for which they were given being fully accomplished in the successful introduction of Christianity, and the production of those written oracles which now constitute our only source of *information* in religion.

I am well aware, indeed, that it is generally and, of late, perhaps, universally admitted among us that the Holy Spirit is still received by the believer, but it is *equally* well known to me that multitudes have no just conception or comprehension of what they thus *profess* to believe. They hold it as a theory, or as a *constrained admission*, enforced merely by the terms of Scripture, without having any realizing sense of either its truth or its importance, pretty much as several of the sects acknowledge baptism for the remission of sins, in their creeds, but totally deny it and explain it away in practice and in point of fact. Thus it comes to pass that the most precious promise of the Gospel, viz: the promise of the Holy Spirit through faith, the fulfilment of which is absolutely necessary to the production of the proper fruits of Christianity and to the salvation of the human soul, is rendered entirely nugatory, being allowed in *theory*, but disbelieved in *fact*; granted by *words* to the *ear*, but denied by *Philosophy* to the *heart*. Hence we find some of our scribes even going so far as to deride those who urge the consideration of this subject, and to represent them scoffingly as "preaching the Spirit" as though it were a new Gospel, and something quite antagonistic to the "preaching of the *Word*." But I would ask

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these persons if it be at all possible to "preach the Word," in the Scripture sense of the expression, without "preaching the Spirit!" Is not the promise of the Spirit an essential part of that Word or Gospel which was preached at the beginning and which is still to be preached for the salvation of men? And can any one fully accept that Gospel and be saved by it unless he receive both the remission of sins and the Spirit of Christ? Certainly, Peter thought very differently from these mere *verbalists* when, on Pentecost, he announced the reception of the Spirit as the *last*, and, consequently, *the most important aim* of the ministration of the Gospel. Nor did Paul entertain the views of these "advocates," of a more *modern* Gospel, when he calls *his* Gospel the "ministration of the Spirit," and announces emphatically, that "if a man have not the Spirit of Christ, he is none of his," and that the salvation which he preached was attained, "through the washing of regeneration AND *the renewing of the Holy Spirit.*" Truly these persons in thus opposing the "preaching of the Word," to the "preaching of the Spirit," furnish a most striking evidence of the truth of what I have asserted above; to wit: that in *point of fact* they ignore the reception of the Holy Spirit altogether. For if there be any force at all in the antagonism they seek to establish between themselves as "preachers of the Word," and those whom they affect to deride as "preachers of the Spirit," then are they, upon their own showing, preachers of a "Word" or Gospel, which contains no Spirit, and, which, consequently, cannot be, in its full and proper sense, the Gospel of CHRIST. Most truly, then, do they thus testify against themselves that *their* Gospel comes "in word *only*," and that it is, therefore, not that Gospel which Paul commended to the Thessalonians, and which, he says, came not to them "in word only, but also in power, and in the Holy Spirit, and in much assurance." Men may have the record of that "word," and of that "power" exhibited in the confirmation of the word by miracles, but there is still wanting to them that "Holy Spirit" which was to abide with the church for ever, and that full "assurance" of faith by which, alone, the Christian profession can be endowed with its primitive effectiveness and energy.

Rest assured, my dear Brother, that it is this subject which yet needs to be properly developed and understood by our brethren. It must be rescued both from the hands of sensuistic philosophers who see nothing in Christianity but its forms and symbols, and who have never yet learned that "the Kingdom of Heaven consists in righteousness, peace, and joy in the Holy Spirit," and also from the power of those dreamy mystical religionists who pervert the truth by visionary speculations, and barter Divine wisdom for

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human folly. No man who presumes to take human philosophy as his guide in the things of revelation, deserves to know the truth. He insults, by so doing, the supremacy of Christ, and proves that he has never yet learned that SELF-*renunciation* which is the very first lesson in the school of the Great Teacher, and without which no one can be his disciple.

I trust, however,, that the brethren will not suffer themselves to be deluded by men, but that with the nobleness of the Bereans of old, they will search the Scriptures diligently to see if these things be so. It will be time enough for them to condemn me when some one will show, *from my own writings*, that I have taught something not in accordance with the Scriptures. This no one has, as yet, really attempted, though we have had many gross misrepresentations of my views by those who thus furnish the best evidence that they feel themselves unable to meet fairly any one of my positions.

As to the manner in which I have endeavored to urge these important matters, I claim nothing. I most gratefully appreciate the kindness with which my humble offerings have been accepted by the brethren in general, and especially, at the present moment, the commendatory terms in which Bro. Butler has referred to them. And I will add that I entertain the hope that circumstances will hereafter permit me to renew through some suitable medium, the discussion and development of those important Scriptural themes which we desire to see impressed upon the public mind, for the union of Christians and the conversion of the world. At the same time, I wish to say, that I am profoundly conscious of the imperfection which has attended my best efforts, and thus I ever wish to cherish the conviction that I am but an "unprofitable servant" even in doing all that is commanded. Oh, that this important lesson may be impressed upon us all, for I greatly fear that there is among us as a people, notwithstanding all our professions to the contrary, too much pride of opinion on the part of teachers, and, on the part of the masses, too much reliance upon the views of mere fallible mortals, and quite too little attention paid to the actual teachings of the infallible Word of God. Oh! that we may be all more and more imbued with that spirit of humility which led a Paul to ask of his admirers, "Who is Paul?" and which induced him, in giving the glory to God, to estimate at their proper nothingness both him that planteth and him that watereth. Oh! that my beloved brethren would learn to rely less and less upon the teachings and opinions of men, and would devote themselves more and more to the prayerful study of the Holy Scriptures, which "are able to make the man of God perfect and thoroughly furnished to every good work."

Yours with fraternal regard, R. RICHARDSON.

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THE CLERGY *versus* THEIR CREEDS.—*No.* III.

We have shown in our previous articles that both the public teaching and practice of the ministry of the Pedobaptist churches alike ignore the doctrine both of the creed and of the Bible, touching the great essential truth, that men are saved by grace through faith.

The means of grace instituted by the Head of the Christian church, and plainly taught by his Apostles, though Scripturally set forth in the above named creeds, are, nevertheless, repudiated in whole or in part, by those churches, in their doctrine and practice. We have seen that while the creed of the church teaches that men are saved or pardoned by the obedience of faith, the public ministry of the church declare that men are pardoned by faith alone, without the obedience which the creed and the Scriptures alike inculcate. And, as to her infant members, we have seen that, while bringing them within the pale of the church, they dispense with, and repudiate all the means of grace. The creed evidently teaches that faith, repentance and baptism are the means of grace. If it teach otherwise, elsewhere, it is manifestly at variance with itself. Should it argue, for example, that the infants of believers have the same right to baptism that the children of Abraham had to circumcision; that as the latter had thus secured to them certain national and temporal blessings; so, also, have the former secured to them certain spiritual and eternal blessings, its argument is one of analogy. But what is fatal to the argument is the fact that the Apostle Paul has himself long since, appropriated the figurative or spiritual meaning and use of circumcision, and applied it to the believing subject or candidate, exclusively. "You are circumcised," said he to the Colossian Christians," with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, buried with him in baptism, &c."—"And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Baptism is then Christian circumcision for the spiritual seed of Abraham and not for the natural seed of believers. Circumcision was to Abraham, what it never was to any of his natural seed a seal of the righteousness of faith. Circumcision was to Abraham, and to him alone, what baptism is to the believer. Abraham here, and not any of his natural seed, is a type of the Christian, his spiritual seed. The antitype of Abraham and circumcision, is the believer and baptism. Circumcision had to Abraham a spiritual import, such as it had not to any of his posterity. To them it was only a carnal

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ordinance, a mere national badge, which entitled them to certain national and temporal blessings covenanted to them as the children of Abraham. Baptism is then to the children of Abraham by faith in Christ, what circumcision was to believing Abraham, a seal of justification by faith. The creed plainly declares baptism to be to believers both a sign and a seal of remission of sins; or, as Mr Wesley says, "Baptism is both a means and a seal of pardon;" all of which accords with what the Apostle declares to the Christians at Colosse, which all distinguished commentators agree in making baptism the antitype of circumcision, by which the Apostle says "You have put off the body of the sins of the flesh, by the circumcision of Christ."

To argue, therefore, from the analogy between circumcision and baptism, that the one has come in the room of the other, is neither logical nor scriptural. It is not logical because points of resemblance between two things do not make them necessarily answer the same purpose either in nature or religion. The relations of son and grandson are somewhat analagous but they are not identical. The infant son of a Jew has a right natural, to circumcision which inducts him into the commonwealth of Israel. But it does not thence follow that the infant child of a Christian has a natural right to baptism. For although they be analogous as initiatory ordinances, the latter cannot have claimed for it the right to an ordinance by which is conferred that which it is incapable of receiving, namely, a spiritual birth, and consequently remission of sins and the gift of the Holy Spirit—the infant being incapable of receiving any of these spiritual blessings. Nor is it scriptural: for the children of God must, according to the new covnant, be capable of knowing the Lord. They shall all know me from the least of them to the greatest of them. Nor are they born of blood, nor of the will of the flesh, nor of the will of men, but of God. Their birth is spiritual, being born of water and of the Spirit. Nothing is, therefore, more illogical and unscriptural, than the conclusion that baptism takes the place of circumcision and introduces the infants of believers into the enjoyment of the spiritual blessings of the church or kingdom of Christ. This we regard as the capital error of the Westminster creed, as well as of all other creeds that have adopted its doctrine of infant membership. It is, indeed a most grievous error. It has a perverting influence on the understanding of all who entertain it. It consequently makes null and void what this creed elsewhere sets forth on the import and design of this ordinance, most scriptural though it be.

Its practical influence is, if possible, still more pernicious. Infant baptism has broken down the middle wall of partition between the church and the world. Wherever this error obtains it introduces the

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world into the church. Hence, all Germany, England, Scotland and Ireland, with all their murderers, adulterers and thieves are in the church. Hence that good confession witnessed by its glorious founder before the tribunal of a Roman Governor, has to those who advocate or hold this error, but little or no meaning. It has for ages shorn the church of all its glory.

Politico-ecclesiastic in its character, immoral in its tendency, it is any thing but that glorious Institution, by which its great founder intended to make known to principalities and governments, the manifold wisdom and love of God. What confusion, worse confounded, has been made by this one error so prolific of evil to an Institution that is declared to have no fellowship with the unfruitful works of darkness, but was to stand aloof from evil as the light of the world. "My kingdom," said its founder, "is not of this world." Infant Baptism, will be regarded, ere long, as the transubstantiation of Protestantism—a mere human oracle, alike repugnant to common sense, reason and Scripture, as is the notion of the real presence of the body and blood of the Saviour in the Eucharist.

Need we ask what higher obligation can the Pedobaptist parent feel than the Baptist parent, to bring up his children in the nurture and admonition of the Lord? The Divine injunction faithfully observed, confers no advantages on the children of the former, which those of the latter do not enjoy. Or, if there be any difference in this respect, we conceive the children of the latter have it. For these, having been taught the Holy Scriptures alone, without the intervention of the unintelligible dogmas of a denominational catechism, are left free to exercise their own understanding upon the meaning and requirements of gospel truth, and can, at a proper age, render an intelligent faith and obedience predicated upon the plain teachings of the Divine Word alone, which the children of the former are seldom able to do. Indeed, the latter have an assurance of knowledge and faith as to their acceptance with God, which the former cannot have, as well as a comfort and hope from the Scriptures which the former but seldom attain to. There is, indeed, in our humble opinion, no greater error in the religious training of children, than that committed by pious parents which requires them to believe that in their infancy, before they could discern good from evil, they had been made members of the Christian church. As every error has its opposite truth, this error is just large enough to conceal from their view the gracious means of Heaven's institution for making them intelligent and happy members of Christ's visible body, the church. Those who teach this error incur a most fearful responsibility. Thousands, on account of it, are daily rendered incapable of ever attaining to the full assurance of faith in the Di-

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vine promises of the Gospel. It is an error so early imbibed and deeply radicated in the youthful mind, that but few are so happy as to be able to disabuse themselves of it in after life. The gracious conditions of the Gospel of salvation are in vain offered to them. Nor has it any more power to convince and convert them, though you state the terms of the Gospel, in the very words of their church creed. Methinks, I see one of these pious, but misguided youths advance towards his spiritual teacher and giving expression to his views and feelings in the following style; "Kind sir, I have latterly become much interested in the study of the Four Gospels of the New Testament, in connection with my classmates in our Sunday School. Mr. Lovetruth, our teacher, has lately been calling our attention to the love of our Saviour. And I feel as though I should like to unite myself with his people and honor him in observing his holy commandments and ordinances. As you have been for many years the spiritual instructor of my parents, I have felt for some time a desire to consult you as to the first step I should take in order to honor my Saviour and enjoy his favor in the pardon of my sins; for I perceive I have been a sinner, and have neglected the salvation which he has so graciously offered to such. I visited the church of Mr. Goodman on last Sunday evening and listened attentively to his sermon on the commission which the Saviour gave to his Apostles before he ascended to Heaven. He spoke much and very feelingly on the love of God in the gift of his beloved Son for the salvation of perishing sinners, such as I felt myself to be.

At the close of his discourse, one of my classmates, Harry Goodel, came forward and offered himself as a candidate for Baptism, for the preacher invited those who felt themselves sinners to come and receive the salvation of God.

I cannnot tell you, my dear sir, how deeply I felt the love of my Saviour in those gracious words with which Mr. Goodman closed his sermon, when he repeated, "Hear him all you who feel yourselves lost," "He that believes and is baptized, shall be saved." I, indeed, felt as though the Saviour was then inviting me to come to him and be saved. Especially when my friend Harry went forward and offered himself to the Saviour. I felt as if my need of this salvation was as great as Harry's. But how solemn and affecting was the scene after the congregation had assembled at the edge of the river. The first words which the preacher uttered were so affecting. "You are now, my dear brother, about to be buried with your Saviour in baptism, that you may arise and walk in a new life. In this holy ordinance he has graciously promised to take away your sins, and give you his Holy Spirit, and fit you, by a life of holiness, for coming at last into the presence of God and your gracious Redeemer, where is fulness of joy and

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pleasures forevermore." When the candidate arose out of the water, what think you, good sir, were the words that came forcibly to my mind. "See, here is water, what doth hinder me to be baptized?" You will now please tell me, kind sir, would I have done wrong had I yielded to my inclination; for, I assure you, I felt like obeying my Saviour in the same manner."

To which his spiritual guide answered as follows: "My son, the feelings that you have expressed are such as we ought all to feel when we are brought to see the sinfulness of our hearts, and the love of God in the gift of his Son who came from Heaven to earth to save us from our sins. But the feelings that prompt us to come to Christ, should be guided by knowledge. Your case differs in one important respect from that of your friend Harry, of whom you speak. Some fifteen years since, I had the pleasure of dedicating you to the Lord, in his holy ordinance of baptism. You were then made a member of his visible church; and then it was, too, that your pious parents vowed most solemnly before Heaven, to bring you up, should you live, in the nurture and admonition of the Lord, and, as your sponsors, to answer for you till you should arrive at the age of accountability. As you have, therefore, fully arrived at that age, your parents are now released from their vows on your behalf. They have taught you the fear of the Lord and instructed you in the Holy Scriptures, as they are taught and explained in the larger and shorter Catechism of the church. As you are now at a proper age to take upon you the vows that had been imposed upon your parents, it is both your privilege and duty to be united to the church by a public declaration of your faith in Christ and a sincere desire to walk in all the commandments and ordinances of the Lord as you have been taught. As your instructor in Christ, I therefore, ask you, what say you to these things?"

"I thank you, kind sir, for the interest you feel and have expressed for my spiritual welfare. I trust that I feel a proper gratitude to my parents also for their religious instruction, especially that they have taught me the Holy Scriptures, which, I am told, are able to make me wise unto salvation by faith in Christ Jesus. I was, indeed, early taught, as you have stated, that my parents had, in my infancy, under your ministry, dedicated me to the Lord in baptism. But since I have been able to read and understand the Scripture, I have learned that without faith it is not possible to please God. At the time of my dedication I had no knowledge of any thing. I feel what was then done for me was not my act. I know that my parents, and that you, dear sir, believed that it was their duty thus to make me, as you have said, a member of the church. But as I then had no knowledge of the Saviour, nor any faith in him, how could I *then* be made a mem-

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ber of his church? The Scriptures say, "They shall all know me, from the least of them to the greatest of them, because I will be merciful to them, their sins and their iniquities I will remember no more."

At the time of my baptism I knew not the Lord; nor had I committed sins, which he has there promised to pardon. Besides, I remember how you have often encouraged penitent sinners to trust in Christ, that he had promised to save his people from their sins. I could not, at my baptism, have this gracious promise of pardon, and I now feel my great need of it. How shall I, kind sir, obtain the assurance of pardon, for I feel the burthen of sin upon my conscience. My class-mate, Harry, felt great peace and joy when he obeyed the Saviour. He believed the words of Christ which the preacher uttered, "He that believes and is baptized, shall be saved." As I desire ever to honor my parents, and you, sir, as their Pastor, will you please to show me the command of our Saviour that requires parents thus to dedicate children to the Lord? Please shew me an example of such a dedication in the Bible, and I shall comply with your kind advice and unite myself to the church. Should you fail in this, I trust it will give no just offence, should I follow the example of friend Harry."

A. W. C.

BETHANY COLLEGE.

This Institution is the first chartered College in the American Union, known to us, founded exclusively upon the basis of the Bible—the whole Bible, and nothing but the Bible, read and studied and taught according to the Baconian system of acquiring and communicating truthful and veritable science—whether of matter or Spirit, Creator or creature, in the entire area of all attainable knowledge, necessary to the full development of man in his triune nature of *body*, *soul*, and *spirit*, in one personality; and this with special reference to his entire relations to the whole universe past, present, and future,—his origin and destiny in it. Nothing more than this is attainable by man, and nothing less than this meets and supplies the entire cravings and demands of his whole personality.

This, of course, makes the study and teachings of God's own Book, the Holy Bible, indispensable. Not, indeed, in the pulpit style of the living age, as a volume of *proof texts*, collated and arranged under certain headings called "*tenets*," or "doctrines," or "creeds."

The well established method of "*Analysis* and *Synthesis*," every

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where, in all scientific schools in Europe and America, canonized by the greatest minds now living, or that have lived, must, of course, be adopted and prosecuted most rigidly, as the only safe and satisfactory method of obtaining true and veritable conclusions, perfectly satisfactory to the full demands of the most inquisitive and vigorous intellect of man.

The Bible, in the pulpit, it must be confessed, by all candid minds, has been greatly abused—allegorized and mystified, according to the preconceived speculative theories, or prescribed tenets of a creed or a party. So always must it be by a defective or imperfect analysis and synthesis. But such errors or defects may, with adequate attention, be perceived and corrected.

Divine oracles, or *dicta*, can be apprehended and collated with as much facility as human oracles; and whether or not the conclusions are in the premises may be clearly and satisfactorily appreciated by every man who can appreciate the meaning of the words employed. The same common sense and common education competent to appreciate the oracles of men, is competent to appreciate, *in similar language*, the oracles of God. For God has always spoken to man in a known tongue.

Take, for example, the five historical books of Moses and the five historical books of the Christian Scriptures written by Matthew, Mark, Luke, and John, when fairly translated into the English, the French, the Spanish, or the German language, are they not as intelligible to the English, the French, the Spanish, or the German reader, as the history of his own country written in his own language?—! We admit the facts reported by Moses and those reported by Matthew, Mark, Luke, and John, compared with the facts and events constituting English, French, Spanish, or German history, are as superior, and august, and momentous as the heavens are to the earth, in all their glory and magnificence. And just so much the more are the *effects* and potency of the faith in the pentateuch, the Four Gospels and the Acts of the Apostles, compared with the effects and potency of the faith in the facts and documents constituting English, French, Spanish, and German history. The difference is not in the *manner* of believing but *in that* which is believed. He that believes good news is joyful. He that believes evil tidings is sorrowful. In each case the faith is equally sincere and potent. Its power is in the person the fact, or facts believed; not in the nature, or character of the faith. The latter view is the popular error of the so-called orthodox world. Many, however, outgrow their theory. They are theoretically wrong but practically right; while others may be theoretically right, but practically wrong. The latter is, of course, the greater evil. But neither is eligible.

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Theoretically, experimentally, and practically right is the grand desideratum of every sound and well disposed mind.

Convinced to "the full assurance of understanding," we practically carry out this system in the Bible teachings and studies of Bethany College. We theorize not on the law or the Gospel. *The facts of the universe are the basis of universal science truly so balled.* Theologies nor mythologies deserve not a chair, nor a stool, in any Seminary, or College of literature, science or art. What have we to do with the science of Pagandom or Papaldom! Their right and left are Scylla and Charybdis!

We are in science and philosophy Baconians and not Aristotelians. We build on Bible facts and documents and not on theories and speculations. Jesus founded his church on a *rock*, not on a balloon, on a substantive personality and reality and not on a spirituality or a philosophy. So found we all true knowledge and faith on well attested facts and realities. We teach the Bible as the only infallible text book in the study of Divinity and humanity. This is Catholic and not Sectarian in its aspects and attitudes. We teach it as Astronomy, and Geology are taught—by Analysis and Synthesis; and not from *a priori* assumptions and presumptions.

As for church politics we find nothing in the Christian Scriptures, beyond a congregation, and *congregational co operation* in all matters extraneous of a single church or congregation. The church of Christ is a city set upon a hill, or a light-house upon a rock, to guide the sea-tossed mariner and his crew into a safe haven, and a secure anchorage. She is Christ's Epistle to be seen and read and shewn to all mankind.

In Colleges, I mean in *Christian* Colleges, the Bible should be a daily study. It is not to be taught doctrinally, nor Sectarianly. This form of instruction belongs to *theological* schools, not, indeed, to christological schools. We are not deists nor theists nor Calvinists nor Lutherans nor Arminians, but *Christians*. And in Christ's own school we are legitimately *disciples* or students, of his school. In his text book we find no theory. Hence in Bethany College, the Bible—*alias*—the Old and New covenant or constitution is our only text-book of the Patriarchal, the Jewish, and the Christian age. These three ages—the family age, the national age, and the ecumenical or imperial age, compose all the conditions of humanity in its political aspects and attitudes. Each of these had its peculiar institutions.—The family age continued from Adam to Moses, the national from Moses to Christ; and the ecumenical, from Christ's coronation to the end of his reign, or his resignation of the empire of the universe into

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the hands of his Father, when Jehovah shall alone preside over the eternal destinies of the universe.

In all schools, according to the capacities and attainments of the pupils or students, the instructions imparted should be adapted to those capacities and attainments. Hence theories and doctrines* of religions—or theories of Christianity, are contraband goods in the Christian church, and should be in Schools and Colleges.

Except in theological schools, and in the case of Demons in the New Testament the word "*doctrines*" is uncurrent. We read in the Christian Scripture of *the doctrine* of Christ, or *the doctrine according to godliness*, but never once in the plural number. A new nomenclature of Christianity is a dangerous, an heretical, and schismatical affair. *As many doctrines so many sects in Christendom.* Christ has but *one doctrine*, Demons many.

Doctrine and *teaching*, or at most *doctrine* and *learning*, are equivalent and tantamount terms. In the Christian Scriptures, "*sound doctrine*" is sound or healthful teaching. So Paul expounds it to his son Timothy. See his Epistles to him, chap. i: 3, 4, 13 16, "Take heed to thyself and to the doctrine—the *teaching*. Again he calls it *sound* "*teaching*" that cannot be condemned.†

In Bethany College, *facts and events*—whether the facts be sayings or doings, things said or done, precepts, promises, or threatenings,—are the materials of true science and learning intellectual, moral, or religious. We have a world of facts without us, and a world of sensations, emotions, volitions, purposes, appetencies, desires, lusts and passions within us. The Bible takes notice of all these, and in its reported sayings and doings of God, angels, men, and demons, furnishes the materials of humanity and Divinity—of creation, providence, moral government and redemption—and is, therefore, the indispensable text-book of all true science, religious and moral, upon those themes most engrossing, and interesting to man. It is, therefore, a daily text-book in Bethany College.

In using it thus we have the approbation of all enlightened Protestant Christendom. There is nothing in this course exclusive or sectarian. Church polities, or politics, in their partizan sense, come not into our area nor upon our arena. Our position is properly and peculiarly *Catholic* and unsectarian. All Protestant Christendom

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* *Doctrine* is not found in the plural number in the Christian Scriptures *unless in the case of Demons!!*

† Every school in Rhetoric teaches that a *metonomy* often places the cause for the effect and the effect for the cause. *Sound doctrine and sound teaching* are, therefore, *interchangeable.*

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could unite upon this platform, provided only that whatever is sectarian and not Catholic, or universally admitted, was held in abeyance, as private opinion; and not regarded as of Christian obligation or of positive apostolic ordinance, or commandment. Our College lectures being on the *historical* Scriptures, whether prospective or retrospective,—on the mere facts and documents of the Patriarchal, Jewish, and Christian Scriptures, are, therefore, free from all private or sectarian proclivities, and are heard by those of different sects with advantage, and without demur, so far as known to me. A. C.

LETTER FROM THE SENIOR EDITOR.

HARRODSBURG, KY., Lord's day morning, March 7th, '58.

MY BELOVED WIFE.—This is the first day, on my present tour, monumental of the Death and Resurrection of the Prince of life and peace, that I am, through indisposition, not of mind, but of body, debarred from meeting with the brethren to commune with them in commemorating the triumphant resurrection of the Prince of martyrs and "the Prince of life" and peace. It is a serious loss to be deprived one Lord's day of the communion of saints while at the richest banquet ever enjoyed on earth—the Lord's Supper. He that has no taste for this feast of love, this richest banquet of earth, has no genial appetite for the joys of Paradise.

All sinners do prefer heaven to hell; but only as a refuge from hell. Of two evils they naturally prefer the less to the greater. But what genuine Christian, having the opportunity to be present at the Lord's table could prefer to absent himself from the monumental banquet of the Lord's supper!!

In pondering on this banquet of love, the idea of *communion* in general, and in this special case in particular, it occurs to me that comparatively few of us Christians, by profession, so fully comprehend, or rather apprehend, its spiritual grandeur and felicity as to fully enjoy its sanctifying and felicitating efficacy and power. Let us then analyse its import and influence.

The loving and beloved Apostle John, more than any other Apostle, dwells on, and delights in this to him, a heart-engrossing theme. We find it in his gospel—his testimony to Jesus, and in his epistles, a heart-cherished theme. In his first epistle he affirms,—"Truly our *fellowship* (*or communion*) is with the Father and with his Son Jesus Christ." 1 John, i: 3. This fellowship is more fully stated in our

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Lord's *own prayer*, not in that he gave to his disciples, Matthew 6th, but in his own intercessary prayer. John xvii: 21;—"I pray for all them that shall believe on me through their word" (the Apostles' testimony) "*that they all may be one, as thou Father art in me and I in thee; that they also may be one in us.*" This is the superlative degree of union and communion, beyond or above which, there can be neither conception nor aspiration. As "God in Christ" is one personality, so all Christians—or those in Christ, are the *one body* of which he is *the head.*

The life is in the head and in the heart of every man, and of every animal. Hence Jesus Christ being *the head*, and the Holy Spirit *the heart*, of the Christian church, the mystical body of the Lord Jesus Christ, the church is a temple of God, "*an habitation of God through the Spirit;*" and, consequently, immortal.

Now, as the life is in the head and heart, and through these flowing through every member of the body, there is a *communion* as well as an *union* amongst all the members of the true church of the true Christ. This is essential to its own good health, beauty, and vigor; to its consecration to the service of its head, and to its ultimate triumph over all opposition.

Communion whether Natural, Moral, or Religious never can be on one side. There is no society without a duality or a plurality of personalities. Perfect communion, in its fullest conception, requires at least the three personalities and the three numbers of the philosophic grammarians of the Grecian schools, *I*, *thou*, and *he*. *We*, *you*, and *they*, constitute personally and numerically perfect and complete society. Hence, we presume, originated the apostolic benediction:—"The love of God the Father, the grace of the Lord Jesus Christ, and the communion of the Holy Spirit." This is is the climax of the social felicity of the Godhead—of Jehovah in his own essence, and relations, and of the social perfection and happiness of his mystical body, the church.

The perfection of the Divine felicity in its own nature, may essentially consist in these three manifestations of personality in the singularity of the Hebrew oracle, recognizing "*Jehovah Elohim as one Jehovah.*" But this may be too sublimated and metaphysical for the Christian church in its present minority to appreciate. Still, Paul said, he had wisdom for the old men and fathers, as well as rudiments and elements, or first principles of the Oracles of God, for the novitiates who had just confessed the Lord.

These views, or conceptions, I know are savory to you, my dear Wife, and useful to the aged, while they stimulate the young and the inquisitive, to bow their minds and hearts to the apprehension, if not

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to the comprehension, of the great mystery, or secret of godliness—viz—"God was manifest in the flesh; justified by the Spirit;—attended, (or waited on,) by angels; preached, or announced to the Gentiles; believed on in the world; received up into glory,"—or gloriously received into the heavens. So Paul to Timothy, his Son in the faith, developed his views of this soul-captivating theme.

In this splendid climax of soul-absorbing and soul elevating grandeur, we may, with our great Apostle Paul, exclaim, "Great is the mystery of godliness." Neither the Jewish Rabbins, nor the Grecian Philosophers could explain the mystery—the secret of the moral heroism, the spiritual bravery of the first Christian martyrs in exposing themselves, to all the cruelties of Jewish prejudice and persecution; because of their devotion of heart and life to the grateful service of the Lord Jesus Christ.

There appears in some of the many churches that we have visited, as I learn—a want of punctuality in meeting one with another on every first day, to celebrate the glorious resurrection and triumphs of the glorious and adorable hero of man's eternal deliverance from the power of death and of the grave. This is, in a great majority of cases, an evidence of bad health. The loss of appetite is, in most cases, an unfavorable symptom. And the loss of a spiritual appetite for the rich provisions of the Lord's table, is always a symptom of a spiritual decline or consumption. Healthful are all they that hunger and thirst after the spiritual banquet of the Lord's Supper. "As the hart panteth after the brooks of water, so panteth my soul after thee O God. My soul thirsteth for God—for the living God; when shall I come and appear before God? My tears have been my meat, day and night, while they continually say to me,—where is thy God? When I remember these things, I pour out my soul in me: for I had gone with the multitude: I went with them to the house of God, with the voice of joy and praise—with a multitude that kept the holy day. Why art thou cast down O my soul? And why art thou disquieted in me? Hope thou in God—for I shall yet praise him—his presence is salvation." Psalm xlii: 1–5. Such were the emotions of the sweet Psalmist of Israel when debarred from the house of his God. And have we not better fare in the church of the Lord Jesus Christ than David had in the Tabernacle of Israel, when, as yet, there was no temple! And have we not as much need of spiritual food, health, comfort and joy, as have had all the holy men of old!

Christian food, health, and happiness are more needful and more blissful to every Christian man than any or all of his physical or temporal wants. And, as the Lord Jesus Christ has made provision for them all, and freely tendered them to all his people, if we do not enjoy

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them, the sin and the misery are all our own. In all these premises, and views, I know we most cordially concur; and I hope you will continue as you have opportunity, to commend these duties to the sisterhood in all cases in which you esteem it necessary or expedient.

I find, in my acquaintance with the sisterhood, as I pass along, but few who, as it appears to me, do realize their duty in such cases, and, therefore, fail to perform it. Some, I know, do not feel it either their duty or their privilege to pay any special attention to such cases. They have forgotten, or not noticed Paul's commendation of Sister Phebe, a deaconess, or servant, of the church at Cenchrea, and his greetings of Sister Priscilla, and her husband Aquila, as his *helpers* in Christ Jesus in the city of Rome. This happy pair had laid down their lives for Paul, but the Lord preserved them, and all the churches of the Gentiles gave them thanks for their eminent services to Paul. Mary and Junia, and Julia, and the Sister of Nereus, all of Rome, are specially honored with the salutations of Paul. These cases, and others named in the gospels, are all sufficient evidence that the labors of Christian women in the service of the Redeemer and his friends are of eternal fame and record. And not only this, but the Lord himself honored in his public life, every female that honored him; and accepted with even commendation their marks of kindness and honor shown to his person. And do not all Christian men honor such women, more than others of the sex, who, like the Sister Judsons and other kindred spirits, have exiled themselves from homes and friends, dear as life, to carry the glad tidings of great joy to those living in the benighted regions and shadows of death and moral desolation?

These are conceded facts—and pregnant with arguments and motives, which you, my dear Wife, have long cherished and manifested. And, in my esteem, they are the most brilliant ornaments that can adorn a Christian woman. Your affectionate husband,

A. CAMPBELL.

In the year 1272, a laboring man in England was paid only three and a half pence, or about seven cents a day, for his work; and in 1872 a Bible, with marginal notes, sold for thirty pounds, or about a hundred and forty-five dollars. It then required the entire wages of near seven years labor to purchase a Bible. What a change hath been wrought by means of printing, and Bible Societies!

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BETHANY COLLEGE.

No College, known to me in all my horizon, has been more successful in furnishing useful men in all the public walks of social life, than Bethany College. The Pulpit, the Bar, the Editorial chairs, the Colleges, Academies, Male and Female Seminaries, and preparatory schools, all attest their scholarship, attainments, and moral worth in the esteem of those who know them. Of its graduates during the term of *thirteen* years, we can enumerate some six presidents of incorporated Colleges, some thirty professors in respectable Colleges—besides Grammar Schools supplied with efficient teachers. And better still, some *seventy* preachers or evangelists doing good service in the greatest and most important fields of humanity—embracing the dearest interests of mankind. Even amongst those who did not graduate, or take the whole collegiate course, there are not a few who are doing good and eminent services in some of the departments above enumerated. Her claims for public bounty in order to her re establishment with all the means necessary, not only to her continuance in her past services and benefits annually accruing to the public interest and advantage, are not merely equal, but, we may say, paramount, to the claims of new experiments and adventures in this field of philanthropic enterprize. It is an oracle of reason, and of human experience:—*one great object at a time.* One good and great object consummated is worth more than a plurality of objects in design or in progress, to future and contingent consummation or experiment.

Bethany College is not yet fully endowed, and her edifice, with all its contents of public libraries and apparatus are, by a wicked and malicious incendiary, a pile of ruins. She has twenty-seven acres of land, a public boarding-house, worth some fifteen thousand dollars, and an endowment, part paid and a part yet unpaid, amounting to about one hundred thousand dollars, held sacred by its board of directors to that single purpose, which, of course, without a proper edifice, is unavailing to public benefit. We need some fifty thousand dollars to construct a suitable edifice, and to furnish it with all that is wanting in a public library and in all scientific apparatus necessary to a demonstration of all the laws of physical nature in all the works of God exhibited to the eye of reason and of devout admiration. God's revelations in creation, in legislation, in moral government, and in redemption are the four grand themes of all human science and learning. No man has received an adequate education—adapted to the cravings of his nature—who has not been made intimately acquainted with

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himself, in all his relations to the past, to the present, and to the future of his being and well being. He creates, or there is created in him, appeteneies and desires which imperiously demand such an education. And no college that does not impart such learning and science to those who enter, it is worthy of Christian patronage and support. Such were the views that gave being and existence to Bethany College. It was, therefore, intentionally founded on the Bible which alone qualifies and enables man to know himself—his origin, his relations to the whole universe, and his destiny in it.

The Bible is, therefore, in it an every day study. Its facts, its precepts, its promises, and its threatenings, furnish the only true philosophy of man, and his relations to the past, the present, and the future. No form of sectarisms, or of human philosophies of religion, has any place in its course of study. It furnishes all the materials of religious and moral instruction. Speculations, theorisms, and doctrines of men are not mooted or named within its course of studies, except as historic facts.

We, therefore, in its present calamity, importune the contributions of all the friends of this system of education in the United States, and in the Canadas. Will they not then practically shew their sympathies, and forward their contributions to re-edify its buildings and furnish them with the means of prosecuting its grand object? We cannot personally visit them all. Neither our health nor our time will permit us to visit them all. Let them select their agents and send them forth amongst our churches and friends, and forward to us the evidences of their faith and zeal in praying to "the Lord of the harvest to send forth reapers to gather it." A. C.

FAVORABLE INDICATIONS IN PENNSYLVANIA.

Locust Grove, March 3, 1858.

My Dear Bro. Milligan.—The Convention which met in Allegheny City in September last, recommended to the churches throughout the State to organize District Co-operations in order to greater efficacy in proclaiming the Word of Life. In accordance with this recommendation, the churches in Somerset and Cambria counties, have effected an organization, having raised a fund of $1600, and employed four Evangelists, viz, brethren Norton, Piatt, Bevans and Lloyd. (Bro. Taylor, of Bethany, labored very much to the acceptance of the brethren, for three months, but was compelled to leave in order to

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attend to his College duties). The result, thus far, has been truly encouraging, nearly, or perhaps quite 100 persons have been added to the Lord through their labors. And it is fondly hoped that this is but the earnest of the harvest which will be reaped in that prosperous and encouraging field of labor. After the primitive manner, the laborers go forth two and two, and persevere at a point until something decisive is accomplished.

A District has also been formed to consist of the churches in Washington and Fayette counties. There are twelve congregations in these two counties, numbering perhaps 1000 Disciples, with wealth and enterprize sufficient, which, if properly called forth and directed, would cause the Word of the Lord to run and be glorified in the conversion of hundreds. It is fondly hoped that they will do something worthy of themselves, and worthy of the cause with which they stand identified. There are thousands perishing in our midst, and yet we will not put forth the hand and pluck them as brands from the everlasting burning. Oh! let us remember that they that be wise shall "shine as the brightness of the firmament, and they who turn many to righteousness as the stars forever and ever." Remember our reward will be commensurate with the diligence we employ, and the efforts we put forth to rescue our race from the frightful doom of eternal perdition. And success will assuredly crown the efforts of all who are engaged in this delightful and glorious work, for "he that goeth forth having precious seed shall return with joy bearing his sheaves with him."

From my experience in the work of the conversion of sinners, much, very much, will depend, 1st. upon the faithful presentation of the truth as it is in Jesus. 2nd. Upon the *piety, devotion*, and *spirituality* of those who proclaim the Word. 3d. A steadfast continuance on the part of the whole brotherhood in the faith and obedience of the Gospel, and a zealous, vigorous, and earnest co operation together, in their *prayers* and *contributions*, with those who labor in word and doctrine. The great work of the conversion of the West now devolves upon the *church*, and every member of the body may materially aid in its accomplishments or failing to do so by carelessness, remissness, or indifference, will inevitably be exposed to the woe of Almighty God, and in the great day of accounts when God makes inquisition for blood, will stand implicated in the doom of those who are lost through their unfaithfulness. This consideration should cause our hearts to tremble, and stir us all up to greater diligence and zeal in the rescue of our fellow race from the fearful doom of endless perdition. Fraternally yours in the blessed hope, JAMES DARSIE.

We sincerely hope, with our beloved Bro. Darsie, that our brother-

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hood in Pennsylvania will come up as one man to the help of the Lord against the mighty; and that they will all do something worthy of the cause which they have professed. It appears that some of them are now moving in the right direction; we trust that they will *persevere* in well doing, and that their zeal will provoke many others to love and to good works. No living man can tell what, with the blessing of God, they may yet accomplish in the Keystone State, if they will only give themselves, their property, and their influence wholly to the Lord; and if they will strive *together* for the edification of the church, and for the conversion of the world.

Brethren, you have all been bought with a price. Why not then glorify God in your bodies and in your spirits which are God's?

R. M.

UNION IN MISSIONARY EFFORT.

We believe it was Dr. Chalmers who said, after the first meeting of the Evangelical Alliance, that if its members had agreed to take the Apostolic Commission, and endeavor to carry it out to a grand consummation, it would have done more to accomplish their proposed object, than all their cautious, wavy, trembling efforts at compromise for the sake of union. By whomsoever uttered, it is a just sentiment. If there is ever to be a real *unity* of spirit and a visible union among the followers of Jesus, it will be sought and gained in truly Christian efforts to carry out the Apostolic commission. Here there is a center of attraction which will bind all believing souls in harmonious movements, and joyful work to do in which every earnest spirit may well forget all minor issues.

Nice notions about the peculiar mechanism of church government —trembling fears of ecclesiastical tyranny—indignation at the political mischiefs that are spreading—holy horror of association with those whose social culture differs materially from our own—repugnance to the philosophies which others love; in a word, every thing becomes "loss for Christ; and in the all-captivating and all-absorbing love of Jesus, there is such a lull of passion, such a neutralizing of antagonisms, such a vacating of the believing heart by the pride and selfishness and ambitions that have peopled it, as to bring the lion and the ox, the wolf and the lamb, the bear and the cow, the child and the serpent into harmless association, that they will neither hurt nor destroy in all God's holy mountain.

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Blessed is he that understandeth! If, as a people, we understand our mission, and realize the time of our visitation, we may work great things for God. If we fritter away our strength and waste our precious time in theorizing, cavillings, oppositions to all expedients for harmonious and effective concentration of means—*what will we do in the end thereof?*

Our plea for union must have a practical, living demonstration.—Let all, who stand in the way of it, count well the cost, and satisfy themselves as to the answer they will give at the judgment seat.

I. Errett.

YOUTH'S DEPARTMENT.

CATECHISM OF SACRED BIOGRAPHY.

From the Memoirs of Jesus Christ.

Q. When and where did Jesus, as the great prophet and teacher commence his public ministry?

A. He entered upon the duties of his office shortly after John his forerunner was thrown into prison, some six months after the latter had begun to proclaim the approaching Reign of Heaven. He then, leaving Nazareth, came to Capernaum, a city of Galilee, where he dwelt for some time, making proclamation of his approaching reign.

Q. Was it foretold in Scripture where he should begin his public labors?

A. Some seven hundred and sixty years before the event, it was predicted by the prophet Isaiah, that the land of Zabulon and the land of Nepthalim, those ancient patrimonies of these two sons of Jacob, should be the first people to enjoy the proclamation of the Reign of Heaven.

Q. What had been the previous condition of these people?

A. The prophet represents them as sitting in darkness, in the region and shades of death.

Q. To what does the prophet compare the teaching and miracles of Jesus among these people?

A. To a great light that had sprung up inthe midst of a region of spiritual darkness.

Q. How did Jesus accomplish the great objects of his mission?

A. By preaching the approaching Reign of Heaven; by teaching things connected with this kingdom; and by miracles to give authority to his teaching, as well as to establish the truth of what he taught.

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Q. In what beautiful and appropriate language does the prophet Isaiah express the commission of Jesus as the missionary of his Father, to our sinful world?

A. In the synagogue of Nazareth, Jesus himself states it thus, as cited by Luke: "The Spirit of the Lord is upon me, because he has anointed me to preach the Gospel to the poor; he has sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Q. "Whom did Jesus associate with him in the labors of his most benevolent mission?

A. He selected twelve men from amongst those who had been the disciples of John, whom he styled Apostles.

Q. What were their names?

A. They were called, Simon Peter and Andrew his brother, James and John, the sons of Zebedee, Philip, Bartholomew, Thomas, Matthew, James, son of Alpheus, Lebbeus, Simon the Canaanite, and Judas Iscariot.

Q. What had been the previous occupations of these men?

A. Four of them were fishermen; one of them, a collector of taxes; the vocation of the others, is not known.

Q. What may we infer as to their rank and standing in society?

A. From their occupation, as well as from the class of persons who heard Jesus most readily, we may infer that they were men in the humbler walks of life—of but little reputation for learning or wealth.

Q. What were their natural endowments that fitted them for the work to which they were called?

A. The occupation of fishing, as well as that of collecting coin, required them to have good eyes and good ears. Their faith and knowledge grew by hearing and seeing. And, as witnesses testify only to what they hear and see, these gifts they had highly cultivated.

Q. Does not Jesus style his Apostles his witnesses?

A. He does; and, for such an office, what so necessary, as good eyes and good ears?

Q. Upon what portion of the Jewish nation did Jesus bestow most of his labors?

A. We are told, "He went about all Galilee teaching in their synagogues, and preaching, the Gospel of the kingdom, and healing all manner of diseases and all manner of sickness among the people.

Q. May we not infer that the report of his mighty deeds, would reach other regions and that many would flock to him from distant places?

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A. We are expressly told that his fame spread throughout all Syria: and they brought to him all sick people that were taken with divers diseases and torments, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes from Galilee, from Decapolis, from Jerusalem, from Judea, and from beyond Jordan.

Q. What beautiful specimen of his doctrine and manner of teaching has been left us on record?

A. None more beautiful and instructive than his sermon upon the Mount.

Q. Whom does the Saviour pronounce happy in this sermon?

A. The poor in Spirit, those who mourn for their sins, and the sins of others; the meek, those who hunger and thirst after righteousness; the merciful, the pure in heart, the peacemakers, those who are persecuted for righteousness sake, and those who are reviled and persecuted and defamed for his sake.

Q. Are these the kind of persons whom the world congratulates and calls happy?

A. The world calls the rich, those of high rank and ancestry, the men of literary and political fame, and those who spend their lives in the pursuit of mere sensitive pleasures—these are the persons and characters, whom the world calls happy.

Q. Whom does the Great Teacher style the light of the world, and the salt of the earth?

A. The Apostles were those whom he called and sent, to enlighten and save men; but in a subordinate degree all his disciples are called to the same benevolent work; and are to let their light shine before men. Their speech is always to be seasoned with salt, that it may minister grace to the hearers.

Q. Did the teachings of Christ set aside or impair the authority of the Law of Moses, or the teaching of the Jewish Prophets?

A. His teachings honored and enforced their observance by the people; and he fulfilled and confirmed all that was written of him in the Law, in the Prophets, and in the Psalms. The testimony of Jesus was the Spirit of all the ancient Oracles.

Q. How long were the teachings of the Law and the Prophets obligatory upon the Jewish people?

A. Until they were all fulfilled in Jesus Christ.

Q. What did Jesus mean when he said the Law and the Prophets were until John?

A, It is not meant that the Jewish Oracles, the Old Testament, had become a dead letter, no longer to be of authority to the Jewish peo-

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ple, but that those Oracles had been their only instructors till John came announcing to the people their fulfillment.

As the last of the Jewish prophets his office was to proclaim the accomplishment of the Jewish Scriptures in the approaching Reign of Heaven; and to point to the Lamb of God that takes away the sin of the world.

Q. Whom did the Saviour find guilty of breaking the commandments of the Law?

A. The Scribes and the Pharisees, whom he charged with having made void the commandments of God, by their traditions. And after the Christian Church was founded, there were those in the days of the Apostles, that wished to make void the Gospel, by teaching Christians that unless they were circumcised and kept the Law of Moses, the could not be saved. And even at the present time there are also those that teach, that unless the infants of believers are baptized, they cannot be saved.

Q. What was peculiar to Jesus in his manner of enforcing the precepts of the Law?

A. His teachings were directed against the evil inclinations and passions of our nature, that lead to the commission of the outward act of which the Law alone took cognizance.

Q. How would you illustrate the difference between Moses and Jesus, as teachers of moral science?

A. Moses commanded in the name of the God of Israel, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment. But Jesus, in his own name, inhibits that which is the remote cause of the evil, thus, "But I say to you, that whosoever is angry with his brother without cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, worthless fellow, shall be in danger of the council; but whosoever shall say, "Thou fool, shall be in danger of Hell fire."

Moses would prevent the deed by a threat of punishment. Jesus detects the cause of the wicked deed in the heart, and levels his admonitions and warnings against the anger that leads to murder.

The former simply inhibits the deed and provides for the punishment of the overt act. The latter threatens the first feeling of anger towards a fellow creature, which would lead to the perpetration of the deed. The former contemplates the deed, as in the *intention*, and meets the adversary with, "Thou shalt not kill," after fixed anger has formed the resolve to take life. The latter looks at anger in *its* immediate and remote tendencies and threatens the feeling while yet weak and without fixed resolve; and thereby prevents the evil that otherwise would follow.

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Moses simply interposed the authority of God, as the remedy for the special evil, but which too seldom proved effectual. Jesus, with no less authority, inculcated a Divine philosophy founded on the true principles of man's nature.

Q. How would you farther illustrate this Divine philosophy?

A. Jesus himself illustrates his moral instructions by those characters referred to in the moral precepts of the decalogue.

For example, the Law says, "Thou shalt not kill. Thou shalt not covet. Jesus, foreseeing the origin and source of all these evils—inculcates kindness, humanity and contentment of mind with the lawful necessaries and comforts of life.

Anger with all its evil tendencies and effects, both upon the subject and object of it, must be supplanted by good will toward men. His teachings on these two precepts would, if observed, prevent the possibility of murder, it being the fruit of either anger or covetousness, or both. Jesus looks upon the heart. As the heart is, so is the character. Out of the heart proceeds all that is good, and all that is evil. Purify the heart; make the tree good; and the fruit—the actions will be good. The highest reward is offered for a pure heart.

Q. How would Jesus have his people to conform to the truthfulness of what they say?

A. By simply saying yes or no, as the case may require.

Q. What does he mean, by saying whatever is more than yes or no proceeds from evil?

A. If the person cannot be believed upon his yes or no, it shows that his yes and no, has not alway sbeen yes and no—has not told the truth.

A. W. C.

BAPTISM THE MEDIUM OF APPROACH TO THE LORD'S TABLE.

Bro. Campbell.—*Dear Sir*:—I have understood that it is the practice of a number of our people to invite unbaptized persons to the Lord's table. They quote this passage in support of such a practice, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. xi: 28. This passage does not support such a practice. It was addressed to professed Christians. Acts xviii: 8, says, "And many of the Corinthians, hearing, believed, and were baptized." Have Pedobaptists heard the Gospel, believed and been baptized? I answer no. Then the case of the Corinthians

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and Pedobaptists are entirely dissimilar—this passage is misapplied. I hope our brethren will notice it, and practice accordingly. Again, Paul said of the Corinthians, "And such were some of you; but you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi: 11. Can it be said of unbelievers or Pedobapists either, that they are *washed*, *pardoned* and sanctified? I answer no. Not if we are guided by the New Testament. Then the practice of allowing Pedobaptists to come to the Lord's table is unscriptural, it is unprecedented in the New Testament. It ought to be abandoned, if we are going by the Book, as we profess to do. Such a practice invalidates our testimony in favor of the Book, and in favor of Christian immersion, and so those who practice it, ought to cease to do so; because the Scriptures do not authorize such things. Again, it is well known to the readers of our works, that we consider the congregation in Jerusalem, the *model* and the *mother* congregation of all *Christian* congregations. Paul says, "Jerusalem, which is above, is the mother of us all." Gal. iv: 26. As that church practiced, so did all the churches practice. What was the practice of that church? "They heard, believed the Gospel, repented, and were baptized for the remission of sins." Acts ii: 38. Then they that gladly received his Word were baptized, 41st verse. And they continued steadfastly in the apostolic teaching and fellowship, and in breaking of bread, and in prayers. 42nd verse. This was the practice of all the apostolic congregations. From this practice we must not depart in a single instance. Jerusalem is our corner-tree, all our surveys must begin there. All our lines must tally with that corner. This is not *open* nor *close*, nor *mixed communion*, *it is purely Scriptural and apostolic communion.* We have the example and practice of the New Testament Christians for it. It is the *ancient communion.* We believe in the "holy Catholic church," and in the communion of saints or Christians, and not in the communion of sinners, nor unbaptized persons, nor sects. There is no more Scripture nor reason for unbaptized persons coming to the Lord's table, than there is for unbelievers coming to *Christian Immersion.* If infants and unbaptized persons are fit to come to the Lord's table, then they are fit subjects for baptism. If they are fit subjects for baptism, then they are fit for the Lord's table. These things stand or fall together. All the open-communionists among Baptists,—such as Bunyan, Robert Hall, of England, and Spurgeon, and all the Pedobaptists cannot produce as many Scriptures for their practice, as we have cited above. Let them try it. We do not join in the hue and cry of open nor close communion. We go for *Scriptural communion*, we follow the mother and mistress of all churches at Jerusalem, not Rome, nor Constanti

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nople, nor London, nor Scotland, but Jerusalem. Our cause has been injured and prejudiced in many places—by brethren pursuing a different course. I hope our brethren will follow the Book and its teaching. Our Saviour told the Apostles to teach the disciples all things which he taught them. Matt. xxviii: 20. He taught the Apostles to baptize for the remission of sins, and then to continue *steadfastly* in the breaking of *bread*, or communion. This is the sacred and infallible order, and what God has joined together let not man sever or part.

Yours in hope of seeing a correct version of the Scriptures,

JACOB CREATH.

A MOTHER'S LOVE.

WHAT sweet poetry is contained in those three little words. Is there a sentence to be found in any language that is more replete with sentiment, beauty, grace, or finish? A Mother's love! How noble! How self-sacrificing! How unceasing are her efforts to guide aright the footsteps of her children! What privation will she not endure; what perils will she not encounter for the sake of her "loved ones!" From our earliest infancy 'tis our Mother who watches over us with untiring devotion; who notes every change in our looks, both in sickness and health, and, with loving arms twined around us, bid us nestle close, close, up to her breast. And oh! with what perfect confidence we nestle there! Fearing nothing, caring nothing, only to be folded more closely and feel the warm pressure of her lips upon our cheeks. How our hearts bound beneath the loveful glances of her soul-lit eyes, as she bends them upon us beaming with a light so pure and holy! With what delight does she listen to our childish prattle and observe each winning grace! How fondly she gazes upon us, and what a glorious future she paints for us! Then, as the thought comes that, as we advance in years, she may be taken from us, and we be left to the cold charities of the world, her heart-felt prayer ascends to the Throne of Grace, beseeching him to guide and direct our steps, so that we may be prepared for a better and a brighter world. Sorrow may come upon us, friends may forsake us, and the world present not one cheering ray, yet will our Mother cling to us with a love so abiding that her cheering tones and loving words make us forget the world's rude and bitter jests. Never, on this earth, can we find a friend so steadfast, and one in whom we can repose such perfect confidence as our Mother. How holy is a Mother's love!

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THE GOSPEL ADVOCATE.

LOUISVILLE, KY., March 20, 1858.

ON opening "The Gospel Advocate," for March 1858, I find, in the first article, an allusion to myself under the caption of "Prest. A. Campbell's notice of the Gospel Advocate, and its Senior Editor."—It is in the words following:—"The impression sought to be made by some of the Editorial Corps, (the senior Editor of the Gospel Advocate, you name) on the subject of the essays under the heading of "Faith *versus* Philosophy," is a false impression." The sentence is mine and in the following words;—The impression sought to be made by some of the Editorial corps on the essays under the heading of "Faith *versus* Philosophy," is a false impression. The parenthesis "the Senior Editor of the Gospel Advocate you name," is grammatically and logically irrelevant. My words are the impression sought to be made by some of the Editorial corps on the essays under the heading of "Faith *versus* Philosophy, is a false impression."—This, we then thought, and still think to be true. But as *interpreted by Brother Fanning* it seems to be equivalent to an intention, on his part, to make a false impression. But is this the only legitimate meaning of the words?—! Or cannot words be arranged to make a false impression without a purpose on the part of him who uses them to make such impression? Do not writers of considerable reputation occasionally misrepresent their own intentions in the collocation of their words? And did I not disclaim any imputation to the motives or designs of the Editor of "The Gospel Advocate!!"

We doubt not that every discriminating reader will appreciate the difference between *designing to make a false impression*, and the impression made being a false impression, whether intended or not. The impression *made* is one thing, whether true or false; and the *design* or *motive* of the person that made it is quite a different question—whether good or evil it is to be tried in another court, and by another law.

We did not expect such a misapprehension in a mind so discriminating as that of President Fanning. He certainly appreciates the difference between the *virtually* and the *formally* doing of a thing.—Every teacher of logic in every school or Academy in the American Union recognizes this distinction and difference. Manslaughter and murder are thus distinguished in every court of law in the Christian world, so called. "I could not respect any one seeking to make a false impression," says Bro. Fanning; yet he might respect one who had made a false impression without intending or designing it. This be-

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ing admitted, and he cannot but admit it, as a teacher and as a Christian, his remarks following are wholly irrelevant; and we cannot but presume that one so discriminating as he generally is, will perceive that whatever penance he is enduring is wholly self-inflicted upon himself.

We are not so wholly ignorant of the transcendental philosophy as he represents, or conceives, us to be. We may not, indeed, be so well posted in the German Neology, or in American Neologies, as President Fanning assumes to be. But without the Herculean toils voluntarily undertaken and prosecuted by himself in these attainments, I am happy to learn that in Anno Domini 1856, he wrote a few essays on Metaphysical Discussions, in which he endeavored to shew—that all our knowledge of God and of spiritual relations and matters, is received through the volumes of Inspiration. This is a sound position, as was fully shown and evinced in my Debate with Robert Owen, and in my early writings and teachings antedating that epoch. We have, more than a quarter of a century past, demonstrated to the conviction of thousands, that the human family are in possession of ideas, conceptions, aspirations, and volitions, that, without supernatural revelation, never could have been originated by mere human reason or imagination. It is now as palpable to well developed and educated reason that supernatural knowledge has been communicated to man from a supernatural source, as that a man born deaf and dumb did not, could not, invent music. Even the idea of a supernatural "cause uncaused, the sole root of nature," never could have been acquired or possessed by man unless God had communicated it to him by a supernatural revelation or manifestation. Nor can I logically concur with Brother Fanning that either Professor Richardson or Professor Russell now, or ever did, entertain the idea that any man could, by any *a priori* reasoning power vouchsafed to him, originate the idea of a spiritual first cause, a spiritual universe, or any spiritual being or existence whatever. The Indian idea of a Great Spirit, was as certainly handed down to them from Father to son, as that they are not themselves their own creators; nor their own fathers, but the descendants of Adam and Eve.

I make these remarks purely in complaisance to President Fanning, without any intention to enter into a discussion with him or any other brother who may be pleased to notice them. I have long regarded them as fixed facts in the mind of our brotherhood. It is by *faith* and not by unaided human *reason* that we learn that God created the universe, and man in his own image.

The passion of the political and speculative world, at this time, is rife for discussion. The spirit of debate is not confined to the Uni-

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ted States Congress. It descends from the Senate Chamber to the race course, to the poultry yard, and to the swine herd. It is infecting schools, academies, colleges, and even churches. It is difficult to live in Rome and dissent from the Pope. Old Adam is too strong for young Melancthon. "Let us fight the good fight of faith and lay hold on eternal life." And, instead of springing questions full of strife and logomachy, let us stand shoulder to shoulder and take to ourselves the whole armor of God, that we may repel the fiery darts of the wicked one. Let us cultivate peace with all men, as far as in us lies, and earnestly contend for *the faith*, (not the philosophy) formerly delivered to the saints. A. C.

OUR COLLEGES—BETHANY COLLEGE.

ANOTHER EXTRACT FROM "THE GOSPEL ADVOCATE."

"My highest ambition is to plead for the truth *as it is written*, and I desire not fellowship with men on other grounds. If I can have your friendship on the New Testament platform, I shall feel honored and happy; but if you are resolved to defend Dr. Richardson's course, the sooner you avow it the better for all concerned." p. 70, vol. iv, of the Gospel Advocate, March 18, 1858.

This is, to me, rather a startling annunciation. Had it not been in print, I should not have printed it. This "New Testament Platform," is now, and, ever since our first Number of the Christian Baptist, has been our platform. Dr. Richardson's theory, is an opposing theory to what he supposed to be an old theory revived, more or less, by Professor Fanning. Dr. Richardson supposes that Prof. Fanning, regards *words* alone,—or divine communications, as *the only avenues* to the soul. Thus limiting spiritual influences to the written Word alone. This was the real issue, as I supposed. Whereas, Bro. Fanning "conscientiously pronounces these views infidel!" "Professor Richardson, in reply, declared me (Talbot Fanning) incompetent to understand his and Mr. Russell's system." p. 68. Thus the word alone and the spirit alone theory are placed in antithesis. All such theories are marked by us as *contraband goods* illegally imported.—The Christian Scriptures recognize no such theories as substitutes for, or adjuncts to, the Oracles of Christ. And, therefore, we place them in the category of "science falsely so called."

We have, long since, abjured all such theories, and build on the well attested facts and documents of the Christian Oracles. We be-

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lieve and teach that no man can believingly *say that Jesus is Lord but by the Holy Spirit's attestations.* If this satisfies not the philosophy of Prof. Fanning we make no farther attempt. The *modus operandi* of the Holy Spirit upon the human mind is not an item of Revelation. We know that he works only through the written or the spoken *oracles of God.* On this platform we have been building for more than five and thirty years. Hitherto it has worked admirably well. We are sorry that we cannot farther accommodate our Bro. Fanning how-muchsoever we may desire it.

"My highest ambition is to plead for the truth *as it is written*, and I desire not fellowship with men on other grounds. If I can have your friendship on the New Testament platform, I shall feel honored and happy, but if you are resolved to defend Dr. R's course, the sooner you avow it the better for all concerned.

Suffer me, my beloved brother, to very respectfully suggest, that we should not be for the hills of Virginia, the plains of Tennessee, for Bethany or Franklin College, but for the cause of our Master.—It is not positively certain that colleges are destined to be of service in the cause of Christ. Protestant Germany has endowed and settled upon herself a class of infidel schools infinitely worse than Roman usurpation; and I give it as my settled opinion, that it would be better for all our colleges to be blotted from existence than to permit them to cause serious differences amongst our great and good men.—If Paul could say, "All are yours, whether Paul, Apollos, Cephas or Christ," we may say, all the schools are *ours*, whether in Virginia, Kentucky, Missouri, Tennessee or elsewhere, and we all belong to Christ.

Finally, it is possibly a misfortune that so many of our able brethren have given themselves to the work of building up schools for youth, instead of laboring in the school of Christ, and you, my venerable brother, must give me the liberty to say, that perhaps if you and I should not live to see the day, the time may not be far distant when myriads may have cause of regret that we have given so much of our time, talent and energy to institutions, certainly inferior to the church of God, and in some respects of doubtful religious tendencies.

T. F."

This passage is rather phenominal and startling!! Must we submit a new platform adapted to the weak or strong conscience of Bro. Fanning, on peril of losing his co-operation? We cannot do it.

And still worse, this is not the only condition. But again:—"If we are resolved to defend Dr. R's course, the sooner you avow it the better for all concerned!" Having already expressed our views of Dr.

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Richardson's "Faith *versus* Philosophy," we cannot afford to do it a second time on such a condition as that proposed.

How prudent sover the kind suggestions touching "the hills of Virginia" and "the plains of Tennessee," or the being "for Bethany or Franklin College, but for the cause of our Master," we must regard them unseasonable and wholly uncalled for, so far as we are concerned. They may be seasonable and opportune for Nashville, but wholly unseasonable and inopportune at Bethany.

But he adds "It is not positively certain that Colleges are destined to be of service to the cause of Christ." In this incertitude I cannot sympathize with Bro. Fanning, much as I may respect his judgment in other matters. It is positively certain that schools are essential to the education of men in languages, sciences and arts. They are just as necessary for the Church as for the State. And what shall we say of the public life of the Saviour himself! He had a school of twelve disciples whom he educated for some three years and six months!—And to these he added one of Dr. Gamaliel's best educated students. Who were the Protestant Reformers? Luther, Calvin, Zwinglius, Wickliffe, Tyndale, Bucer, &c., &c. Were not these the fruit of schools and colleges! The very facts you state are pregnant with arguments in favor of the erection of Seminaries of learning.

Take Bethany College for an exemplification of the value of schools and colleges as pertains to the advancement of education, and an educated ministry. Amongst her graduates we can report six presidents of colleges, thirty professors of Literature and science in our universities and colleges. In the Evangelical field, more than one third of all her graduates are working in that field. Take our Male and Female Seminaries and Academies and we find scores of them employed in teaching—and a portion of them on every Lord's day preaching and teaching Christ. After enumerating more than *Seventy Evangelists* wholly devoted to that form of labor in the cause of humanity, we find a majority of the professors in these schools every Lord's day proclaiming the Gospel in their respective neighborhoods. Taking into account those laboring every Lord's day in the Lord's vineyard, graduates and undergraduates, we would not hesitate to utter the opinion that two hundred discourses are every Lord's day delivered by the students and alumni of Bethany College. Even amongst our undergraduates we have now in our eye one young brother who has immersed into Christ some two hundred disciples, while yet in College!

A college that makes the Bible an every day text-book and study, in which the Bible facts and documents are exhibited and developed, in all their bearings on the government of God and on the destiny of man in this great universe of God, cannot but be a perennial fountain

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of multiform and multitudinous benefactions and blessings to mankind. Such an institution ought to have paramount claims upon the heart and conscience of every true-hearted citizen of the kingdom of the author and founder of the Christian institution.

With these facts and developments in my eye and familiar in my experience, you must not think it strange that I should dissent and differ from you when you affirm that "*it is not positively certain that colleges are destined to be of service in the cause of Christ.*" Our experience is the poles apart from your experience, provided your memory be not at fault. We have not had any experience that would allow us to say—"that it would be better for all our colleges to be blotted from existence than to permit them to cause serious differences amongst our great and good men." Not having one case or instance of this sort in my horizon, I am at a loss to comprehend its bearing upon the subject before us. There may be some of our "brethren who have given themselves to the work of building up schools for youth instead of laboring in the school of Christ." This is not only a conceivable case, but it is possibly a positive fact. Indeed, there is no gift, office, or calling that may not be abused. I can, therefore, presume to say that there are, or may be, facts or instances of this sort Were I to consult my own feelings and seek my own happiness, I would give up, with great pleasure, every secular pursuit, and consecrate my whole powers, and my whole life to practically preaching and teaching Jesus Christ. But I am inhibited from such a delightful employment by the conviction that my present position and employment will, in the long run, more redound to the honor of my Lord, and to the advancement of his cause, than any other course that I could adopt.

Bethany College and the Millennial Harbinger, in my horizon promise more than any other appropriation of my remaining days within the area of my imagination and experience. Still I preach and teach as much every year as a majority of those who have only one calling and pursue it. These are matters more or less left to our own discretion and to what is usually called the openings of Providence.

I must add, after reading your article a second time, that for your own sake, I am sorry that you should have written and published the following sentences, "You think that I '*have greatly exaggerated the issues formed.*' In this I am sorry that we differ across the whole heavens. When the doctrine of light from the 'inner consciousness' of your associates, was first taught by Mr. Ferguson, in Nashville, his determined supporters said, 'It is merely his opinion, &c.'". This classification is exceedingly in bad taste according to my stand-

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ard of good manners and Christian candor. "*The inner consciousness of your associates.*" I have no "associates" that ever taught the doctrine of "*light from the inner consciousness*, first taught by Mr. Ferguson." I have never had any such associates, or associate. Nor do I think that any thing ever published in any communication from my associates or approved correspondents, on the pages of the Harbinger, can legitimately be interpreted into either, light from "inner consciousness," or the approval, on my part, of any other light not emanating from the inspiration of the Holy Spirit, as intimated or indicated in the inspired oracles of the Old and New Testament.

You still farther add in the same style—"Permit me also to state, that some of the best men in this nation, to counteract the blighting influence of the 'growing conviction' which you are encouraging above all other men, have advised a severance of my connection with schools." For what reason? Is your connection with schools feared? or is the school diminished or diminishing from an apprehension that you are teaching philosophy falsely so called? You certainly are not losing ground by your associates; or because of any alleged erroneous philosophy inculcated in your teachings in philosophy? In Bethany College the Holy Bible is the only text-book on the whole history and philosophy of man—as the *object* of the Divine philanthropy, and the *subject* of the Divine government. And, notwithstanding that we have students from diverse Protestant denominations, we have never heard of one demur, at home or abroad, on the account of the literary, scientific, moral or religious education dispensed in said college.

I, therefore, conclude that President Fanning is super-excited by some *ignis fatuus* of his too vivid and excitable imagination. I am not, however, without hope that on more grave reflection Bro. Fanning will recover from this panic and be satisfied that there is not a false philosophy, a false theology, a false christology, nor a false science of any sort, promulged, accredited, winked at or permitted in the whole course of education in Bethany College. He was never within its walls, and, I presume, has never met with a student from it, that gave him any evidence or testimony that its whole course of instruction is not, in every department of it, based on the most approved text-books found in the colleges East, West, North and South, in these United States. Nor does any professor within its walls obtrude in his teachings or lectures a single dogma in literature, science, philosophy, morality or religion, not canonical in the judgment of our most learned contemporaries in England, Scotland, Ireland and in these United States of North America. A. C.

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PROGRESS OF REFORM.

MISSOURI.—Bro. J. A. Meng. of Carrollton, under date of Dec. 10, '57, reports a meeting at Palmyra, conducted by Bro. Hopson, Nov. 22d. The result was 22 additions, 18 by immersion.

Bro. D. T. Morton writing from Hannibal under date March 2nd, '58, says, We have an interesting meeting in progress. Bro. Allen Wright, of Lexington, Mo., is with us—preaching Christ, with a clearness and power, that makes the hearts of the brethren leap for joy.

He delivered four discourses, and we have had 21 additions. Last night 7 made the good confession, and the indications lead us to hope for many more. To God be all the praise.

Again, under date March 19th, '58, he says, When I last wrote you, there was a meeting progressing in New London. I reported 20 additions. Ten united afterwards, making in all, 30 additions.

Bro. Allen Wright, of Lexington, Mo., and his Son James, from Barry, Ill., recently labored with the church in this city, about two weeks. We had a happy meeting, with 40 additions.

While our meeting was in progress, Bro. Goodloe, of New London, was conducting one at the Salt River church, about 12 miles distant, at which there were 39 additions. The Brethren at Canton—the seat of Christian University—were holding a meeting at the same time, and up to last accounts, I learn, 80 persons had been added to that church, and the meeting still progressing.

Within the last few weeks, Bro. W. M. Brown, of Ill., assisted the brethren at Louisiana, 30 miles miles distant, in a protracted meeting. Seventy were added during the meeting, as I learn.

I think I have never seen such a general interest manifested, upon the subject of Christianity. God grant to lead us, by his Word and Spirit into all truth.

Bro. Thomas P. Haley, writing from Richmond, Ray co., under date of Feb. 17th, 1858, says, It will be interesting to many of the readers of the Harbinger, to hear of the progress of the Reformation in this part of the State. A meeting was held at "South Point," in this county, embracing the 2nd Lord's day in December, which resulted in 15 accessions to the number. Bro. Johnson is, their regular preacher, and is doing good service for the cause.

Embracing the 3d Sunday in December, a meeting was held at Carrollton and seventeen were added to the congregation. Since that meeting fourteen others have been added. Bro. J. A. Meng, a graduate of Bethany College, has located there, and is teaching a Female School, and also preaching for the brethren. Bro. Gaines, of Howard, was the chief speaker in the meeting. The church there has determined to build a house for worship, the money has been raised; and the house will be erected during the next Summer.

During the Christmas holidays, a meeting of the bro hren was held near Camden, in this county; which resulted in fifteen confessions. Bro. J. M. Dunning, also a graduate of Bethany College, was one of the speakers at this

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meeting, and did very efficient service. Bro. Dunning has a flourishing Female School in this place, and is rapidly gaining the confidence of the people. He promises to be a highly useful member of the kingdom and to reflect honor upon his Alma Mater. For the last ten days we had a meeting in progress here. The result has been ten confessions, two restored, and four by letter added.—Bro. Gaines, of Howard co., the chief speaker. Our cause is steadily advancing here. Praised be the name of the Lord.

Bro. J. J. Errett, writing from Paynesville, under date March 1st, 1858, says, I take pleasure in reporting the result of a meeting held recently in Louisiana. At the request of the brethren, I commenced an effort there on the 29th January, and remained nearly a week, during which time 12 were added. My engagements compelled me to leave. Bro. W. M. Brown, of Springfield, being sent for, on the evening before I left, continued the meeting until the 25th February. About a week before the meeting closed, I returned, and continued until its termination. The result is 69 additions, in all. A number from the Baptists and Methodists responded to the appeals for union upon the Word of the Lord.

KENTUCKY—Bro H C Green, writing from Louisville, under date March 16, 1858, says, Bro Henderson is holding a happy meeting here. Last Lord's day 14 were received by the right hand of fellowship into the fold of Christ. Much good is being done here.

Bro L Marrett writing from Duncansville, under date March 19th says, Since my last to you, four additions at a Schoolhouse in Washington Co., in Anderson, embracing the first Lord's day in March, 14 additions at Camdenville, making in all 18. Bro W Corn was with me two days at Camdenville.

OHIO.—Bro A S Hayden, writing from Collamer, Cuyahoga co., under date March 19th '58, says, The meeting in Bellefontaine was one of peculiar interest. Nineteen citizens found peace in the forgiving mercy of the Lord Jesus. Bro J M Henry, of Dayton, was co-laborer a part of the time. He and brother Owens Ebert were to continue the meeting. The church there has arisen in three years from fourteen, to number over 100 souls. They have, with much toil, just completed a substantial, well-arranged and tasteful house of worship. With the blessing of the Lord upon them the work will surely prosper in their hands.

In my communication in the "Millennial Harbinger," for March, New Lisbon was erroneously named as having been in a prostrate condition. The church there has, for two years past, enjoyed the labors of our worthy Bro. P H Jones, and has, I believe, been constantly prospering. They now number two hundred permanent memberships.

PENNSYLVANIA—Bro W T Moore writing from Somerset under date March 26, says, I commenced a meeting at Somerset on Saturday night before the 3d Lord's day in February, which continued for two weeks. During the entire progress of the meeting, I never saw a better interest manifested. The brethren "had a mind to work," and the result was most gratifying to all who love our Lord and Saviour Jesus Christ. Thirty-six were added; and one other confessed, but was forbiden to be baptized by her parents. Whether she has since

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been permitted to obey the Lord I am not informed. It was thought by some, when she recovered her health, which had been seriously impaired on account of the opposition she received, she would be immersed.

The church at Somerset, for intelligence, piety and good works, is truly a model church. May the Lord increase their usefulness and preserve them all blameless to the end.

ILLINOIS.—Bro. I. N. Carman writing from Peoria under date 20th February, says, I had the happiness of laboring a week with our beloved Bro. James E. Gaston, recently at Henderson, Knox co., where he is located. Bro. Charles Berry had been laboring some two weeks in the meeting, when he had to go home. It closed on the 7th inst; with 26 additions, mostly by confession and baptism.

Brethren Loos and Pearre, closed a meeting at Eureka, last week, with 28 additions.

Bro. R. M. Martin writing from Georgetown, Vermillion co., under date of March 16th, says, I closed a meeting last Monday, at Hickory Grove, Champaign co., of eleven days continuance, with 39 additions. Thirty by confession and baptism; 9 by letter and commendation.

TEXAS.—Bro. B. F. Hall, under date of October reports the success of the Gospel in Dallas co. At a late meeting, eight were added. Prospects good. Crowds attend and listen with profound interest. Fine prospects all over the country. Bro. H. appears to be the only preacher in that wide field.

OBITUARY NOTICES.

MARION, ALA., Feb. 3, 1858.

BRO. CAMPBELL.—It becomes my painful duty to announce the death, by his own hands, of our friend and brother, ROBERT T. GOREE. This sad event took place on Tuesday, 18th of January, and he died on Wednesday the 19th. He had for some time previous shown signs of periodic derangement, had requested to be sent to the Asylum, and arrangements were making to remove him thence, but before consummated, in a fit of perfect insanity he stabbed himself in two places eventuating in his death about fifteen hours after. He was in Marion on Monday, settled up his business of the previous year, went to the house of a friend in town to spend the night, and after going to bed and resting for some time, arose, put on his clothes, excepting his boots, which had been carried out to be dressed, proceeded on foot to his residence, seven miles from town, entered his own room before day, and about daylight committed the fatal deed. His wife at the time was in New Orleans on a visit to her mother.

Brother Goree was born November 11, 1822, and was at his death a little over thirty-five years of age. He united with the Christian Church in this place in 1849, and up to the time of this sad event lived a Christian life. He was a gentleman in his deportment with men, and so esteemed by all who knew him.

A kind husband and relation, a tender father, a most liberal Christian. I know no man raised as he was, in the lap of luxury and in affluence, and associated all of his life with that sort of society, who lived a more exemplary life. He had been twice married. His first wife died some two years since, a mem-

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ber of the Christian Church, leaving one child—an interesting little girl. His second wife, an accomplished and interesting lady, who had been in his society but a few months, had not the melancholy pleasure of seeing him in his last moments, and is left bereaved, indeed, at the loss of so affectionate and generous a husband.

After the loss of blood, brother G. became entirely calm and restored to reason. He expressed extreme regret that he should have taken his own life, and and found consolation only in the fact that what he did was unconsciously done, or rather that he was not in a state of mind to reflect upon the consequences of his act—said he was deranged when it was done—thought others were attempting his life and took it to prevent them from doing so. He asked to be forgiven—felt assured he was—asked others to pray for him—gave exhortations to his servants and friends, sent messages to his wife, brother Campbell, myself and others, requested I should preach his funeral, that brother Jabez Curry and others should prepare a statement of the facts connected with his death and have it published. Having so done, he died calmly, and now his body reposes near that of his first wife (by his request) at Greensboro'. It is true, that no human being has the right to take that life which God has given, but if we can excuse him and believe that God will do so too, who, in a fit of insanity takes another's life, why not him who under the same circumstances takes his own? I believe he is forgiven, for I knew him well and feel certain that no inducement when sane could have made him commit so horrid an act. I, therefore, confidently trust he is happy with a father and mother and brother who have preceded him to that home where there is no sighing nor parting of friends. Oh! may we all be prepared for the dread summons.

Affectionately, P. B. LAWSON.

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OUR Response to the request of Bro. L. A. Cutler, has been crowded out of the present No., for want of room. It will appear in our next. R. M.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. I.] BETHANY, VA., *MAY*, 1858. [No. *V.*

MUSINGS WHILE ON BOARD THE STEAMER "TEMPEST," MARCH 26, 1858.

REASON, IMAGINATION, FAITH, HOPE, LOVE.

THESE are the five cardinal terms of all the orthodoxies within the legitimate areas of Philosophy—whether it contemplates Nature, Theology, Christology, Moral Science or Political Economy. A proper conception of them is, therefore, of rudimental importance to the acquisition, communication, or application of them to the numerous and various conditions of humanity, as it respects the present *now*, or the everlasting future of man, and of the Universe, conceived and contemplated in its past, present, and future attitudes and conditions. But who is sufficient for these themes! But how few have taste or leisure for such studies! We presume or assume no such effort or enterprize We only intend to excite or stimulate into a thoughtful mood the lazy, sluggish, or inactive minds, that, to the eleventh hour of their day of grace, are not yet established in the primordial elements of that life and immortality which are brought to light in the gospel of man's present and future redemption and exaltation.

1st. To assume and presume nothing, we propound to every reader one question. *What mean you, courteous reader, by the word reason?* It is, you say—a faculty of perceiving, comparing, and ascertaining, or distinguishing things as they are, were or ought to be. It,

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therefore, has things or objects to act upon. It creates nothing. It originates nothing. There is no specific individual faculty of the mind called *reason*. We have the faculty of *perception*, *reflection*, *comparing* and deducing conclusions from submitted premises. *But the premises are submitted to reason and not created by it.* Or, we might say, that premises are first submitted—and reason compares and decides according to the premises submitted and compared. Hence observation, comparison, and deduction engross all the power of reason.

It is not limited to the world without us, or to the world within us. It takes cognizance of a world of sensations, impressions, emotions volitions, affections, passions within us, as well as the relations and actions of things without us. These operations of the mind on the world within us, and on the world without us, are usually called reasoning. These, therefore, are its law established limits. Hence the legitimacy of the conclusion;—reason creates or originates nothing—no one fact or entity, or idea, whatsoever, is the offspring of reason—pure reason.

The carpenter, by his rule, ascertains the contents of a given area; but it *creates* nothing. But we may be asked, what can *Imagination* accomplish? It, indeed creates *images*. But it never created a positive entity, a stern reality. Its literal significance defines its limits, its whole empire. Every one knows that the carpenter's rule or square creates nothing. No more can man by reason alone create a new idea. Should any one assume that his imagination can create a new object, or a new idea, we would request him to add one to the five senses vouchsafed to man. We only ask him to imagine a *sixth sense* and then to define it! Then, and not till then, can we admit that mere imagination can create any thing absolutely new. No man can rationally take exception to the Gospel, as of Divine origin. until he philosophically demonstrates that man was competent to have originated it. And this there lives not the man that can. Let him who thinks that *he* can, try his genius in creating or imagining a *sixth* sense, wholly distinct from any one of the five.

We submit a new argument to the sceptics—It is this—*The Gospel must be true because no man could have invented it.* Yea! says some vain boaster, but could not the Devil have invented it? Not unless he could voluntarily design to annihilate himself. And does not all true science teach that no *entity*, or being in the universe can nonentify itself. If Satan fight against Satan, how can his kingdom stand!

The bounds of reason are as clearly delineated as the bounds of faith. Indeed, to the eye of reason the limits of reason are as clear as the limits of the commonwealth of Virginia. So are the bounds of imagination. None but a simpleton—a fool, could say in his heart—

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"there is no God." And just such a fool is he who assumes and affirms that there never was such a person on this earth as the Lord Jesus Christ. Imagination merely fabricates images. Can any one form an image of nothing!

No philosopher or poet, known to the living world, ever drew a perfect character. "Flaws in their best; full many flaws all over." But the miracle of miracles is, that plain unlettered fishermen drew the only perfect character inscribed in the memoirs of humanity. As great a miracle this, as the resurrection of Lazarus by an oracle. None of the Rabbis of Israel, not one of the philosophers of the Greeks or the Romans, of the Medes, or the Persians could imagine a perfect man. But in the four gospels, stands a monument of humanity, in the personal history of Jesus Christ, in which no man living or dead can find one shadow of imperfection in word or deed. As soon could a man arrest the Sun in his career, as point us to an intellectual, moral or religious imperfection in any word or deed in the whole life of Jesus of Nazareth, the founder of the Christian faith and hope.

Faith is, of all the gifts vouchsafed to man, the superlative gift. It brings the universe into our possession. We can by it appropriate the experiences of ages and generations whose records have come into our hands. It is the evidence of things unseen, unwitnessed by us, past, present, and future. Facts, events, precepts, promises, threatenings—past, present, and future, are appropriated by it, and made tributary to our necessities and the cravings of our inquisitiveness. Its moral and spiritual power is always equal to the grandeur, significance, and appropriateness of its developments of what God, and Christ, and men, and angels, and demons have said or done, as far as reported to us by credible, well documented and sustained vouchers and witnesses.

Hope, too, resting on the immutable promises of Christ, opening to our vision scenes of glory, honor, and immortality adequate to all the spiritual appetencies and cravings of our nature, introduces us into all the spiritual luxuries of the heaven of heavens, in the immediate presence-chamber of the Jehovah Lord of the Universe; associating us with the peers of the Palace Royal—amidst the constellations of the Cherubim and the Seraphim of the topmost heaven of the heavens; where in the brightness of eternal glory, decorated with the honors of our Lord and Redeemer, we shall utter our hallelujahs to the Lamb that was slain for us, and who has constituted and inaugurated us kings and priests to his Father and our Father, to his God and our God, forever and ever.

Such is the true Christian faith—the true Christian hope; and such will be the true Christian's eternal destiny and honor. Who can

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doubt it who has set to his seal that God is true! Has he not said it? Can he not accomplish it? Does not his faithfulness stand pledged to have it done?

Such being our well documented destiny, what should be our zeal, our diligence, our efforts, our cordial devotion to the cause and kingdom of our Lord Jesus Christ! How diligently and perseveringly should we, both in word and in deed, seek to advance and extend the empire of the Lord Jesus Christ in the hearts and lives of all within our personal and social influence? It is unquestionably a greater, a more honorable, a more glorious work to save eternally one human being, than to overthrow the Cæsars, or to emancipate the most abject and degraded tribe enslaved to the most absolute tyrant in human form. How many myriads of our free-born American fellow-citizens are enslaved to the Devil and their own degraded and degrading passions and appetites, while boasting of their civil liberty and national rights, honors and estates.

And what is the differential attribute of *Christian love* compared with mere philanthropy—patriotism or natural affection? Philanthropy is the love of man merely *as man*—without respect to any of the conditions of humanity, be he *white*, *red*, *black*, or *mixed*. *Patriotism* is the mere love of my country, because it is *mine*. But *Christian* love is paramount to either and to both. It is the love of a man for Christ's sake, for Christ's image of moral and spiritual beauty—printed, not upon his person, outward and sensible, but upon his *mind*, *spirit*, *character*, and *life*. Because he wears not the image of Adam the first, but because he wears the image of the second Adam—the Lord from heaven, and the Lord of heaven. Such and such only is *Christian love*.

An Episcopalian's love for his brother, is an *ecclesiastico-political love*. A Presbyterian's love for his brother, is just the same ecclesiastico-*political* love. A Methodist's love is identical with these—an ecclesiastico-*political* love. It has not any more of Christ in it than there is in the love of a whig for a whig; a democrat for a democrat; a red republican for a red republican.

We have weighed these words in the balances of the Sanctuary, and the definition is *grammatically*, *morally*, and *religiously* true. A Christian's love for his brother is spiritual and Divine. It is for Christ's image upon his conscience, heart and life, developed in his words and deeds. A. C.

Greater love hath no man than this, that a man lay down his own life for his friends.

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LETTER FROM W. K. PENDLETON.

New-York, January 6, 1858.

My Dear Wife,—Since I wrote you last, you perceive we are many miles from Baltimore, A few hours ride on the Rail Road brought me to Philadelphia, where I again joined Father Campbell and his family. He had spoken several times for the Congregation, and was ready to depart for New York. I tarried only one night in the city of Brotherly Love. Our waking hours were spent very pleasantly with genial friends,—and especially with the families of Dr. Barclay and Bro. Rouzee.

Dr. Barclay, you know, is prosecuting, under the auspices of the General Government, and in rooms furnished him in the Mint in Philadelphia, some hopeful experiments in reference to his proposed discoveries and inventions in metallurgy. He feels the fullest confidence in the success of his theory,—and hopes to produce results that will prove an immense saving to the Government in protecting its coin from loss and depreciation, both by natural friction and the villainy of counterfeiters. His experiments are conducted under the criticism of a competent committee of scientific Chemists, and will, if satisfactory to them, no doubt, prove so also to the Government;—and, in that case, there is every reason to hope that he will be largely and generously remunerated. I trust it may be so, for I know of no one, who would be more likely to employ a fortune in good works and for the glory of God, than Dr. Barclay. His great literary work, "The City of the Great King," you have seen. It is, by the general consent of the critics, superior to any thing else that has ever been issued on this interesting subject. I am sorry that my engagements, since it came out, have been such, that I have not been able to read it for myself. It is a pleasure, I trust, reserved for me, when, in the more quiet hours of our home, we can peruse its pages together; for it is good to dwell, even in thought, upon the Holy Land, and to throw our minds back over the scenes of primitive days, when Jerusalem was a delight, and her olive groves breathed the fragrance of peace.

The church in Philadelphia has, for some time, been under the Pastoral care of Bro. James Challen. We shook hands with him in the congregation, and would have been pleased to have had an interview with him, as to the prospects of the good cause in this great city, but I did not see him again. The brethren meet in a very neat and tasteful house of worship, and have many opportunities and facilities for

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showing the power and beauty of the "*true religion.*" The evening was rainy, the audience small, and the discourse admirable. Indeed Mr. Campbell is one, among the very few, with whom I have ever met, who seemed to be influenced more by his theme, than by his audience. After the discourse, Mr. T. Jeter, a Christian gentleman, of the Episcopal communion, came forward and tendered his promise for two Hundred Dollars towards the re-erection of the College Edifice at Bethany.

In the afternoon of New Year's eve, Mr. Campbell and myself took leave of his family and other friends, and left for New York City.—It is about *five* hours run, and a part of the way, on the line by which we traveled, a delightful sail on New York Bay. We approached the city after night—and first saw its gas lights, as it were, a starry creation springing out of the waters. Nothing could be more like the work of enchantment. We landed amid the usual rush and din of porters, hackmen, *etc.*, and were soon seated in a carriage and on our way to the residence of our friend, Dr. E. Parmly, of Bond Street. He had anticipated our coming and kindly sent us an invitation to make his home ours, during our sojourn in the city. You have often heard me speak of the happy hours I have spent with this family, in their country-seat, Bingham Place, in New Jersey, some thirty miles from New York city, and in full sight of the most thronged part of the Sea, off from Sandy Hook. I could but revive many pleasing associations, but the charm of the full circle was broken. It was not the same. First a daughter, and then the mother, dropped out into the arms of death, and sorrow, the sad sorrow of irreparable bereavement, crept over the light of its joy, and its shadow is still upon the hearts of those who are left.

Still we were none the less warmly welcomed. For nearly a week, we enjoyed every attention which the truest friendship could offer.—Miss Julia Parmly, the older of two single daughters, seems to think it a noble consecration to devote her life to the happiness of her affectionate Father, and a younger Sister. The piety with which she moves through the fascinating scenes of New York life is very beautiful. We went together to her Sister's, Mrs. Ward, and made our first New Year's call. *Calls*, you know, constitute the business of New Year's day. The Stores are closed, trade is suspended, and every body, that has a friend, is out to see him and wish him a happy New Year. As I had but few to whom I could pay the respect of this ceremony, we turned into a gallery of pictures, selected from the works of the best modern European Artists, and were content to feast our eyes with the poetry of color. We will talk of these when we meet. I regret that I failed to see, what is said to be the most won-

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derful production of art in its kind, that has appeared, at least in *modern*, if not in *all* time. I allude to Rosa Bonheur's marvelous painting of a Horse Fair. It was removed from the city only the day before I called to see it. It covers an immense area of canvas, and presents about thirty horses, of all colors, and in all attitudes. Artists, competent to judge, say that the painter stands, in this department of the fine arts, as Shakspeare does among the Dramatists, head and shoulders above them all. Some smaller paintings from her pencil, I saw in another gallery—and one of especial interest, a full length portrait of herself, by a celebrated French artist. She is standing with her right arm thrown affectionately over the neck of a shaggy breasted ox, representing one of her pets, and painted first on the canvas and for the purpose, by her own pencil. Her "Denizens of the Highlands," is a picturesque group of wild looking Highland cattle, and scenery as wild as themselves.

We had in New York, and especially at our church on 17th Street, very pleasant meetings with many friends. The notice of our coming was not very general, nor was the time very favorable for church meetings, and, in consequence, we had not very great crowds to hear. On Lord's day, I dined with our excellent and generous Bro. Hall, of the firm of Byrd & Hall, who are very largely engaged in the Umbrella manufactory, and in the afternoon attended the anniversary of the Sunday School, conducted by our brethren, under the admirable superintendence of young Bro. Pratt, a Medical Student in one of the schools of New York, from the eastern part of the State. We spoke a few words of encouragement to the children, near a hundred in number, and listened to a very appropriate and interesting address from Bro. E. Parmly, in verse. The style was simple and adapted to the comprehension of the youngest, and the sentiments full of that warm and tender affection which forms so marked a characteristic of their author. Others were called to the stand, and Bro. Duncan particularly pleased us, by a short address, full of Scotch fervor of piety, and a literal *mosaic* of edifying and beautiful quotations from the Sacred Oracles. His speech proves that the *Word of God dwells in him richly*. The exercises were suitably varied with prayer and simple songs of praise, in which the voices of parents and children were mingled in affection and hope; and the whole was concluded by the patriarchal blessing of our venerable Bro. Monroe, whose ripened piety fits him for the rest to which his grey locks and trembling nerves betoken he must, in the course of nature, soon be taken. I had a pleasant stroll with him, over to Brooklyn, where we called upon his daughter, Sister Wood, and the excellent and conscientious Bro.

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McBrair. His thoughts and feelings are all heavenward, and I felt that it was good to talk with him by the way.

On Monday evening Mr. Campbell delivered an address on Education with especial reference to the wants and claims of Bethany College. It was suggested by one of the brethren that the church should act in response to the appeal by concert, and accordingly the matter was postponed. From the assurances given us we expect them to do "something handsome" for us before long. A few gave their pledges before we left. I remember just now, the liberality of Dr. E. Parmly, Dr. J. Parmly, Bro. G. A. Merwin and his zealous Lady, Bro. J. Wood, and Bro. McBrair. Others will be added to the list, before their liberality shall have been fully expressed. Dr. E. Parmly gave us the promise of $500, and we were particularly gratified at the very liberal subscriptions made by Bro. W. H. Wyckoff, Cor. Sec. of the Bible Union, and Bro. C. A. Buckbee, Asst. Treas.. They have been long the trusted and faithful agents of public benevolence, and partake largely of the generous spirit to which they are accustomed to appeal to others for the support of the noble enterprise of Revision. Mrs. Merwin is the Sister of the lamented Bro. Blair, so long a zealous and devoted servant of the congregation in New York. Her interest in behalf of the College, is of the highest praise. Beside her own liberal promise, she kindly volunteered to solicit subscriptions from others, and went from house to house pleading in its behalf. We owe her many thanks, and hope yet to hear further of the fruit of her labor. It strengthens our confidence in the truth, to see its power thus manifested, in deeds of generous sympathy in behalf of a work of great public benevolence. There are but few who will *not* sympathise with a case of *personal* suffering, exhibited before the eye, or depicted to the imagination,—but it is not so easy to excite an interest, where the suffering relates to the *spiritual* and *unseen*, those interests that widen out into the distant future, and which concern rather the souls than the bodies of men. These are discerned by the power of faith, and felt only in a bosom quickened by the philanthropy—the love of God. Blessed is the seed scattered by this Spirit upon the wide waters of humanity. Our good deeds are most divine, when made to preach to all nations, for this is the generous mission of the Gospel.

We were anxious while in New York, to examine such of the edifices as might suggest any thing useful towards the model of a new College Building for Bethany, and, to this end, Dr. Ehrich Parmly very kindly tendered us the pleasure and advantage of his company and acquaintance. He readily obtained access to every place we thought it profitable to see, and we hope to turn our observations to

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some good account, in planning the structure to be reared upon the ruins of our former edifice. We made it in our way to call at the beautiful residence and superb studio of Mr. Rosseter, so widely known for his historic paintings, especially his touching delineation of the Babylonish captivity. We hope to hear before long that his industrious pencil is at work upon one of the panels of the new Halls of the National Capitol.

A few days in New York, to one not familiar with the city, seems a great while. It is a curious law of the mind, that we measure the lapse of time frequently, by the number and variety of objects, which pass before our observation. One notices more during a single day in New York, than he would see in many weeks in the country, and such is the power of association that he can scarcely escape the illusion that the time has been commensurate with the scope of his experience. Astronomy, however, comes to our aid, and corrects the error of the consciousness, by telling us to look at the Almanac! Well, what if the heavenly clocks and all the metal and wooden ones, we have made to run with them, were to take a notion to quicken their pace, who could tell it, save by the comparatively little he could do towards an ordinary day's work! And would we not out of respect to the heavenly dials, charge the change rather to our own sloth, than to any caprice of the skyey registers! Surely. Such is our feebleness that in the *abstract*, we cannot be certain of a single minute.

We are getting ready to leave New York, and I must close this prosy and matter-of-fact sort of epistle. I must beg your indulgence till I am in a better mood for writing, to tell you of many other things, of which I cannot now appropriately speak. The time seems all the longer that I am deprived of the gentle influences, that circle around our own fire-side at home, and constrained by the public duty, to which we are providentially called, to deny myself the hope even of a speedy return. But this too, will have an end, and, with it, I trust, will come also a renewal of many happy days to us both.

Adieu, W. K. P.

LETTER FROM THE SENIOR EDITOR.

Passing, as I have recently done, through the fields most frequented by Elder Ford, of Louisville. Ky., and learning from most reliable sources, his standing in the Baptist community and out of it, I could not, with a due degree of self-respect, and a proper regard for the cause which I plead, condescend to meet him in any discussion,

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oral or written, on any Christian theme in issue between our brethren and the Baptist community.

There are, however, Christian gentlemen, in Kentucky and out of it, of literary, scientific, and *Christian* attainments, with whom I would, indeed, much desire to have a calm and courteous oral discussion before the public, on any or on all the issues they may please to form on any of the prominent points in which they may differ from us. To name one whose character, education, and position are quite respectable, and, to me, altogether acceptable, I will, at a proper time and place, agree to meet Dr. D. R. Campbell, President of Georgetown College, Ky., on all the issues between us and the Baptists, and, to accommodate him, I will meet him in his own town, and amidst his own community, at any time on which we may agree. I most unfeignedly desire union and communion with all Christian people who will unite on the apostolic platform;—of "*one body, one spirit, one hope, one Lord, one faith, one immersion, one God and Father of all.*" These are the seven pillars which Divine wisdom has hewn out, and on which it has builded its peaceful house of refuge for a tempest-tossed and a sin-polluted world. It is for Christian union, communion and co operation, *on an Apostolic basis*, we have been pleading for more than forty years. Candid, face to face, discussion, is desired and approved by all Christian men. It was mainly by it that the Protestant Reformation gained its triumphs over the Popedom.

It is sanctioned by the Founder of the Christian Kingdom, and was practised by the great Apostle to the Gentiles. The labors of the Lord himself and of his Apostle to the Gentiles have abundantly justified it. And have we not a standing precept on the subject:—"contend earnestly for the faith formerly delivered to the saints!" And who can hesitate on its legitimacy, seeing that Michael the archangel is, by Jude, represented as having had a debate or dispute with the Devil about the body of Moses.

Discussions may be conducted most amicably, I was about to say, by *Christian* gentlemen. But are not all Christians *gentlemen?* They ought most certainly to be gentlemen; seeing that "gentleness" is one of the fruits of the Holy Spirit. But, alas! my experience has taught me that even all preachers and editors of weeklies and monthlies devoted to schismatic religions *are not gentlemen.* But my high estimate of Dr. D. R. Campbell as a scholar, a gentleman, and a Christian, is such as to authorize and justify me in preferring him to any other man in Kentucky, especially as I have reason, good and valid, to regard him as opposing *the platform* on which I conceive the Lord Jesus said he would build his church. If he do, he can give

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reason for it, and we shall weigh and candidly consider all his reasons. If he do not, then are we joint laborers.

1. We *preach* no *theory* of faith, repentance, and baptism for the remission of sins; but simply *faith in Christ, repentance towards God, and baptism for the remission of sins.*

2. Hence we reprobate a relation of what is usually called a "*Christian experience,*" on the part of a candidate for Christian baptism, instead of a formal and sincere declaration of his faith in Christ.

3, We also believe and teach that unless a man be born of water and Spirit, he cannot enter into the kingdom of God, as preached by Jesus Christ.

4. We also believe and teach that any baptism dispensed "in the name" of the Father, Son, and Holy Spirit is not *Christian* but *Papal* baptism.

5. We also believe and teach that the Holy Spirit operates upon the understanding, conscience, and affections of men not by mere *impact* or *contact but through the Law and the Gospel.*

6. We believe and teach that there is neither Law nor Gospel authority for monthly, quarterly, semi-annually or annually celebrating the Lord's Supper. Weekly communion is the only communion recognized and approved in the Christian Scriptures.

Contemplating these as positive issues, and most cordially desiring Christian union, communion, and co-operation with all the children of God, I benevolently desire to see them obtain amongst all truthful professors of the Christian faith; because they are indispensable not only for their own good and growth in grace, but for the progress of the Gospel at home, and abroad in Pagandom.

Do not all true and sincere Christians pray for the union of the church, as a Divinely ordained preliminary to the spread of his empire and the conversion of the world? And why pray for it unless we work for it? The great teacher, familiar with the cabinet of Heaven and the purposes and instrumentalities of Heaven, prayed thus—"Neither pray I for these only," the consecrated apostles, "but for all them that shall believe on me through their word" or testimony, "that *they* (too) *all may be one,* that the world"—Jews and Gentiles—"may *know that thou hast sent me, and hast loved them as thou hast loved me.*"

Schisms cannot but be most odious in his sight who conceived and uttered these words. We all know, or may know, and ought to know, that in the reason and argument of this prayer, schisms amongst Christians are the only assignable and valid reasons why the missionary operations, with a few and feeble exceptions, have hitherto been an awful failure. No Indian Missionary on our continent could an-

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swer an Indian chief who accosted many years since one of our Missionaries in such words as these—"Is not your religion all written in a book?" "Yes," said the Missionary. "And can you not read that book?" continued he. "Yes," of course, was the reply. "Do you all agree in the meaning of that book?" rejoined the Indian.—"No;" was the Missionary's response. "Go home, then, Christian, and agree as to the meaning of that book; then we poor Indians will hear what you have to say!" I need not say that the Missionary was stricken dumb.

Discussions are favorably reported of in the progress of the Protestant Reformation. They were frequent in the times of the Messiah and his Apostles. Truth never lost any thing, but always gained by them. Debate has generally been favorable to the cause of truth and justice. "Thrice is he armed who has his quarrel just." I think it is due to truth and justice that the special and prominent issues between us and the Baptists should, face to face, be candidly, kindly, and religiously discussed. What do you say, Dr. Campbell? I hope to arrive at home some three weeks hence. And soon as you can, I will be much obliged to hear from you on all the premises.

With much esteem, A. C.

LETTERS FROM PHILALETHES TO EUSEBIUS.—*No. II.*

My Dear E.—May it not be fairly concluded from the premises submitted in my previous letter, that to have the Spirit of our Holy Religion is also to possess it in all its external manifestations of the outward life of the Christian, as well as in its internal love, joy and peace, which it diffuses into the heart of the believer. When we speak of its external manifestations, we mean not those extraordinary manifestations of the Holy Spirit exhibited by the Holy Twelve, for the confirmation of the Gospel wherever spoken by the Apostles, and for the complete edification of the Christian Church in the one faith and in the knowledge of the Son of God, its glorious founder.

This most gracious and glorious mission of the Holy Spirit was fully accomplished through the Apostles and their associates in the work of preaching, teaching and confirming the Truth as it is in Jesus.—And not only so, but through the same agency, the same Truth, in word and doctrine, was also committed to faithful and competent men, as well as to writing. So, that before the close of the first century of

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the Christian era, the Christian edifice stood forth in all its beautiful proportions, "perfect and complete, deficient in nothing."

The Christian Church has, since its establishment, been the only institution or instrumentality that Heaven has blessed or ever will acknowledge, to make known to men and angels, the manifold wisdom of God. It is Heaven's depository of the unsearchable riches of Christ, and the fulness of Him who fills all with all.

Perhaps there is no view or impression more prejudicial to the enjoyment of spiritual health and life, than the idea now so commonly entertained, that the private Christian, who has been made the recipient of the riches of the grace of God in Christ, is not the person called to manifest and publish by word and deed the unsearchable riches of Christ to those around him, who are perishing in their sins —none, we think, more injurious to one's own growth and fruitfulness in the divine life, than the notion that the Christian congregation has to do all the work of conversion, by one, two or three of its members, who are styled Elders or Overseers, while the rest of the members are to be mere listeners or spectators of the one or two members upon whom the entire work and effort to save sinners from perdition, devolve.

This one-man system, as it is now appropriately styled, is undoubtedly an off-shoot of the great Apostacy, whose founder and patron is the One Man seated in the Chair of St. Peter. Was it the faith of the Elders of the Church at Rome, that was spoken of throughout the whole world? or, of its members generally? Was it for the fruits of the Gospel attending the labors of the Elders of the Church at Colosse for which the Apostle gave thanks to God by Jesus Christ? or was it for the saints there, generally?

Whose work of faith, and labor of love, and patience of hope, was it that the Apostle remembered in his prayers for the Church at Thessalonica? For the Elders or for the brethren generally? Was it from you Elders or special Evangelists, that the Word of the Lord sounded out, not only in Macedonia and Achaia, but also in every place the faith of you Elders and Evangelists, is spread, so that we Apostles need not speak any thing, you Elders and chosen Evangelists having so faithfully performed your official duties? As for the rest of the saints, they having turned from dumb idols to the living and true God, may now fold their arms and wait for the appearing of his Son, from Heaven. Such has been, till very recently, the practical teaching and example of even the most enlightened of our Christian congregations—than which, however, nothing is more opposite to the primitive practice of the Christian profession, nor any view more fatal to that feeling of love to all men and ardent devotion to His cause,

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with which the young Christian enters into the service of his Redeemer. No error of practice under the Christian profession is fraught with more mischief to the best interests of the Church and of society, nor any feeling more hostile to the spirit and character of that Religion, of which the Church is the living embodiment, whose Founder went about continually doing good.

A part of that system which exhibits the manifold wisdom of God, consists in making every individual member of the Christian congregation instrumental in saving and blessing those out of the Church over whom God has given him influence. Every individual Christian has a neighbor, a friend, or relative, over whom he feels that he has an influence. The moral worth of the true Christian will ever command respect. An influence he must have, over all who know him, for none know him who know not how to appreciate moral worth.

And he is the wise man who knows an opportunity and improves it by saving a fellow creature from endless ruin. Moved and impelled by that Divine love of which he has been the object and is now the willing subject, the Christian has no higher, holier object, beyond his own salvation, than the salvation of his neighbor. And who is the Christian's neighbor, but the person, whoever or wherever he may be, who is found perishing in his sins?

Some Christians there may be who are wont to reason themselves into the idea and feeling that most persons are so indifferent and careless, with respect to their salvation, that it is of little use to converse with them about what should, indeed, be their chief concern. But let such Christians remember that they themselves were once careless and indifferent too about their spiritual interests. Have they forgotten that it was not, till after repeated attempts to call their attention to the Divine mercy and love, that they were made to yield to the gracious overtures of the Gospel. Let such Christians, we say, remember this, and pity those who are so much like their former selves. Pity them with that tearful, weeping love that foresees the coming doom of the impenitent. Blessed are they that mourn, for they shall be comforted.

I know not, my dear E., any notion more prejudicial to the spiritual interests of any community, than that entertained by most Christians of the present day, that the salvation of our friends and neighbors, depends upon the efforts of the preacher, rather than upon the individual effort of the members of the Christian congregation. But of this, more again. Adieu, P.

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EXPOSITION OF LUKE, XVI: 1-9.

DEAR BRO. MILLIGAN.—Will you please to give, through the medium of the Darbinger, your views in regard to the first nine verses of the sixteenth chapter of Luke? By complying with this request, you will confer a favor not only on your old pupil, but on several others also.

Yours in the hope of heaven, L. A. CUTLER.

DEAR BRO. CUTLER.—I am pleased to learn that your mind is still occupied with the Living Oracles, "which are able to make you wise unto salvation through the faith which is in Christ Jesus." I trust that in the study of these, you will never become weary.

The portion of Scripture to which you have called my attention, in the preceding note, is a very beautiful illustration of our Saviour's manner of teaching the people. Whenever he wished to illustrate a law or principle pertaining to any part of the spiritual universe, his manner was to select from the ordinary affairs of life, something analogous to it; something too, with which his hearers were very familiar. Through this known medium, he very easily and benevolently led their minds to the favorable contemplation and just appreciation of the unknown or the more recondite.

During the intercourse of our Redeemer with his disciples, he saw in them many imperfections. And, on one occasion, he seems to have noticed particularly how prone some of them were to misuse and misapply their earthly possessions. God had given to them their wealth for high and holy purposes. The gold and the silver of this Earth, were among the divinely appointed means of doing good. Like every thing else, that God had bestowed on man, they were intended to benefit the creature and to glorify the Creator.

But in the times of the Messiah, as well as in all other ages, the use of these things was greatly perverted. Even some of his own followers acted, in this respect, in a manner more becoming the followers of Epicurus. Forgetting their various obligations as the stewards of the manifold grace of God, they consumed the bounties of his providence in gratifying the mere lusts of the flesh, the lusts of the eye, and the pride of life.

Christ wished to correct this great evil. He wanted, if possible, to induce all his disciples to act more rationally. And instead of wasting all their substance on the momentary pleasures of this life, he wanted them to lay up something for the future; instead of spending all their substance on the clay tenements of earth, which must

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soon decay, he wanted to persuade them to use it in such a manner as to secure for themselves a future abode in the eternal mansions.

For this purpose, he selected, as an illustration, the case of a certain steward. This may have been a matter of history, or it may not. Similar instances have sometimes occurred. And it is, therefore, highly probable, that our Saviour selected a real historical case. Be this as it may, the narrative is in perfect harmony with all the laws and circumstances of historical propriety; and besides, it very beautifully and forcibly illustrates the important lesson which our Saviour wished to inculcate. This is all that is required by the rules and principles of parabolic composition.

The protasis of the parable is very simple. "There was a certain rich man," said our Saviour, to his disciples, "who had a steward; and the same was accused unto him, that he had wasted his goods." And he called him, and said unto him, "How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward." Then the steward said within himself, "What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do that when I am put out of the stewardship, they may receive me into their houses."

This is a remarkable example of great promptness in matters of worldly policy. For a time, the steward seemed to be somewhat perplexed; but his embarrassment did not last long. He soon resolved on the very safest and best means of present support which the circumstances of the case would at all permit.

"So he called every one of his lord's debtors unto him, and said unto the first, 'How much owest thou unto my lord?' And he said, 'a hundred measures of oil.' And he said unto him, 'take thy bill and sit down quickly, and write fifty.' Then said he to another, 'And how much owest thou?' And he said, 'A hundred measures of wheat.' And he said unto him, 'Take thy bill and write four-score." In like manner, he, no doubt, said to a third, fourth, and fifth, until he had secured for himself an ample support.

In all this, there was, of course, neither justice nor true wisdom.—But there was much of what men call prudence or worldly policy.—And for this, and for this alone, his master commended him. "And the lord commended the unjust steward because he had done *prudently*."

All this is very plain. But we have now reached the stumbling-block over which most commentators have fallen. The difficulty lies in the *application* of the parable. Some have tortured the text to find in the conduct of the steward, something worthy of our Lord's commendation. But all this is unnecessary. The fact is, *our* Lord com-

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mends nothing in the case. The lord or master of the steward commended him, because, in his estimation, he had acted *prudently*. But there is nothing in this whole transaction that rises above a carnal, worldly, and selfish course of policy.

How, then, it may be asked, could Christ present it to his disciples as an example worthy of their imitation? This is the main question; and it must be confessed that the answer to it is involved in some degree of obscurity. But this obscurity is rather subjective than objective. It arises not so much from any inherent ambiguity in the parable itself, as from our own manner of thinking in such cases.—When one thing is used to illustrate another, we are prone to imagine that there must be some likeness, some *direct resemblance* between them. But this is a mere assumption. It is not required by any rule of composition sacred or profane; and, in the majority of such cases, it is not true in fact. What direct resemblance, for example, is there between a vine and the house of Israel? None whatever. And yet, in the eightieth Psalm, the history of the latter is beautifully illustrated by the changes and condition of the former. Neither is there any direct resemblance between the nation of Israel and a barren fig-tree. But in the thirteenth chapter of Luke, Christ used the latter as the best means of teaching that hard-hearted and stiff-necked people, that unless they would repent within the short space of time allotted to them by infinite mercy, the most dreadful judgments would overtake them; and that their whole civil and Ecclesiastical polity would soon be destroyed. That is, as the husbandman treats the fig-tree which, after due cultivation, produces no fruit, so God was about to treat the Jews, as a people, unless they would soon bring forth fruits meet for repentance.

Here, then, is no direct resemblance; but there is a beautiful and impressive *analogy*. And so it is in the case under consideration.—The resemblance is wholly *analogical*. This, indeed, our Saviour very clearly intimates in the last clause of the eightieth verse, "For," says he, "the children of this world, are, in their generation, wiser than the children of light:" that is, the children of this world act with more prudence in reference to their present relations, than the children of light do in the enlarged sphere which they occupy.

The children of this world are those whose views, feelings, desires, purposes, and actions are all circumscribed by the narrow limits of the present world. But the children of light occupy a very different sphere. Their horizon has been enlarged. The Bible has opened to to them a panoramic view of the whole universe. It reveals to them the future, and their relations to the future. It teaches them that this life is not all; that death is not an eternal sleep; and that when these

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clay tabernacles shall be dissolved, they will still need buildings prepared by God,—houses not made with hands, eternal in the heavens.

And hence, the propriety of living for the future, and of making every thing bear upon our final destiny. If God has given to us physical, intellectual, and moral powers; if he has given to us gold, silver, houses, land, and other earthly possessions, how reasonable is the demand, that we should use all these things in such a manner as to secure for ourselves an abundant entrance into the eternal mansions through the redemption that is in Christ Jesus.

But, alas! how few have ever done this! How few, even of those who profess to be the children of light, have ever acted with due reference to their eternal interests, in the use and distribution of their earthly possessions! The great majority of them have always been more solicitous about the present than about the future. They have consumed their wealth upon the gratification of their lusts and their appetites.—They have diligently added house to house, and farm to farm; forgetting or disregarding their portion in the eternal inheritance. And some of them have even willingly given their thousands to glorify a king, an emperor, or a president, while they have grudgingly contributed their tens to glorify the God of the universe!

Our blessed Redeemer saw all this evil. He wished to correct it. And, in order to do this, he called the attention of his disciples to the way and manner in which men of the world provide for their future temporal interests. Just as Solomon said, "Go to the ant, thou sluggard; consider her ways, and be wise." Solomon did not wish the sluggard to grovel in the dust with the ant; nor did Christ intend to recommend to his followers the conduct of the unjust steward as an example worthy of their direct imitation. The truth is, that we are all too prone to imitate such men.

But the steward occupied one sphere and Christians occupy another. He proposed to live for the world that now is, and they profess to live with supreme reference to that which is to come. And, as his conduct was consistent with his profession, so Christ would have the conduct of his disciples to be consistent with theirs, even in the management and disbursement of their earthly possessions.

This, then, is the scope of the whole parable. And, with this explanation, I presume that it is not necessary to add much for the purpose of illustrating particular words and phrases. They are all plain and simple, when viewed in the light of the context.

There is, however, in every parable, a very intimate connection between the protasis and apodosis; or more literally, between the illustration and that which is to be illustrated; just as there is between the type and the antitype. And hence, it follows, that the words and

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phrases of the latter are often greatly modified by the corresponding terms and forms of expression that are used in the former. Thus, for instance, the word *fail*, in the 9th verse is preferred to the word *die*, because there is here a plain reference to the steward's failing in the discharge of his official functions. In like manner, the plural number is in the same verse used for the singular; although none but God has either the right or the power to receive any one into the everlasting mansions. And, for the same reason, the phrase, mammon of unrighteousness, is here used, not as some have supposed, to denote the mere "treasures of wickedness," but to represent all earthly possessions. This is evident from what follows. In the eleventh verse, the same thing is contrasted with the "*true riches;*" and our fidelity in the use of the former is made a test of our fitness to enjoy the latter.

This is reasonable. It is right. For if a man is not faithful in small matters, who would trust him in those things which are of more importance? If a man misapplies the small sum of five dollars, who would trust him with five thousand? And, if he will not wisely appropriate what God has provided for the temporal wants of all, who would trust him with the more important treasures of God's everlasting kingdom?

This, then, my dear brother, is a subject of very great practical importance. It concerns us just as much as it did the primitive disciples. God has given the most of us enough of this world's goods to supply our own wants, and something to spare. To some he has given a very great abundance. He has also afforded to us many opportunities of doing good. There is now a great demand for means to endow Colleges; to train young men for the ministry; to translate the Bible into the living languages and dialects of earth; and to send it and the faithful missionary to the millions that are sitting in all lands, under the very shadow of eternal death.

Those, then, who hear these calls, and who respond to them as God gives them ability and opportunity, have, so far, the evidence of their own conversion. And if, while trusting in God, and in the merits of our Saviour's blood, they continue to show the same spirit of filial obedience in all other matters, they will soon enter upon the enjoyment of the eternal inheritance. For "He that overcometh shall inherit all things."

But we cannot serve God and Mammon. And the man who attempts to do this, will as certainly die an eternal pauper, as that the righteous will inherit the riches and honors of God's everlasting kingdom.

May God then, help us all, so to use the mammon of unrighteousness, that when we fail here, we may be received into everlasting habitations.

R. MILLIGAN.

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THE LOVE OF PARTY *versus* THE LOVE OF TRUTH.

CUMBERLAND RIVER, Steamer Tempest, March 29, 1858.

A candid motto,—in the form of good counsel, came into my hand the other day, in a scrap cut from the Louisville "Western Recorder." It is brief, pithy, and sententious. It is in the following words:—"Cheer on my brother—*make the Recorder intensely Baptistic. Let the lines be strictly drawn.*—S. L. Helm." I like to see a man come out as large as life. Saul of Tarsus, before his conversion, was just such a spirit as that indicated by our *conscientious* friend Helm. "Being exceedingly mad against them, I persecuted them even to foreign cities." said Paul to his own shame, and to his own honor, viewed, at different stand-points.

But to do justice to the present editor, I. Otis, Esq.. as titled by the Editor of the Miss. Baptist, of Feb. 6th., I should quote a few lines from an adviser of quite a different spirit. It is in the following words:—"Brother Otis;—The position you have taken in assuming the control of the Western Recorder, that a religious paper, while advocating impartially the claims of all Christian Enterprises, should be subsidized by no one in particular, tnat it should be thoroughly and boldly denominational, and that, though bound by justice and the genius of free inquiry, inherent in our denomination, to allow opponents reasonable opportunity for explanation, it cannot be expected, that equal space should be allowed to the controverting; that is, to advocating, denominational doctrines—seems to us so just as to challenge the assent of all impartial men, and the earnest endorsement of all the Baptists in Kentucky.—W. W. Everts, Louisville, Ky., February 26th, 1858."

We *sympathize* with the latter, while we must *antipathize** against the former. We have, on sundry occasions, gone even farther than this, in giving equal space to those opposing our main postions with that occupied by ourself, in defending them. We prefer to be generous rather than merely just to our opponents.

I find another bold spirit possessing the body of one S. J. Evans, a good Welsh name I would send him the Harbinger if I had his post-office. He says, "Light has no fellowship with darkness.—Truth has no compromise with error. *It* entered the world prepared to give battle, surrounded on every hand with falsehood and error; Christ

* Being on a Steamboat, and without Webster's dictionary, I am not sure that he, or any other lexicographer, has this word registered. But it is as well begotten as *sympathize*, and ought to be canonised. A. C.

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came "not to bring peace but a sword." Against error truth has waged eternal opposition,* as to consequences and expediencies and policy. "It asks no *questions*," (*quarters*, I presume he meant) "and it has no fears;—it gives and asks no quarters. Its victory is certain." We have always in our debates and discussions found it victorious! "Baptists of Kentucky who have been censured, reproached, defamed, circumvented by the insidious foes of *truth*, that have sprung up in your midst, rally once more for the principles of God's truth, the principles for which your fathers labored and suffered." I would thank Elder S. J. Evans for a letter declarative of these fathers alluded to; with the promise of rendering him full satisfaction. We have so many *heretics*, that is—*party men*, and *party makers*, we know not which class, or what sect, he means. He probably does not recognize the fact that every man who goes for a *sect*, that holds one *uncatholic* tenet as a matter of faith, is, in Paul's style and nomenclature, a *heretic*. Luther, Calvin, Zwinglius, Wesley, &c., were, in Paul's nomenclature, *heretics*. Baptists and Pedobaptists, are severally in all their denominational attitudes and tenets heretical. Every man who propounds any other Basis of church union, communion and co-operation, other than that "*Jesus is the Christ the Son of God*," is an *heretic*,—a full developed heretic—or *sectary*, according to Paul. "Other foundation can no man lay" for church union and co-operation, "than that already laid, which is *Jesus the Christ*." 1 Cor. iii: 11.

It is true that he who lays any other foundation is *the heretic*, *the schismatic*; others building upon it are *heretical* or *schismatical*. This is plain language, and it ought to be plain. It is a fearful thing to lay a human, a false basis, for the church of Jesus the Christ. Most modern sects make church *polity* and *politics* their basis. Hence they call themselves Papistical, Episcopalian, Presbyterian, Congregational, Methodist, with other distinguishing prefixes. Baptists, being *Congregational*, assume an ordinance as their differential designation. They are immersed Congregationalists. As for Calvinist and Lutheran they have had their day. They now need prefixes or suffixes as convenience may dictate or ordain. The Baptists had nothing left for their choice—the political basis being, in their case, anticipated and adopted by others. These individually and collectively constitute the forms of orthodoxy at our meridian.

Christian was first imposed on the disciples of Christ at Antioch. From what source derived, whether human or Divine, is a litigated point, on which we shall not now speak particularly. They were first of all called *disciples* of Christ,—"The disciples." And this

* Error is not *eternal*, but truth is eternal, and, therefore, much older than error. We can excuse Evans' zeal!

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name consecrated by the Teacher—the Great Teacher himself—antedates all others. He being "*the teacher*" sent from God the Father, they were most appropriately called "*his disciples*," while under his instruction. The word *disciple* was, before his day, appropriated to those of the Jews who regarded Moses as a teacher sent from God. "We are the disciples of Moses," said some Jews, in Christ's own day. And they gloried in the name, imagining him to be a teacher, though dead, greater than Jesus. Baptists, now-a-days, do more honor to John *the Baptist* than to Jesus Christ, so far as their name goes. They practically glorify "the Baptist," more than "the Christ," so far as their name reaches. But *the faith* of John's disciples differed from the faith of Christ's disciples. The former only believed that *the Christ* was soon *to come*, the latter, that *he had come*, and that *Jesus was he*. These are not tantamount. The latter is paramount to the former. But *time*, that great revolutionist will, in a few years, settle this matter.

Meantime let us cultivate the spirit of one Lord, one faith, one baptism, and much discord will cease; and let us not only pray for the union of Christians in order to the union of Christ's church; but especially in order to the conversion of the world which the Lord himself, in his intercessory prayer, (Jno. 17,) made preliminary to the conversion of the world. It needs no logic nor proof beyond John's report of the Lord's prayer, (John xvii: 21,) to demonstrate what is preliminary to the conversion of the world, and in the Divine wisdom antecedent to it. His words are, in fact,—*that all his disciples may be one*—"as thou Father art in me, and I in thee, so may they" (who believe in me) "be all one in us, that the world may believe that thou hast sent me." And again, in verse 23d he reiterates it, in words still more expletive—"I in them, and thou in me, that they may be perfected *into one*; and in order that the world may know that thou hast sent me, and that thou hast loved them as thou hast loved me." This is an incontrovertibly literal version of this superlative petition, in which is miniatured out the indispensable means in order to the triumph of Christianity and the conversion of the world. And here we shall lay down our pen for the present. A. C.

Truth.—Be cautious, in narrating any thing, that you adhere strictly to truth. Men sometimes supply from their own invention, things which their memory has not retained; and a habit of this is found to do great injury to the memory.

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KENTUCKY UNIVERSITY.

We have had just handed us a No. of the "Harrodsburg Transcript," containing a lengthy and well written notice of the history, aims and objects of Kentucky University, formerly known as Bacon College. As it is addressed to the friends of Education in the West and South, we too, from our geographical position, as well as from the interest we have felt and identified in the same good cause, would always desire to be manifested with such friends, wherever found, who unite and co-operate to found and build up Institutions of Learning, especially such as have for their object, a scheme of Education, commensurate with the entire wants of our nature. Believing this to be the goal towards which the aims and objects of the founders of Kentucky University are now being directed, we most heartily wish them all success, and it is not without feelings of peculiar pleasure that we now lay before our readers the following notice. A. W. C.

To the Friends of Education in the West and South:

Under a late Act of the Legislature of Kentucky, amending the Charter of Bacon College, and remodeling and re-organizing it upon the more liberal and comprehensive plan of a University, with the above title, the undersigned were designated as its Board of Curators, and at a late meeting, proceeded to lay out the ground-work of the enterprise in accordance with the provisions of the Charter as its organic law.

We desire to call your attention to the history, aims and objects of this Institution. The brethren of the Christian Church in Kentucky, now numbering some 50,000, and embracing, we may say without boasting, a large share of the wealth, intelligence, and piety of the State, in view of their position and responsibilities, and the broad field of culture lying before them in the Mississippi Valley, have been endeavoring for some years, to establish in their midst a first-class Institution of learning. With a nucleus of some $20,000 worth of property and funds on hands to begin with, which was all that remained of Bacon College, after various unsuccessful efforts to build it up, a plan for its permanent endowment has been presented and prosecuted, which has resulted thus far in securing, in addition to the above, $150,000 of the most solvent and available subscriptions, which have been affected but little by the financial pressure, and which are being promptly paid up as they fall due.

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While this is a better pecuniary basis than any Institution in the West has, so far as is known to us, yet it is but a small part of the amount which we hope, with the divine blessing, to secure, as the foundation of such an enterprize as we are projecting. Nor will it be regarded as unreasonable to say, that but little less than a half a million of dollars, in the way of Endowments, Scholarships, Prizes, &c., will ultimately satisfy the just expectations of those who take liberal views of the great work before us. It is proper to state, that the above subscriptions have been obtained from comparatively a few persons in the central counties of Kentucky, and that a large part of the State, to which the work is at present confined, has not as yet, been appealed to. But it is the deliberate purpose of Bro. John B. Bowman, who has been prosecuting the plan of endowment, and whose labors have been only temporarily suspended, in view of the financial crisis in in the country, to devote his life and energies to it, so long as his labors will be acceptable to his brethren, and they will co-operate with him for the consummation of what has been so well begun. We rejoice in the repeated assurances which have been given, that there are many noble-hearted friends throughout the State, who are only awaiting an opportunity to respond to the appeals in its behalf.

We desire to say, that while we are endeavoring to build up an Institution which will meet the actual and pressing wants of our State and the Church, and while we have strong moral and pecuniary influences of a local character to foster and support it, yet we distinctly avow, that no sectional or sectarian element shall be a constituent of its organization, and that especially will the beneficiary provisions of its ministerial and Normal Departments be liberal and accessible to worth and merit of every creed and latitude. We believe that here in the centre of our noble State, ever conservative and Union-loving and cherishing, and in the heart of the broad Mississippi Valley, we have one of the best stand-points for building up a first-class University, which in the plan and details of its organization, is designed to be commensurate with the educational wants of the people, who are rapidly taking possession of this their glorious heritage. And what is the field before us? This Valley, whose "Father of Waters" with his various tributaries, drains and laves half of the States and Territories of our vast confederacy, rich in the elements of growth and greatness, capable of being the granary of the world, and the nursery of empires, and the realities of whose wealth and resources are even now more than has been fabled of any orient clime, is, in the Providence of God, rapidly developing under the energy and enterprise of our wonderful Anglo-Saxon race, whose spirit of conquest, religious, literary, and commercial, is as rapid in its strides as it is

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insatiable in its wants. While, then, its people are teeming and swarming in from all parts of the civilized world, and are running to and fro with all the activity and elasticity of their youth, and while the genius of commerce and art is triumphing by the power of steam, and with the speed of lightning, and is omnipotent, whether it is heard in the humming of the workshops, or whizzing over the broad plains, shall we not, at the same time, lay firm and deep the foundations for the temples of science and religion, whose light shall be seen afar off? Why should we not be as progressive in the cause of education as in our industrial and commercial enterprises, and why should we be dependent upon New England or Old England for our best educational facilities, when we are so rich in ability to have our own, and when our wants, in this respect, are so varied and pressing? It is true that we have, scattered all over the West, scores of unendowed, half-starved, sickly, puny Institutions, called Colleges and Universities many, indeed, of which, have their piles of brick, stone and mortar, making an imposing show. But how many of them, in the way of Endowments, Scholarships, Libraries, Instruments, and *literary and scientific men*, the TRUE apparatus, of an education, are prepared to furnish to our young men such a liberal education as the times and the peculiar circumstances of our age and country demand? And above all, how few secure and enforce that effective discipline, which at the same time is conservative of good morals, and productive of good scholars! It is to be confessed and regretted, that while our march has been onward and upward in other respects, we have been lacking in this,, and have, as yet, to be considered as empirics; so much so, that it is a problem not solved, whether our Colleges are a curse or a blessing. While, then, we have no spirit of antagonism to any other Institutions, but are kind and Catholic in feeling to all, we would not be deemed arrogant in proposing to build upon a more modern basis an Institution equal to any in America,—an institution for young *men* instead of *boys*, with a high grade of scholarship, and which, especially, in its ministerial, normal, scientific, and agricultural Departments, will meet the wants of our young giant West. For it does seem that as the "Star of Empire" is moving onward and westward, there is opened up a special missionary field for the Minister, Teacher, and intelligently educated Farmer.

We only propose, in our day and generation, to lay the *foundation* of such an institution, with the full hope and confidence that others to come will build upon and perfect the superstructure.

To such a work, with the help of the Lord, we have come up. With a full sense of the difficulties and responsibilities, but with a firm reliance on His aid, we have begun it. With these comprehensive

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views, and looking far into the future, and lifting our minds above any local or selfish influences, we desire to labor for the greatest permanency and usefulness. We will endeavor to proceed slowly, cautiously, measuring every step. We have been fortunate in securing the passage of a charter most liberal and in many respects peculiar in its provisions, and containing all the privileges necessary for carrying out the designs of the founders upon the most extended scale. At its late meeting the Board of Curators enacted a complete system of By-Laws, Statute laws, Course of Study, &c., for the organization and government of the Academical Department, of the Institution, which, in connection with the charter, is now being prepared for publication, and will be sent out in a few weeks to its friends.

This schedule, while it embraces the principal features of our best American Colleges, makes some important departures from the ordinary course of discipline and instruction pursued in them.

The first step in the work of organization has been to establish a Primary and *Normal* Department, which is now in very successful operation under the control of efficient instructors. They have also established for the present, six schools or departments, embracing a regular college course, most of the chairs of which have been already filled by gentlemen eminent for their learning and professional experience, who have been connected with some of the best Institutions of the country, and whose services are at the command of the Board, as they will be needed. The full and complete organization of the Academical Department will be effected at the earliest day that the collection of the funds now falling due will render practicable. They have in their organic law, and in their enactments, thrown around these funds the strongest safeguards, and such an investment of them will be made from time to time as will look to the greatest permanency.

Such is a brief view of the designs and labors, thus far, of those who have projected this enterprise; and we congratulate its friends, that all things are moving on in harmony with the great end proposed, and that there is nought else but a future of hope and promise before us.

Such, friends and brethren of the South and West, is the beginning of a work to which we invite your candid and earnest attention, and which, we think, is worthy of the sympathies and co-operation of every Christian and Philanthropist. And we would say, especially to such of our friends as have been richly blessed by a kind Providence with the heart and ability to do a good deed, and who desire, in view of their obligations to God, and the wants of humanity, to find something *permanent* and useful, upon which to rest their benevolence, *here* is an applicant that is needful and will be *thankful*. We

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want, yet, endowments of professorships, beneficiary foundations, prize-funds, &c., in order to perfect the great scheme on hand. You who have your thousands to spare, and who would see the fruits of your good works while you live, and you who wish to bequeath a legacy when you die to an heir that will not waste it or forget you, look with charity upon this young, rising Institution, and emulating the noble example of those of other States who are so liberally dispensing of their abundance to the upbuilding of other Institutions, *bless it*, and its grateful beneficiaries will rise up in a far, far future and call *you* blessed.

To such of its friends as have so far nobly responded to its appeals, we tender the warmest thanks, and ask them still to stand by it and foster it, and by their hearts' earnest prayers and sympathies, aid us in our labors; all of which we devoutly pray may redound to the glory of God and the good of our race. WM. MORTON, *Chairman.*

John B. Bowman, James Taylor, Jno. A. Williams, Ben. C. Allin, A. G. Kyle, A. H Bowman, J. A. Dearborn, D. W. Thompson, A. G. Vivion, P. B. Thompson, W. A. Cook, C. D. Runyon, A. G. Talbott, P. B. Mason, C. T. Worthington, G. W. Givens, Jas. C. Stone, A. C. Herndon, R. C. Graves, Joseph Wasson, W. W. M'Kinney, John Curd, John Allen Gano, W. L. Williams, Zach. F. Smith, J. J. Rogers, Theodore S. Bell, Robt. C. Rice, Enos Campbell.

The following resolutions, on motion of Robt. C. Rice, were unanimously adopted:

Resolved, That the thanks of this Board are due and are hereby tendered to John B. Bowman, for his disinterested, self-sacrificing, and philanthropic efforts in the cause of education in general, and in behalf of the Kentucky University in particular.

Resolved, That the integrity, fidelity, and efficiency of Mr. J. B. Bowman are worthy of the highest commendation, and that this Board most earnestly solicit him to continue his efforts, until the work, so well begun, shall have been consummated.

The above address and resolutions were ordered by the Board to be printed in the Harrodsburg *Transcript* and American Christian *Review*. We request that other papers friendly to the cause of Education will copy them. WILLIAM MORTON, Chairman of the Board of Curators of Kent'y. University.

Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

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THE CLERGY *versus* THEIR CREEDS.—*No.* IV.

JEREMY TAYLOR, in his work entitled "Holy Living and Dying," when speaking of faith, says, "Many are apt to believe the article of remission of sins, but they believe without the condition of repentance, or the fruits of a holy life; and that is to believe the article otherwise than God intended it. For the Covenant of the Gospel is the great object of faith, and supposes our duty to answer his grace; that God will be our God so long as we are his people. The other is not faith but flattery."

There is much truth and point in the above declaration, and is as apposite to the Christian profession now, as it was two hundred years ago, when this good man officiated as chaplain to the first Charles of England.

The blessings of the Gospel are all gifts of the Divine grace.—And it requires not much reading and study of the Scriptures to convince men that they are sinners and need the salvation which is offered therein. Nor is there any truth more generally assented to, than that if we die in our sins we cannot be saved. Hence, the leading thought in the mind of the serious thinker, is, how shall I obtain the gift of pardon. Nor is there any doubt in the mind of such a one that the gift is offered conditionally. Thus far do all men, who think seriously upon their spiritual condition, proceed upon the Scriptures alone, without the aid of human creeds. But how often is it the case, that just at this point of the inquiry, "what shall we do to be saved," do we find the honest mind involved in doubt and perplexity as to the means or condition instituted by Heaven of obtaining the gracious gift of remission of sins. And just here it is that the mind becomes spoiled by a vain and deceitful philosophy, after the traditions of men that mar the simplicity of the truth as it is in Jesus.

Instead of complying with the plainly written condition of the offered pardon and entering into the enjoyment of the salvation of God, theories of faith, of justification, of conversion are offered instead thereof. As though a father when children are crying for bread, were to offer them a stone. Is it not thus that the spiritual guides of the people tantalize the spiritually hungry poor who are looking to them for the bread of life? The good Shepherd has promised that they who hunger and thirst for justification shall be satisfied. Do these under-shepherds believe that a theory of salvation is that bread of life that satisfies their hungry flock?

The creed of a church, however scriptural it may be on the article

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of remission of sins, affords no evidence, as we have shown, that the condition of pardon is yet understood or believed by the church. The obedience of faith as the condition of remission is not the terms upon which these pastors offer to the people the great salvation. Their condition of faith or of the Gospel, upon which it is to be received is not obedience but emotions and impressions, than which nothing is more inconsistent with sound views of mental science or the teaching of the Divine Word.

To make that the condition of receiving a gift which is involuntary on the part of the recipient, surely can never be proposed as a natural condition for the reception of any favor. The salvation is of faith that it may be of grace; but the emotion of desire or of gratitude created in the heart by the proffered gift is not the condition of its bestowment. The condition is that we shall first honor the Lord, the giver, by a positive, overt act of obedience. But these pastors abjure the teaching of their own canonical creed on the means it scripturally proposes for the reception and enjoyment of a Divine salvation.

They, despite of the creed, preach remission of sins without any condition, save that of prayer on the part of the anxious penitent, for which they have neither precept nor example in all the apostolic preaching or teaching from the day that Jesus was crowned Lord and Messiah on the throne of David. They seem to know not, that the right of petition is one of the peculiar privileges and honors that belong to the constitutionally inducted citizens of His kingdom. We are fully aware that in so saying we incur the censure of those who teach otherwise; and that among these there are not a few who honestly differ from us, for whom we have much respect, amongst whom we are sorry, however, we cannot include not a few of our Baptist editors and preachers, such as our friend Crowell, of the "Western Watchman," and S. H. Ford, of the "Christian Repository," whose opportunities of knowing the Truth have been much too favorable to oppose us innocently.

The more we examine the various Protestant creeds of the different religious parties, the more convinced are we, that in matters connected with man's salvation, they are substantially one in doctrine. Nor can we see any good and valid reason why they should not fellowship each other in the common faith and doctrine of Christ, as cordially as any one of these parties does those of its own particular party.

The ground they occupy is truly catholic so far as faith and doctrine are concerned. Can they justify to their own consciences their standing aloof from one another, and treating those of the same faith and practice, as though they were guilty of some grievous heresy?—How long is the church to adopt the maxim of the world, and "be

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ruled by names?" And what do these party names import? Mere church-polity and forms of church government. For which, too, not a few of their framers plead no higher authority than that of mere expediency; claiming for them no Divine model. And of the few parties which claim for their corporations ecclesiastic a divine model, the points of difference are not very material; and the differences affect rather the officers than the members constituting the body. The leading idea of an organized church, is, we presume, with them all, that of a congregation assembled, composed of believers, to worship God in spirit and in truth, according to the ordinances of his grace through the mediation of his Son, our Redeemer. Beyond this, there is surely nothing, for which to contend, that could justify the sects and schisms that have so mutilated and divided the great body of believers composing the church of the Living God, which is declared to be the pillar and ground of the truth. Can the intelligent and sincere worshiper look upon these merely political divisions distracting the spiritual Body of Christ, and not abhor them as heartily as he desires the union of believers and the conversion of the world?

A. W. C.

NO FAMILY ALTAR.

We saw to-day the statement in a religious paper, that in many professedly pious families there is no family altar—that parents and children, brothers and sisters do not habitually kneel together, and seek God's blessings upon them as a household. The statement haunted us. We could not get rid of it. We thought we saw a home in the wilderness, in mid-winter, with no smoke curling up from its chimney, with no cheerful blaze upon its hearth-stone, with fierce blasts driving in through hundreds of crevices, and a family sitting together benumbed, and just ready to perish? They have ceased to realize their danger—in a dreaming, half conscious state, they are gliding into the arms of death. What a picture! But sadder is the spiritual condition of a home where the fires of devotion are not kept burning; where the young are not taught, by parental example, their daily dependence on God, and their need of his pardoning grace.

If our paper goes to any such home, we hope that this paragraph will be pondered, and the altar fire kindled without delay.—*Christian Herald.*

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MUSINGS ON LORD'S DAY MORNING.

THROUGH the courtesy of Sister S. H. Campbell, we have been permitted to extract from the private correspondence of the Senior Editor, the following beautiful lines. They were intended only as a gem for the family casket. But as they breathe sentiments that belong to the whole household of faith, we hope that Bro. Campbell will not object to their publication. R. M.

CUMBERLAND RIVER, Lord's Day Morning, March 28, 1858.

Rising early, and walking on the deck, I was struck with the beauties of the morning; and returning to my berth, I wrote for you, the following lines:

Serene the morn, and bright the sky,
I walked the deck alone,
The morning-star with silvery rays
In all its splendor shone.

Some golden streaks of brightest hue,
Were trembling on the sky:
The forest leaves with drops of dew
Gave hope that Spring was nigh.

It was, indeed, the Lord's Day morn,
And soon my thoughts were turned,
To those bright scenes of hope and joy
With which our hearts have burned.

How soon shall all the toils of earth
Give place to Heavenly rest;
And those who live for God and Christ
Shall be forever blest!

Hold on thy way, my Sister Wife,
In faith, and hope, and love;
And when our toils of earth are past,
We'll meet in Heaven above.

Be this our aim, our happy choice,
Till all our toils are o'er,
Then we shall meet among the blest,
And part again no more.

Yours ever, A. C.

THE amount bequeathed to the city of Cincinnati by the late Charles M'Micken, to establish a university to educate orphan children is $800,000.

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YOUTH'S DEPARTMENT.

CATECHISM OF SACRED BIOGRAPHY.

From the Memoirs of Jesus Christ.

Q. Does Jesus in his Sermon on the Mount take exception to any of the precepts of the Law?

A. The Law, in certain cases, enjoined that the injury received, should, in kind, be inflicted upon the offender, as, for example, an eye for an eye and a tooth for a tooth. This was law and equity. This was sheer justice, and was part and parcel of a legal constitution carried out to the letter in its application. But the spirit of the doctrine taught by the Great Teacher, savored more of mercy than justice—more of favor than of law, on all questions of morality.

Q. Did the teaching of Jesus impair the moral force of the Mosaic Law, by inculcating the principle of non-resistance of injuries?

A. His teaching inculcated a spirit of forbearance that tended greatly to enforce whatever the Law required for the well-being of society in the intercourse of its members with each other.

Q. What example or case, has he given us to illustrate the spirit of his moral instructions?

A. He gives us the case of one man smiting another upon the cheek, which we often see done under the influence of anger. And as often do we see the stroke returned under a like feeling. The feeling we see is shortly kindled to a flame; stroke follows stroke, injury is inflicted for injury received; parties espouse the quarrel; communities become divided; the flame still spreads; States are involved, and nations meet in hostile array. Behold how great a flame a little fire kindles! And whence all this accumulated evil and misery?—The first stroke was returned; and hence the evils that followed. And hence, too, the wisdom and mercy of the precept, "Resist not the injurious person." Hence, too, that hatred that follows anger. And how true, "He that hates his brother is a murderer."

Q. To what other precept of the Law does Jesus call the attention of his disciples in this discourse?

A. Thou shalt love thy neighbor and hate thine enemy.

Q. Do we find this precept amongst those given by *Moses* to the children of Israel?

A. Not exactly in the words as quoted by the Saviour. *Thou shalt* hate thine enemy was rather the reading of the Jewish Talmud—a book of traditions and expositions of the Law, held in high esteem

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by the Rabbis, and of high authority at that time with the Scribes and Pharisees.

Q. Does the Saviour enforce the observance of this precept?

A. The first of these two precepts, Thou shalt love thy neighbor, he left as he found it. because, in harmony with the spirit of his mission; but the latter one, Thou shalt hate thine enemy, being directly at variance with the benevolent design of his mission, which was good-will amongst men, he opposed with the injunction, "Love your enemies, bless them that curse you, do good to them that hate you and pray for them who despitefully use you and persecute you."

Q. "In this respect whom would he have his disciples to resemble?

A. God, their Heavenly Father, who makes his sun to rise on bad and good, and sends rain on the just and on the unjust.

Q. To what does a worldly, popular morality have respect?

A. To a present earthly reward. Those who love only their friends, are merely paying a debt for value received. Those who love their enemies, and render good for evil, look for a future reward when He comes who is the rewarder of those who diligently do his will.

Q. In what relation are they regarded by Jesus, who thus do his will.

A. As the children of their Heavenly Father, whom they resemble in doing good for evil; for he does good to all, both good and bad, giving them rain from Heaven and fruitful seasons, and filling their hearts with food and gladness.

Q. What needful caution does he give his disciples when performing their acts of charity towards the poor, and of their direct acts of worship towards God?

A. He would not have them to perform any religious duty or any act of worship towards God, for to be seen and praised of men; but to do them out of supreme respect to God who has commanded them and to look only to his honor and glory; and though he is unseen himself, his eyes are every where beholding the evil and the good; and he will reward the true-hearted worshipper, publicly.

Q. Against what fault so common in the prayers of the heathen, does Jesus warn his disciples?

A. The using of vain repetitions. Christians too frequently in their social prayers imitate the heathen in their too frequent invocation or use of the Divine name, as well as a useless repetition of the same petitions. The former often savors of irreverence, and the latter tends to weary rather than edify

Our public prayers are generally faulty in both these respects. We should ever remember that God knows what things we need before we ask him. Knowing this, our petitions should be few, according

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to his will, and the earnest desires of our hearts. Such prayers he will ever hear and answer with more blessings than have been sought.

Q. Did the Saviour give his disciples a form of prayer?

A. He gave them such a form of prayer as would best illustrate the meaning of what he had just before been teaching his disciples; and after which model he would have his disciples to pray.

Q. In what respects is this form of prayer to be admired and imitated?

A. For its simplicity, appositeness and brevity. The Divine name is but once directly invoked. The first petition, "Hallowed be thy name," expresses the highest and purest desire or feeling of the soul upon invoking the great and awful name of Jehovah. "Thy kingdom or reign come," was to be the great burthen or desire of the prayers and labors of the twelve and seventy whom He first commissioned. "Thy will be done on earth, as it is in Heaven," was to be the happy effect of the Reign of Heaven when fully established. "Give us this day our daily bread," was to teach them their constant dependence upon him for their subsistence and to make them content therewith. "Forgive us our debts or sins, as we forgive our debtors," or those who have offended or injured us, was ever to remind them of their need of the Divine forgiveness, and to enable them to forgive the offender. "Lead us not into temptation, but deliver us from evil," was to show them the danger of an over-confidence in themselves, and the necessity of circumspection amidst surrounding evil, and that they may ever feel their need of the Divine wisdom and aid to keep them from the evil one. And finally that they may fully realize that their life, their usefulness, their peace and their joy are in him and by him, they are to look to him to whom belong the kingdom, the power, and the glory, forever and ever. Amen. A. W. C.

JUDSON'S BURMESE TESTAMENT.

The story of the preservation of this precious work, related by Mrs. Judson, might adorn the page of romance. It was taken to Ava in manuscript, and when Mr. Judson was thrown into prison, was secretly sewed up by his wife in a cushion too hard and unsightly to tempt the cupidity even of his jailors, and used by him as a pillow. When, at the close of seven months, he and his fellow-sufferers were so rudely thrust into the inner prison, the old pillow fell into the share of one of the keepers, but, finding it probably too hard for his use, he threw it back, and it came once more into its owner's hands. It was

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again lost when he was driven to Oung-pen-la; and being stripped by one of the attendants of the mat which was tied around it, the roll of hard cotton was again flung back into the prison. Here it was found by Moung Ing, who took it home as a memorial of his teachers, without suspecting its priceless contents. Several months after, the manuscript which now makes part of the Burmese Bible, was found within, uninjured.

ONLY TWO PARTIES.

There are but two great parties in Church or State, in morals or politics. They may have all sorts of names, and sometimes off-shoots from one or the other or both may make a third or fourth party. But this is short-lived and temporary. It is soon absorbed in the one to which it naturally belongs, and to which it tends as like to like.

These parties are distinguished from each other simply by the degree of their adherence to the letter and spirit of the supreme rule by which all profess to be bound. In politics it is the constitution of the country. In morals it is the Word of God. In associations it is the written constitution under which the church or society is organized. The conservative party is for holding fast to the written law.—The progressive party is for a wide interpretation of the rule. Adherence to the constitution in the state, in the church, in the benevolent association, is the only safe principle on which men can be held together to act harmoniously and efficiently. The constitution is the protection of the minority; and the only safety of the institution, whatever its name may be. When interests or passions or prejudices urge men to new and violent measures, they are met by the paper walls of a simple constitution to which they owe allegiance. They are bound by every consideration of honor and prudence, to uphold the instrument under which they act. This is the test of patriotism and of religion. If a man will not uphold the constitution of his country, he is no patriot. *If a man will not submit to the Bible, he is no Christian.*

Conservative men in the State will quietly take the law as their guide, and if it is not all that they wish, they will submit until it is improved. In the church, in morals, in schemes of benevolence and reform, conservative men follow the plain precepts of the Bible, and do not expect or desire to have them improved. Enough for them, that the Spirit of God has said thus and so by a prophet or an apostle. They submit, believe and act. Radical men are always quarreling with Scripture, disregarding it, or evading it.

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These facts and principles may be applied to the agitations and divisions that arise from time to time in all associations in which fallible men are united to do a great work. They will not see all alike, or think alike, or act alike. But if they differ, the constitution must settle the difference. If that instrument is of doubtful interpretion, it may and must be amended. But while it stands, the letter of the law must govern. This principle will settle nineteen-twentieths of the disputes that disturb our peace. But when men, even good men, get excited, they are hard to be governed by paper chains.—*N. Y. Observer.*

ORIGIN AND PROGRESS OF AMERICAN BIBLE SOCIETIES.

New York, March 26th, 1858.

My Dear Sir—My attention has just been called to a very able article, which appeared, March 20th, in the NEW YORK EXPRESS, *one of our widely-circulated daily journals. It appears to me to be a faithful sketch of the origin and progress of the three prominent Bible Societies in America. It comes from a secular paper, which has no partial leanings to any of the Societies,—and is, therefore, the more valuable. I have usually found our secular journals more frank and fair towards the Bible Revision question, than many of those professedly religious.*

Believing a republication of this article, in your excellent paper, would do great good at the present time, while the Revision question is attracting universal attention, I have succeeded in obtaining a proof impression of it, and hope you will be able to give it a place in your columns at an early day. *Very truly,* C. A. BUCKBEE.

THE BIBLE SOCIETIES.

A History of their Origin and Progress.

The history of these United States is inseparably connected with the dissemination of the Scriptures. The Pilgrim, who greeted the barren rock of Plymouth as a paradise in comparison with the spiritual slavery of the land he had left, brought with him, in the "May flower," his Bible. Its teachings were congenial to a soil unstained by the crushing footsteps of a resident King, or the strife of theologians. The version of the Bible he had brought, (King James's,) had been but seventeen years in existence, and the edict of Henry VIII, interdicting the reading of the Scriptures to all save royalty, having been revoked, he availed himself of their legal possession.—The copy was scarce, precious, and valuable, and he who was fortunate enough to possess one, kept it with a care almost akin to idolatry. Local disputes were decided in the spirit of Mosaic laws, and

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and the Puritan felt slightly jealous of an ornament in his temple that God might fill it all.

In some of the American colonies laws were enacted, requiring every family to be furnished with a Bible; but the supply was mainly the gift of private individuals. In 1777, the population of the United States was 3,000,000,—and the number of Bibles then in the world but 4,000,000,—the greater portion of which had been circulated in Europe. The spiritual destitution was so great, in this respect, that the Congress of 1777, in answer to a memorial on the subject, referred the matter to a special committee, who reported in favor of printing 30,000 copies of the Scriptures, for distribution through the United States. Printing, however, like the nationality of the country, was then in its infancy and the difficulties connected with procuring a home supply, being insurmountable, Congress ultimately concluded to import the required number, at the public expense, into the various ports of the country. It will be thus seen, that Congress, by this act, virtually became the first Bible Society,—and that, despite the general presumption to the contrary, religious neutrality was not the characteristic of our primitive government. The supply, however, did not keep pace with the demand, though several local societies were formed for the purpose,—and it became evident, both in England and America, that a more general medium of circulating the Scriptures was necessary. The Welsh people, in the former country, with a language different from the vernacular embraced by the King James translation, formed as great a difficulty to the British missionary, as the African or the Hindoo. The Society for Promoting Christian Knowledge, had issued four editions of the Bible in the Welsh tongue,—but as they were pronounced to be numerically defective, repeated efforts were made to induce the Committee to enlarge them. In the mean time, a meeting was held in London, at which the Rev. Joseph Hughes (Baptist) while "urging the necessity of voluntary contributions for printing Welsh Scriptures," suggested the general plan for the wider dissemination of the Scriptures, which originated, under its provisions, the British and Foreign Bible Society, on the 7th of March, 1803. The operations of this Society were viewed from this continent with intense interest, and its success had created a desire in America for a similar institution. This Society, though its Constitution embraced the world, had its special field of labor in the East Indies. British, and ultimately, American missionaries were instructed to make translations of the Bible into the various languages of that country, and appropriations were made by the Society for the purpose. Their editions were formed from the original text; and, though they somewhat differed from the indefinite nature of some words retained in the authorized English Scriptures, they received the Society's countenance and support.

To this Society,—and a writer in the "Panoplist and Missionary Magazine," on the subject,—the AMERICAN BIBLE SOCIETY, mainly owes its existence.

The London Society suggested to the Philadelphia Bible Society the plan of a similar organization for the United States; but the suggestion not having been entertained, the New Jersey Bible Society adopted it, and its President, Elias Boudinot, Esq., (an eminent lawyer of New Jersey) advertised the first notice of a meeting for the

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purpose of forming an *American Bible Society*, on the second Wednesday of May, 1816. Twenty-nine delegates from various Bible Societies in the United States, assembled in the Reformed Dutch Church in this city, and prepared a constitution which was unanimously adopted. The inaugurative meeting of the Society was held in the old City Hall, now the site of "Trinity Buildings." Joshua M. Wallace, Esq., of Burlington, was appointed chairman, and Rev. Messrs. Romeyn and Beecher, Secretaries. The representatives of several Christian denominations took an official part in the proceedings. The organization took no partizan or denominational title,—but with a unanimity that seldom marked similar councils, it received its present national and significant appellation—"The American Bible Society."

The course of this Society was eminently successful. Various editions of the Bible were distributed throughout the States with a lavish profusion. The hardy children of the sea were not overlooked, in its charitable purposes, nor was an edition of the Scriptures for the blind, in perforated typography, forgotten. When the United States had been supplied with the Scriptures, through the instrumentality of this Society, it directed its next efforts to the hapless heathen. Missionaries of various denominations were dispatched to the continent of Europe and the East Indies, who carried with them Bibles in various languages, printed by the Society. The Society had then no translation of the Bible in the various Indian tongues to export; and Missionaries, under their auspices, commenced to render the Greek and Hebrew text into the Bengalee, Hindustani and Burmese tongues.—This work would have, no doubt, proceeded harmoniously, if the alleged defects of the King James version, as far as they related to a translation for the heathen, had not been the subject of controversy. The Baptist Missionaries insisted that the Greek word "Baptizo," should be translated, for the Indian people, into one equivalent to "immerse," which (they contended) was its acknowledged apostolic meaning. They justified their position by previous translations, under the patronage of the British and Foreign Bible Society, and by the principle involving the original signification of the word. The Board of the American Bible Society had patronized a Burmese version of the Scriptures, by Rev. Dr. Adoniram Judson, where the word in dispute had been translated into one meaning definitely "immersion." It asserted, in after years, that, in its appropriations for this purpose, it was without a knowledge of this peculiarity of the translation. At its stated meeting, the Board of the American Bible Society inquired of the Rev. Spencer H. Cone, (Baptist,) one of the Standing Committee on Distribution, who had interested himself in the Burmese version—relative to the fact. He replied that the word was translated as described by Rev. *W.* H. Pearce,—an English Baptist Missionary in Bengal, whose letter to a friend in Philadelphia, in July, 1835, first brought the matter before the Bible Society. The letter of this missionary solicited a grant for a new edition of the Bengalee Scriptures, which had been translated by him and Rev. Mr. Bates, on the principle of the Burmese version. The Board referred the matter to a Committee of seven—(six Pœdobaptists and one Baptist,) and the Committee decided against the principle of the translation by a vote of six to one—the dissenting

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member being the late Rev. S. H. Cone. The Society afterwards, in accordance with the spirit of its official course, passed the following resolution, in 1836:—

Resolved, That in appropriating money for the translating, printing, or distributing of the Sacred Scriptures in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English version; at least so far as that all the religious denominations represented in this Society can consistently use and circulate said versions, in their several schools and communities.

The Baptists of the Society, regarding the initiative rite of their faith as having its primitive existence and force in the disputed word "Baptizo," resigned, in the belief that their membership would have placed them in the position of virtually protesting against their denominational peculiarity. Meanwhile, as a consequence of the strife, the Jesuit had one of his most formidable arguments, among the crafty and sagacious heathen, in what he alleged were the two gospels of Protestantism.

The supporters of the Revised translations in India had resolved, that the solemnity and importance of the principle in dispute, prevented their duty, in relation to it, being discharged by a mere oral protest; and they, in common with the Rev. Dr. Cone, and other dissenters from the American Bible Society, took the initiative steps towards forming a second Bible organization, called the

AMERICAN AND FOREIGN BIBLE SOCIETY

—for the purpose of indorsing and supporting the position of the missionaries abandoned by the American Bible Society. Its first sessional meetings were held on the 26th April, 1837, and following days, in the meeting house of the first Baptist Church, Philadelphia. The preparatory meeting of Delegates had been held in the Oliver Street Church (then Dr. Cone's) New York. At the meetings in Philadelphia, the constitution of the Society was adopted, and the Rev. Spencer H. Cone chosen its President. As this Society had grown out of a desire to give a literal translation of the Bible to the various nations in India, its exertions at its commencement were mainly confined to that object. The translations of Carey, Judson, Pearce, and others, were propagated by its means, and it became the same guide and support of the dissenting missionaries that the American Bible Society had previously been. It is a strange fact that while the American and Foreign Bible Society circulated the King James version of the Bible in English, the special cause of its existence should be a refusal to give a counterpart of the same version to the heathen. Some of its members insisted that this was an inconsistency without a parallel, and had in itself—like the resolution of the American Bible Society in 1836, which brought the second association into being—the materials of tenacious dissent, and the germ of a more radical future organization. The great body of seceders from the American Bible Society, however, viewed in the existence of the second organization the establishment of a principle of correct translation, though it had, through existing circumstances, been confined to Foreign languages; and, for the sake of the missionaries and the heathen—to whom the Society had been a parent in their late orphanage—acquiesced in its

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Constitution, with a hope of future reform. At a later day they argued, that to circulate *any* version of the Scriptures, acknowledged to be incorrect, would present the same obstacles in the path of the Home Missionary, which had previously retarded the efforts of the Foreign. The Jesuit of the Mississippi Valley had not a less inventive brain for the objections to the Gospel, than the disciple of Loyola in Hindostan—whose proselytism was less of an argumentative process, from the fact of his taking the idol from the hands of the poor Indian idolater, and placing there a more proportionate and beautiful crucifix. The same Jesuit who had, by the predictions usually found in an almanac, obtained among the natives of India, the position of a seer, had a brother in the Order on this continent, who viewed the rival translations of Indian Scriptures as an instrument far superior to his highest stratagem for the furtherance of the Papal creed.

Some ten or twelve years subsequent to the formation of the American and Foreign Bible Society, several of its most distinguished and learned members had unequivocally proclaimed that the principle of correct translation was neither local, nor foreign, but universal. At its Thirteenth Anniversary, Deacon William Colgate propounded the following questions to the Society:—

"If it was ever right to translate this word, [Baptizo] why is it not now?"

"Is it not wrong to translate for the heathen, and not for our own people?"

"If it be wrong to translate this word [Baptizo] how can it be right to translate any word?"

These questions, though unanswered, became the subject for discussion with the dissenting and conservative members of the Society; and each day it became evident that a crisis was arriving when the Board should decide on the universality of its translations. A large part of its official membership were on the side of reform; and the struggle being virtually between a Baptist conservative and a Baptist reformatory party, increased its sectional interest. Men whose opinion of "coming events" had sometimes passed current for foresight, had decided that the prospects of success rested on the side of the Reform party. Indeed, it was two parties divided on a principle which alone had authorized the existence of both, and on which rested the foundation and distinctive mark of their common faith. The morning for decision came on Thursday, May 23d, 1850, at the thirteenth annual meeting of the Society, held in the Mulberry Street Baptist Church. The Conservatives commenced the conflict by Rev. Isaac Westcott proposing the following resolution:

Resolved, That this Society, in its issues and circulation of the English Scriptures, be restricted to the commonly received version without note or comment,

—which was adopted in conjunction with one, by Rev. R. Trumbull, of Hartford, Ct., as follows:—

WHEREAS, By the Constitution of this Society, its object is "to aid in the wider circulation of the Holy Scriptures in all lands," therefore,

Resolved, That it is not the province and duty of the American and Foreign Bible Society, to attempt on their own part, or to procure

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from others, a revision of the commonly received English version of the Sacred Scriptures.

The dissenters from these resolutions were somewhat taken by surprise by their sudden adoption. The conservative members of the Board had so strongly guarded their position, that nothing remained for the pioneers of universal translation, but an ignoble surrender or a judicious retreat. Spencer H. Cone, the President of the Society, resigned his office, despite the unanimous solicitations of the Board to the contrary. The seceders from the American and Foreign Bible Society on this question, were so numerous, that on the 27th May, 1850, they held the meeting, in company with Rev. S. H. Cone, and several distinguished Baptist clergymen of this city, which originated the present American Bible Union.

The 2nd article of the constitution, announces that the main object of this organization:—

"Shall be to procure and circulate the most faithful versions of the Sacred Scriptures in all languages throughout the world."

Though the youngest of the Bible Societies, the Bible Union has made arrangements for the universal translation of the Holy Scriptures, on a scale commensurate with an older existence. Its constitution, while embracing no partizan version, invites all denominations to join in the work of a universal revision of the Scriptures. The Book of Job—the earliest subject of its labors—had been translated by one of its most learned members (Professor Conant, of Rochester University), and placed for the purposes of judgment, on a parallel line with the Hebrew text and the authorized English Scriptures. Its reports teem with commendatory notices of this translation from various organs in England and America, whose editors were the representatives of different churches. The Bible Union viewed the result of the labors of its eminent scholar, on the life of the patient "Man of Uz," with a pride which gave an impetus to its future workings. Various Books followed in the train of this patriarchal pioneer; and the Board, on a retrospection of their course, seem not only satisfied but delighted at the extent of their labors. With a caution demanded by the solemn importance of the work, the American Bible Union have resolved to admit no translation hastily—but to submit each, as it may be received, to the Board, who shall give it the most extensive publicity previous to its admission. It instructs its translators to give a correct version of the Holy Scriptures, however it may conflict with current theological dogmas.

It will be seen from the preceding remarks, that,

1. The American Bible Society is universally conservative in regard to the King James version;

2. The American and Foreign Bible Society is reformatory only as far as relates to a translation of the Scriptures for the Heathen; and

3. The American Bible Union is universally reformatory.

We have now presented these Bible Associations before the public, and related the circumstances to which they owe their origin. While we regret the strife which gave the two latter organizations an existence, we rejoice in the incontrovertible good which all of them have accomplished. Unlike the two former Societies, the Bible Union has no minority party within its fold, to thwart its progress with ultra views or prophecies of a permanent dissent. All climes, however,

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bear a willing witness to the success of their divided labors; and, irrespective of their future unity or wider division, we would indulge the hope that the time is fast approaching when the "knowledge of the Lord shall cover the earth, as the waters cover the seas."

FAITH, HOPE, LOVE.

"Now abideth faith, hope, love, these three, but the greatest of these is love."

Πιστις—FAITH.

THERE is *faith* and there is *the faith* canonized by Paul the Apostle to the Gentiles. They are distinct and distinguishable ideas and realities. Faith, as a *principle* or *power*, is distinguishable from *the faith, objectively* contemplated. Faith *subjectively* contemplated is *confidence* in the testimony of God, angels, or men. Faith *objectively* contemplated is *that which is testified*, and is generally preceded or attended with some prefix—article, or adjective—*demonstrative of that person*, fact, or event confided in.

Seeing and *sight*; *believing* and *belief*; *hearing* and *that heard, feeling* and *that felt*, are all of the same style and form of conception and utterance. We are constrained to be thus plain and radical, because of the manifest confusion in the denominational pulpits all over our country in this contentious, schismatical, church militant state.

There is the same confusion every where observable, in the currency of διδαχη—*teaching*, *instruction*, and *that which is taught*, *doctrine*. No man "can *learn* another" any thing! A vulgarism every where heard! We can *teach* A, or B, or C; but A, B, or C must *learn*. If they do not *learn*, we cannot *teach* them any thing!

A reformation in pulpit oratory must antedate any true or real reformation in the church going community, as respects its edification and piety. From some attention paid to the condition of the pulpit in our land, and from some acquaintance with the most constant attendants upon its holdings forth—in the country, in the villages, and in the cities of our highly favored country, I feel authorized to say, that a a majority of the most constant and devoted hearers cannot, and do not, during their whole church going life, attain to a full or satisfactory knowledge of any one of the Five historical books of Moses, or any one of the Five historical Books of the Christian Scriptures.—Such is my sincere conviction on all my premises. Nor, indeed, does it seem to be an *object* of the teacher or preacher to communicate, nor an object or desire of the communities which they address, to attain such a knowledge of any book within these sacred records. There

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is not one in the whole area of my personal knowledge, not one whose fame or reputation, in the Baptist community, has ever reached my ears, who professes, or attempts to develope, expound, or teach any one of the Apostolic Records or Epistles to his flock or charge, in any consecutive series of lectures, teachings, or expositions, aiming and intending to cause or enable them to understand any oneof these evangelists, apostles, prophets, or teachers without any reference tohis own special creed, or that of hisdenomination. The all-permeating and prevailing idea in *secular* and *sectarian* christendom, seems to be,—that right *thinking*, right *feeling*, right *believing* are paramount and all-engrossing concerns, not seeming to recognize or realize that the illuminating, sanctifying, regenerating influence is not in *the act* of believing, feeling, or thinking,—but in the *fact*, *act*, *event*, *person* or *thing accredited—perceived*, *received*, *and relied upon*.

My faith in the physician causes me to apply to him, but that does not heal my disease! The virtue, the healing virtue is in the medicine which he dispenses. But that medicine must be *received* into my person, as administered by him, before its healing virtues can permeate my syste.n, impart to me health and vigor, and save me from death and the grave. "The sick need a physician," said the Great Teacher, and we all know it; and, therefore, we must personally apply to him, receive his medicine, and obey his directions. And, for all this, he asks no price. It is all of grace. The patient's going to him, receiving his medicine, and using it, is no work of merit on his part, accruing to the benefit of the physician. It is no payment fee, or reward to him, who dispenses it; no merit to him who receives it. Is any one so blind as not to see this? Is any one so proud as not to receive this? Is any one so presumptuous as to despise or neglect this? We can only say, how muchsoever we may pity him, that for him, we can have no esteem, no respect. Even Demons of this class can have neither respect nor pity for one another.

We, from such matter-of-fact premises, logically and religiously conclude—that *the efficacy*, *power and value of faith are not found in the mere act or fact of believing*, *but in the person*, *fact*, *or event believed*. This, we think, logically, philosophically and religiously, gives a quietus to that interminable jargon and contention about the nature, character and value of faith, as connected with the Gospel;—justification, sanctification, adoption and eternal life. Pardon of sin is, therefore, an act of grace, so far as the sinner is concerned, and an *act of justice* and righteousness on the part of God. This is not too strong an expression on our part, inasmuch as the Holy Spirit has said, that "if we confess our sins he is *faithful* and *just* to forgive us our sins." 1 John, i: 9. And why? Because "the blood of Jesus

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Christ cleanses us from all sin." He has suffered the punishment of our sins, and, therefore, we cannot be *justly* punished for them. Since he bore our sins in his own body upon the cross, we cannot bear them in our own persons. Hence, the boldness of John in affirming that, "if we confess our sins he is *faithful* and *just* to forgive them."

Are we not then forgiven as much through *justice*, or righteousness, as through mercy or grace? This is, indeed, the sub-basis of the Gospel—of the whole remedial institution. This apprehended and received by faith gives quietude, perfect peace and repose, to every one who believes the Gospel as fully developed by the great Apostle to the Gentiles.

The power of faith of any sort can never transcend the power inherent in that which is believed. The believing of any fact, event or promise but brings that fact, event or promise home to the understanding, the conscience, or the heart, and thus it actuates, controls or directs the life of man. And this must immutably, in every case, be exactly in the ratio of its meaning, import and bearing upon our destiny as we may appreciate it.

In the Common Version, we read that faith is "*the substance* of things hoped for." This is an imperfect version of *upostasis* the word here used. It indicates a *basis*, a *foundation*, tantamount to "a *confident anticipation*," a "*full persuasion*." It is so defined in our most approved lexicons.*

A full developed faith in the Christian Scriptures—in the Gospel of Jesus the Christ is the basis of the Christian hope—the full assurance of the hope of eternal life. But this full assurance of faith and hope must necessarily repose upon a full assurance of understanding of the testimony which God, by his Holy Spirit, has given of the person, mission, and sacrifice of the Lord Jesus Christ.

ΕΛΠΙΣ—HOPE

Next to *faith* in Christ is *hope* in God, and the special hope of Eternal life. As defined by our best Christian Lexicographers—ΕΛΠΙΖΩ (*elpizoo*) comes from ΕΛΠΙΣ--(*elpis*)—*elpizoo* indicates *I expect, I hope*. *Elpis* is indicative of *hope* in general, and of *the Christian hope* in particular.

To repose hope and confidence—in Christ, is the sub basis of the hope of eternal life—of "the inheritance incorruptible, undefiled and unfading." It is a fruit of faith—of *the faith* formerly delivered to the saints, or to the sanctified in the Lord Jesus Christ.

As *beauty and goodness* are the appropriate objects of love, so *promised future grace and good* are the peculiar and exclusive objects of the

* See Greenfield's Polymierian Lexicon—Editor of Bagster's comprehensive Bible.

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Christian hope. Eternal life is the sum total of the Christian's hope.

Hope looks neither to the present nor to the past; but to an unending future glory, honor and felicity, adequate to every craving or desire of the human soul—*endless* glory, honor, and immortality!

The Hope of the Christian is consequently based on *promises*—Divine promises of infallible certainty—indicating and guaranteeing the consummation of beauty, honor, glory, and felicity.

"*The hope*," properly so called, is the sum total of all promised blessings; such as the resurrection of the dead body of the Christian, the change from all its frailties and imperfections to incorruptibility, beauty, honor, dignity, glory, immortality—associated, too, in company and communion with all the dignitaries of all the glorified ranks of honor and majesty in the immediate presence chamber of JEHOVAH ELOHIM. So that human eye has never seen, human ear has never heard, human imagination has never conceived the eternal life, the unfading glory, and blessedness of a ransomed man.

This is an oracle of God, and of no man living or dead. It is, too, clearly beyond the whole area of imagination, aggrandized as it has been, is now, or can ever be, in the eternal future.

The miracles of Christ were not to the sensuous man more evidently superhuman and Divine than is that life and immortality the hope of every Christian, revealed and guarantied to him, above and beyond all the reasonings, creations, and imaginings of uninspired Sages, Philosophers,—Poets or Rabbis, of any and every age, or language, or nation or school inscribed upon the rolls of time.

There are, what we call, intuitive ideas, but when analyzed they are not absolutely new ideas, nor absolutely new creations of reason, or imagination. Of all the spiritual incarnations, of all the demigods of the most hoary traditions, of all the sacrifices, priests, and altars inscribed on the rolls of time, not one was *originally* the product of any man's reason or imagination. A blind man will as soon write a treatise on Astronomy; a deaf man project a new tune, or invent a new organ, or a cripple, without hands or feet, climb the peaks of Mount Lebanon, as any man now living or that has ever lived, could, without a supernatural inspiration or revelation, have written the First chapter of Genesis or any one of the Four Gospels.

Imagination creates images, but every image has a substantive reality beyond it, before it, over it, or under it. It never formed an image of a nonentity. Reason creates nothing. It only measures the things that are; compares and distinguishes them. Memory only reproduces the things that were, not the things that are, or the things that will hereafter be.

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The idea of a spiritual First cause, uncaused, unoriginated, from everlasting to everlasting, is beyond the stretch of all reason and of all imagination.

The term *spirit*, indeed, represents an entity, a being, or thinking, willing, acting agent, incorporeal; without members, parts, or substance. No human, or material being, can form a proper conception of it. We know that we have within us a thinking, willing, acting spirit. It is without parts, members, substance, immaterial and unearthly, it is, therefore, indestructible and inappreciable by any creature purely sensuous or material. There is this characteristic difference between earthly and animal beings, and those which are spiritual, either good or evil. The latter can make themselves visible to man or invisible as they please, the former cannot.

A spirit is, therefore, a potent reality, superior in its nature and being to man as he is, or as he was from the beginning. The history of spirits, given in the Jewish and Christian Scriptures, amply and satisfactorily develope and sustain this conclusion.

The *demons*, or spirits of dead men, that figure in the Christian Scriptures. who had not then been confined to Tartarus, furnish data sufficient to develope their malignant power of doing evil, and the malicious pleasure they found in it. It was, in the Divine wisdom, opportune that they should have full scope in opposing God's beloved Son, and ambassador plenipotentiary; affording, as they did, ample means to reveal his power and majesty as the highest functionary in the universe. Hence, he truthfully said, "all power in the heavens and in the earth" was vested in him; and specially vested in him, *as the Son of man*, in order to his imparting eternal life, to every Jew and Gentile who accredited his mission and subjected himself to his guidance and guardianship.

He has, therefore, become, as he was Divinely sanctioned to become, THE HOPE of man, as now alienated and estranged from his Father and his God. And here the question occurs, *why has he become the hope of man?* Because there is not another name given under the whole heavens by which any man can be saved but through his name.—There is, therefore, a paramount power in the name of the Son of Mary and of the Son of God. But is this power in the name or title of "*the Son of man?*" or in the name or title of "*the Son of God?—!*" In both and not in either, say some advocates of his Divinity, and some advocates of his perfect humanity. But others say not merely, or, indeed, not at all in either, exclusive of the oracular annunciation—"Let all the house of Israel most assuredly know, that Jehovah, in the person of the God and Father of Jesus of Nazareth, *has made, or constituted* him;—THE LORD AND THE CHRIST,"—or in one word and

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title—*the anointed*—or *christed Lord of the Universe.* This is the transcendental fact of all facts consummated in heaven or on earth, on which *the hope of eternal life, glory, riches, honor,—commensurate with eternity and the universe* now rests, and will forever rest. This, in no one latitude of the Christian world, is fully appreciated, magnified, honored and enjoyed, because seldom preached—and still more seldom appreciated, and very rarely magnified in harmony with its grandeur, by any sect of Christian professors—called "*orthodox*" or "*heterodox.*"

We make it the great magnetic centre of all the circles found in the Inspired documents, frequently called the Holy Bible, and the New Testament of our Lord and Saviour Jesus Christ. The statement, development, and demonstration that Jesus of Nazareth is now the CHRISTED LORD—or the *anointed proprietor* of the whole creation of God wherever found, and that he has promised to divide his lordship with his brethren.

While well attested *facts* are the special subjects of faith—while *promised blessings* are the special objects of hope—*beauty alone* is the appropriate object of love. We shall, therefore, inquire what is that beauty which Christianity, or rather the Gospel, propounds and exhibits as all-attractive and alluring.

The word *beauty* though of very common and popular currency, is not quite so easily defined as most persons think who have not devoted to it considerable attention. We have so many beautiful forms, colors and attitudes, movements, gestures, characters, acts and actors, &c., &c., in all the scenes and dramas of humanity, that we have the sentiment, the idea, the form, and the display of beauty so diversified and multiplied, that we have no one word or phrase that can meet and represent that all-permeating sentiment and pleasure derived from the contemplation of it. Webster himself fails to define it, otherwise than by a circumlocution or paraphrase.

Probably *light*, or *the pleasures of light*, underlie all our conceptions of that which we call *beauty*. Hence the exquisite pleasures of seeing or of sight.

We delight in all the forms of beauty. We have a sensuous, an intellectual, a moral, a spiritual appetency or relish, for all the forms of beauty appreciable by the senses, by the understanding, the inner consciousness, and the intense cravings of our spiritual nature for the "beauty of holiness" and the ineffable grandeur and excellencies of Jehovah.

Αγαπη * occurs one hundred and sixteen times in the New Testament,

* The word *agapee* often rendered *charity*, is derived from *agan poiein*; because *love is ever active.* "He that loves is with all his affection and desire

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rendered, in the Com. Version, by *love*, eighty-six times; by *charity*, twenty-nine times; and once by *dear*.

Χαρις, *charis*, occurs 156 times; rendered by *grace*, 131 times; *by favor*, six times; *thank*, eleven times; *pleasure*, twice; *liberality*, once; *gift*, twice; *joy*; once; *grace*, once, and *gracious*, once.

But to sum up the whole evangelical, moral and spiritual instrumentalities,—"Now abide *faith*, *hope*, *love*, *these three*; but the greatest of these is love." Christian faith, hope, and love are the *three*, the *emphatical three gifts*, *graces and powers* of the whole evangelical, or spiritual machinery. Christian *faith* has the apostolic or evangelical *testimony* for its special object. In this it fully confides. Christian *hope* has each and every one of the rich *promises* of God, through the Lord Jesus Christ, for its special object. In these it rejoices.—Christian love has the beauty of the Lord Jesus Christ—the beauty of his holiness, for its appropriate object; in this it delights, with a pleasure unspeakable and full of glory. Furnished and garnished with these may we not press onward and forward in the career of glory, honor, and immortality, assured that in due time we shall reap a rich harvest if we faint not. Is not the gate of heaven opened for us?—And who under the throne and government of the Lord Jesus can shut it?

A. C.

Living and Dying.—The late Rev. Dr. Newton was once speaking of a lady who had recently died. A young lady immediately asked, "O, sir, how did she die?" The venerable man replied:

"There is a much more important question than that, my dear, which you should have asked first."

"Sir," said she, "what question can be more important than how did she die?"

"How did she live?" he replied.

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carried to the object beloved, to be a partaker of it." "It signifies a vehement affection and ardent love, by which one unites with another and rests contented with him." So Leigh, in his Critica Sacra, has decided. It is more ardent than φιλω, *philoo*—as compounded of *agan*, valde, and *pauomai acquiesco*. Amongst the Greeks it was attributed to an only child.

A *dear* person—is literally a *scarce* person. "The Latin *carus* from *careo*, I want, as *dearness* arises from scarceness; so they who derive it from the Hebrew *iquar* interpret it; *precious*, *scarce* and *dear*.

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A CORRECTION.

Bro. Richardson having called my attention to a passage in my article in reference to certain *propositа* of the Editor of the Gospel Advocate, which seems to imply that Bro. R. had advocated the "spirit-alone theory" in opposition to the "word-alone," I wish to say, that upon examining what Bro. R. has written upon these theories, I perceive that there is no ground whatever, for such a charge.—In the Harbinger for June last, p. 333, he speaks as follows in regard to them:—"All such efforts either to condense spirit into word, or to evaporate word into spirit, are alike adverse to true religion and incompatible with the Word of God itself. In the Divine Volume, the word is never thus exalted against the spirit, nor spirit against the word. The connexion and train of thought, in every instance, will justify the reference to the one or the other as the case requires. Nor has it ever been the design in this reformation to institute any opposition between the spirit and the word of God. All that it claims is that the word and the spirit SHALL NOT BE SEPARATED. It belongs not to it to dogmatize upon the manner in which either the spirit or the word acts upon the heart, but to speak on this point reverently, and as the Scriptures speak, if ever they be found to speak of it at all."

These are just the views which we have held and advocated, and I know not how the misstatement above referred to could have occurred, unless that writing the article away from home, I had not an opportunity of examining Bro. R's essays, and had probably before my mind some of those misquotations and misrepresentations of which he has complained and which we have regretted to see in some of our western periodicals.

Were we, in harmony with the parabolic style and imagery, to set forth our most formal conceptions of the co-operation of *the spirit* and *the word* of God in the *re-creation*, *alias regeneration* of man, we should draw upon the physical universe and the Spirit and power of God in its new creation every year, as the most tangible and appreciable and parabolic illustration of its operations. In winter the vegetable kingdom in Northern latitudes is, as it were, dead in frost and snow, as the sinner is in trespasses and sins, while unregenerate. It is regenerated in the Spring. How? Let David the sweet bard of Israel declare—"Thou *sendest forth thy Spirit*, they are *created*, and thou *renewest the face of the earth*." "God works by means since first he formed the world." Still all potency is in *will*;—in the will of God. In the will of man, too, as respects himself and his actions.—

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The fact is palpable; but who can describe its method of working upon our voluntary muscles, and through them upon the inert matter around us?—!

A curious, a prying and a false philosophy has woven the web, but flies only are entangled in its meshes. We believe the Word and the Spirit, and the Spirit and the Word are inseparable in the work of illumination, regeneration, sanctification and in the ultimate and eternal salvation of man. A. C

INSTINCT, SOUL, AND SPIRIT.

MR. C.—*Dear Sir*—I have lost a precious child—a boy three years old. I wish your views of the Spirit and Soul. What constitutes both? I have been almost forced to believe there is no resurrection of the dead! M. M G.

No one, my dear sir, can *believe* there is no resurrection of the dead. There is no *belief* where there is no *testimony*. It is impossible to believe in the absence of testimony. You might say "I *doubt*" whether there can be, or may be, a resurrection of the dead. *Belief*, *unbelief* and *doubt* are *three* distinct states of mind. No one of them can represent two states. We *believe* what seems to us good testimony; we *disbelieve* imperfect or discrepant testimony. We *doubt* in the absence of any testimony.

We have from God, in his Word, the testimony that there shall be a resurrection of the just and of the unjust, of the good and of the bad, of the saint and the sinner. Believe it or not, who may.

You ask the difference between the *soul* and the *spirit*. They are quite distinct and distinctly intelligible. The *soul* is mere *animal life*. Moses says:—"The *soul*, in Hebrew, of all flesh is in the blood." Every creature that has *animal life*, has *a soul*. And that *soul* has its *instincts*, *passions*, and *appetencies*. Your horse and your dog, have souls as discriminating as your own soul. They can frequently find, remember, and recognize the way home better than their master; especially if they have once traveled it. How do water fowls and all migratory animals, as well as the fish of the sea, make their long journeys by a straighter line than man can find, when they choose to migrate North or South, or from one place to another?

Man, however, has less instinct than they; because he has reason, memory and judgment to guide him *to* his destiny. The soul is as distinguishable from the spirit, in Hebrew, Greek and Latin, as the body is.

The *soul* or animal life perishes with the body. Not so the spirit.

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It has no parts, no members; and, therefore, can never suffer dissolution. It is the seat of reason, understanding, volition. It discriminates between the true and the false, the morally good and the morally evil. It approves and it disapproves. It loves and it hates—on *rational*, *moral*, and *religious* grounds, acts and reasons. These no mere *animal soul* or being can ever achieve, under any circumstances, training or education whatsoever. The idea of beauty or deformity, of happiness or misery, of good or evil, can never be imparted to any creature void of spirit and a moral sense.

My dear sir, you must read your Bible, you must think and speak in English. It will do you good and no evil to read rationally and grammatically the Patriarchal, Jewish and Christian Scriptures. Your life is more valuable than food, and your body than raiment. I am sorry that you belong to a large party, a very large party—scattered over the whole American continent. Your society, found in Asia, Africa, America and Europe is much larger than the Greek church, the Roman church, the English church and all the American churches from the Atlantic to the Pacific, from Johnny Bull's house to Botany Bay. But, my dear sir, their minds are a chaos. They are what the materials of the visible heavens and earth were when darkness sat brooding upon the face of the deep, before God said "Let there be light and there was light." "The Sun of righteousness" has now arisen "with healing in his rays." And, unless men prefer darkness to light they may and can see by him and through him the pathway to life and light everlasting. Yours truly, A. C.

LETTER FROM ELD. T. M. ALLEN.

Louisville, Ky., April 7, '58.

Dear Bro. Campbell.—Yesterday morning I left Bloomington, Ill., where I had been assisting Bro. J. W. Lanphear,—the pastor of the church of Christ, in that city,—in an interesting meeting of ten days. I made this visit at the urgent solicitation of the brethren and friends, to assist them in a protracted effort; and being compelled to defer my return to Missouri for a few weeks, I left Louisville last Friday week, and, after travelling some four hundred miles by Rail Road, I was landed in Bloomington, early on Saturday morning; and on that evening commenced my labors, which were continued,—with others,—until Monday night, the 5th inst., when my efforts closed in that flourishing and pleasant congregation. As intimated, I remained with the brethren ten days, and truly it was a delightful and refreshing season. Three confessed the Saviour on Monday night, making in all

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33 additions, up to that time; the most of them having "heard believed, and were baptized.

Bro. Loos, the amiable and gifted President of Eureka College, came on Saturday before I left, and remained to assist Bro. Lanphear, in the future progress of the meeting. It was the first time I ever had the pleasure of meeting with either Bros Loos or Lanphear, and I need not say how much I was gratified in making their acquaintance; both being so well known to the Christian brotherhood, as able and efficient ministers of the Gospel, and as pleasant and agreeable in their social and Christian intercourse.

Bro. Lanphear is the devoted, able, and worthy pastor of the church of Christ in Bloomington, and is greatly and deservedly beloved for his intellectual, moral, and Christian worth. Bro. Loos, in addition to his duties as President of Eureka College, is also pastor of the church in that place; I learn that the College, under his able administration, is in a prosperous and flourishing condition, and is destined to to be eminently useful to both the cause of Education and Christianity.

It was also my good fortune to meet my old and valued fellow-laborer in the Gospel,—the venerable and beloved Henry Palmer,—after a separation of some thirty years. He has been more than fifty years in the field of active labor as a Christian minister, and few men have been as zealous, untiring and useful. Although he is now bending under the weight of 76 years, yet, when he learned that I was at Bloomington, he came from Eureka, where he now resides, to greet me once more on earth. His Christian love and affection is fully reciprocated by me.

During the progress of our meeting, we were overtaken with the sad, sad affliction of the death of the amiable, devoted, beloved, and excellent Brother Edwin Poston,—Elder of the congregation,—and who had for a number of years discharged the responsible duties of this office, with an ability, firmness, and faithfulness, that few men exhibit. He was deservedly enthroned in the affection of the brethren, and no one can estimate the loss his family, society and the church have sustained in the death of this great and good man. I preached his funeral sermon on last Lord's day, and the deep feeling and sympathy of the entire community was evinced in the vast crowd who participated in the exercises, and followed his remains to the grave.

Bro. Poston was raised in Winchester, Clarke co., Ky., and his numerous friends there will receive this mournful intelligence with sorrow. He has left an amiable companion, three interesting children, and numerous relations and friends to mourn his loss. A few hours before he breathed his last, he calmly remarked, "it has been the great end and purpose of my life to live for *this*, and I am ready to go, whenever it is the will of the Heavenly Father to take me." Thus peacefully and quietly he passed to the spirit world.

I was greatly delighted with my visit to Bloomington; I met with many of my old Kentucky friends and brethren; and was frequently reminded of meetings I had attended in Fayette, Bourbon and Clarke counties. Long will I remember with affection, their Christian love, kindness and courtesies, and often shall I think of our interesting and pleasant meetings. The church was greatly refreshed, and encouraged to continue in their work of faith, and labor of love; all seemed disposed to thank God and take courage; and, notwithstanding the

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unfortunate troubles and defections that have prevailed at Blooming-ton,—yet, in abandoning an appeal that had been made to *Cæsar*, and from a firm determination to stand by, and abide the action of the State Meeting,—added to the recent success and triumph of truth in the large increase of the church, we trust a foundation is laid for the prevention of all future defection and the continued prosperity and peace of this, now flourishing congregation.

I spent the last week in February and the first in March, in Leesburg, Harrison co. Bro. Gano was with me,—laboring with his usual ability and zeal and usefulness,—the most of the time. Bros. Broadhurst and Sidener were also present and participated in the meeting, which resulted in 8 additions. On my return from that meeting, I assisted Bro. Sewell in an interesting meeting he was conducting in the congregation for which he preaches on Hancock St., in this city. He closed his protracted effort a few days ago with 12 or 15 additions

Affectionately your Bro., T. M. A.

LETTER FROM J. S. LAMAR.

AUGUSTA, GA., April 6, '58.

DEAR BRO. CAMPBELL,—Your old friend and brother, Elder S. C. Dunning, is dead. On Saturday last, I was unexpectedly summoned by telegraph, to attend his funeral at his residence in Savannah. Though he was weighed down with the infirmities of nearly four score years, and had set his house in order, in expectation of his decease, there were no extraordinary indications of the near approach of death, till a few hours before his departure. On Thursday he was prostrated by a stroke of apoplexy, which soon rendered him unconscious, in which state he remained till next day, the 2nd of April, when he departed to be with Jesus.

Not being sufficiently familiar with his history to enter into details, it will suffice to say that he was an old soldier, who had faithfully stood in the front rank of many a sore conflict. Of him it may truthfully be said, "he fought a good fight." He was skilled in the use of all the weapons of the holy warfare, and never did he lay them aside. At home and abroad—in the social circle and the business of life, the Bible was his constant companion, close to his heart and near his eye. He had the most unshaken confidence in every word of the Lord; and not one jot or tittle would he yield to expediency, to the hope of popularity, or to any earthly consideration. He was too, a living epistle, known and read of all—for whatever he learned from the Book, that he practiced. Mistaken he might sometimes have been respecting particular passages of Scripture—but even in such cases his errors leaned to virtue's side.

If unshaken faith in Jesus Christ,—if a heart warmed with the constant fire of love for the Saviour, and a life consecrated to obedience to the Gospel in all its requisitions, give assurances of salvation, then we may feel confident that this good old teacher of the truth, though absent from the body, is present with the Lord.

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In the death of Bro. Dunning, the cause has lost one of its most faithful advocates; his children, their best friend and counsellor, who ever sought to induce them to embrace that Saviour who was so dear to him; while his affectionate and beloved wife is left in her declining years to mourn in loneliness, and to emulate the virtues of her beloved husband which will ever live fresh and green in her memory.

J. S. LAMAR.

THOUGH my acquaintance with this excellent brother was limited, compared with that of Bro. Lamar, it was so felicitous and impressive as to leave not one doubt upon my mind of his godly sincerity and entire devotion to the Lord Jesus, his cause, and people.

I could not but admire his unreserved devotion to the teachings of the Lord Jesus, and his chosen apostles, and his most cordial submission to every Divine institution. His zeal, too, for the restoration of primitive Christianity, in letter and in spirit, and faith and practice, was so transparent, as to assure all who knew him that he was, indeed, an Israelite in whom there was no guile—that it was his delight to glorify his redeemer and to commend his claims to the understanding, the conscience and the heart of all that came within the circle of his influence. To him it seemed, indeed, a fixed purpose to *live for Christ*; and, therefore, to him "to die was gain" unspeakable and full of glory. We cannot but sympathize with all the brethren in Savannah, and of his acquaintance, and with his beloved family in their sad bereavement. Still they cannot sorrow that he has entered into the joy of his Lord.

A. C.

BETHANY COLLEGE.

We are informed through Bro. Bates that Bro. Saunders, of Mount Pleasant, Iowa, and Bro. Bacon, of Fort Madison, Iowa, have agreed to make a tour through Iowa in behalf of the re-erection of Bethany College, and for furnishing it with the Libraries and Apparatus essential to the demands of the age. It is believed that no College *of the same age* has been so successful in raising up and qualifying men for all the learned professions, and especially for the Christian Ministry.

A. C.

BOOKS.

We are happy to acknowledge the receipt of fifty-five volumes forwarded to us by Elder G. W. Elly, of Lexington, Ky., for the Library of Bethany College. Will not many others follow his example, and send on *immediately*, such books as they can spare, either for the College or for the benefit of the Literary Societies? All such donations will be thankfully received and acknowledged by any member of the Faculty.

R. M.

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WILLIAMSVILLE CLASSICAL INSTITUTE.

This flourishing Institution, situated at Williamsville ten miles East of Buffalo, N. Y., closed its Winter Session March 30th, with a public Exhibition, by the Students, consisting of Essays, Recitations, Orations, Dialogues, &c., interspersed with Music.

The exercises reflect great credit upon the labors of the Principal, our good Bro. Prof. Joseph King, assisted by his excellent and pious Lady.

The school was established a few years ago, and the foundation of its Faculty laid by our very able Bro. Prof. Thos. Munnell, who resigned it into the hands of Prof. King last Fall, being called to Cincinnati to give his time wholly to the ministry.

Prof. King has shown himself fully competent for his station, and the immense crowd which was in attendance to witness the Exhibition, went away fully satisfied, that his labors were not in vain, and that the school is worthy of the confidence of all, as a Classical Institution. The Spring term opened yesterday, and most of the former Students remain. T. W.

Williamsville, April 8, '58.

QUERY.

Several months ago I sent to your office the following query, and I should be much obliged for an answer.

Suppose a person ordained an Elder by prayer and imposition of hands, removes into another church, and they desire him to serve them in the same capacity, is a second ordination necessary?

Dubuque, Iowa, Feb. 29, '58. J. M. Bartlett.

We think not. When set apart, *as an Elder*, by a solemn ordination, any other church calling upon him to officiate in that capacity, if he undertake *to act in harmony with the relation*, a second ordination is not necessary to the discharge of the duties of that office. We have neither precept nor precedent for such reordination. A. C.

Notice.—Under date of April 17th, Danbury, Connecticut, we are painfully informed, that for good and relevant reasons, deeply affecting moral character, J. M. Yearnshaw was excluded from that church.

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LETTER FROM A. S. HAYDEN.

EAST CLEVELAND, Ohio, April, 1858.

BRO. CAMPBELL—Intelligence of the religious interest universally pervading the public mind, continues to come daily. It will be a season long remembered as the winter of great revivals. I am gratified to learn that the church in Millersburg, the Capital of Holmes county, has enjoyed a season of refreshing from the presence of the Lord. Bro. Gray made them a visit recently, which resulted in a large and highly attentive hearing, and the addition of six souls to the congregation. In many places the churches have been refreshed and much edified, and additions made to them by conversion. Many such labors are unreported, either through the modesty and admirable delicacy of the Lord's servant's; or to avoid the charge of semi-officiousness.

But much as I rejoice in conversions, I am equally encouraged by the permanency of the churches of Christ. The dew may fall for a whole month, causing to spring from the earth myriads of forms of vegetable beauty, and awaken less attention than a single shower of rain. Thus unobserved, but vastly fruitful by the fertilizing dews of Divine grace, is the virtue of stability in the churches. It occurs to me this grace of character is much overlooked by reporters of public news. I am happy to say, in this connexion, the church in Deerfield, Portage co., erroneously, through misinformation, reported recently, as well nigh discouraged, is a favorable example of steadfastness in the Gospel. It was one of the first organizations on the apostolic basis, and has continued with unwavering fidelity to the truth of the Gospel to the present time. She has arisen lately and trimmed her lamp, and appears to be shining with new splendor. It is very encouraging to find the communities of the saints steadfast and immovable, abounding in the work of the Lord. Yours truly, A. S. H.

OHIO STATE MISSION.

EAST CLEVELAND, O., April 13, 1858.

THE Annual Convention of the Missionary Society, for the State of Ohio, will meet in Massillon, Wednesday, May 26th, at 2 o'clock, P. M.

The prospect is fair for a large gathering of the brethren in this convention. Many brethren, public and private, have declared their intention to be present. Bro. Isaac Errett, Corresponding Secretary of the General Missionary Society, and Bro. B. Franklin, Editor of the "Christian Review," have accepted our invitation to attend and deliver addresses.

Let all the brethren awake to the work. We expect to hear from every church in the State. Let us meet "face to face," in the spirit of the Lord, and consult together to carry on the work of Christ with fresh power and success.

A. S. HAYDEN.

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PROGRESS OF REFORM.

OHIO.—Bro. L. L. Carpenter writing from Delta, Fulton Co., under date April 5th, says: Since my last reporting the success of the good cause of primitive Christianity in this community, I have held two very interesting meetings of days. The first was held at Spring Hill, in this co., the last week of February, and the first week of March, and resulted in 17 additions to the army of the faithful; 16 by confession and immersion, and one wanderer restored. Bro Bonham assisted at this meeting.

The second meeting was held here at Delta, Bro. James Hadsell—whose praise is in all the churches in this community, assisting. We met with a great amount of opposition from the sects here, as this place has been considered the stronghold of sectarianism for all Northwestern Ohio, but the truth greatly triumphed, and 33 became obedient to the faith. Bless the Lord. May the good Lord keep them faithful unto death.

Bro W. S. Hayden writing from Youngstown, under date March 24, '58, says: In company with Bro E. Wakefield, I have just closed a meeting of eighteen days, at this place, the direct result of which was 14 accessions to the army of the faithful. To the Lord be the praise.

Bro A. Burns writing from Mount Liberty, Knox co., under date March 20, says: The good cause is onward in this region, the brethren in Fairfield, Huron co., have enjoyed a precious season. Since the first of January 52 have been added to the congregation by confession and obedience, together with several others taking membership, making in all near 60. In this place the meeting is still in progress; 13 have been immersed up to this date, and prospects good for a number more. God be praised.

Bro. Asa S. Turney writing from Madison, under date March 21st, says: I now sit down to inform you of our prosperity in a religious point of view. Bro. Belding held a meeting with us at our place of meeting, in Perry, in the month of February, at which time 24 made the good confession and were baptized.—Six more were reclaimed and brought in from other denominations, and a good impression made on the minds of the people generally, and the brethren greatly refreshed.

Bro. Theobald Miller writing from Fowler, under date of April 5th, says I am now on a short tour to Trumbull co. I have just closed a glorious meeting in Fowler, of two weeks; baptised 18, and the church in general much revived.

Bro W. Patterson, writing from Wilmington, under date April 14th, says: I have just closed a meeting of ten days with the church in Bowerville, Greene co., O., which resulted in 24 additions.

ILLINOIS.—Bro. J. M. Harris, writing from Camp Point, under date March 7, says: I am now holding a protracted meeting at this place, the interest is increasing rapidly, we have had 3 confessions and one from the Baptists. This

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is the third day of the meeting. We hope the Truth will prove mighty in the salvation of many souls. I came to this county last June, and have been laboring for four congregations viz: Pleasant View, Mill Creek, Bear Creek and Columbus. There have been 160 added to these congregations since June last, mostly by confession and Baptism. We had a protracted meeting at Mill Creek, including Christmas and New Year, which resulted in 58 additions to that congregation. The church at Columbus, has had an addition of 25 or 30; at Camp Point, about the same number, and some 10 or 15 at Bear Creek.

Bro. Wm. P. Shockey, writing from Danville, under date April 1, says: The cause is onward. Bro. R. M. Martin closed a meeting of two weeks, five miles north of Sydney, last week. Thirty believed and were baptized; 9 others united. Bro. Young closed this week a meeting of five days, 3 or 4 confessed and some more united. I closed yesterday at Sydney, Champaign co.; 8 believed and were immersed, 3 united, 1 from the Baptists. We held 6 days, the interest was better than at any time before; though the P. E. of the M. E. church was there all the time, and his subordinates, crying against us in many ways. The main effort was to please the mass, and to tell that somebody denies the Holy Spirit. Father forgive them they know not what they do.

Bro Francis Apperson writing from Rushville, Schuyler co., under date March 12, says: The church here, for which I labor as the regular Minister, enjoyed the labors of Elder W. A. Mallory, for nearly the last two weeks, the immediate results of which were 7 additions—4 by confession and immersion, and 3 by commendation. I am satisfied that unless a protracted meeting is preceded or at least *succeeded* by the labors of an intelligent, permanent and pious Pastor the good effected is only temporary—if not questionable. O, that we may all pray for and enjoy further supplies of the spirit of Christ.

Bro N. B. Dave, writing from Mendota, Lasalle co., under date March 8th, says: We are about to begin a good work here, and see what can be done about forming a church. We have now about 20 disciples here, and there are quite a number who are not satisfied with the sectarian forms and speculations, and seem willing to take the simple Gospel as preached by the apostles and recorded in the Book of Acts.

CANADA WEST.—Bro. James Black writing from Eramosa, under date March 8, 1858, says: Brethren Kilgour and Lister are just returned from a tour to the Nottawasaga bay, and though I have not seen them since to learn particulars, I understand they organized a church of 37 members, and baptized many more. Their labor in the Gospel for the past year has been greatly blessed in planting new churches, edifying the churches visited by them, and preaching the Gospel to sinners. It is a great cause of rejoicing that notwithstanding the slanders and stubborn opposition of mere sectarians, the apostolic Gospel still prospers, and wins its way to the hearts and consciences of sinners inquiring after salvation. We have every encouragement to persevere and enlarge our efforts. The cause is God's and must finally triumph. Amen.

The "Provincial Co-operation" have had one Evangelist constantly, and another the greater part of the time in the field, laboring since the 13th of August, 1856. Four churches have been organized, and another re-organized;

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258 have been immersed—16 have been restored, and 28 have united from Baptists, Christians, and Methodists. May the Lord be praised! Had the Board, acting for the Co-operation, employed Evangelists more efficient, doubtless more good would have been done. Our excellent, devoted and beloved Bro. A. B. Green, when at our last June meeting, "so spake" that much prejudice against the Truth was removed; and the glorious cause of our Beloved Redeemer, in this Province greatly strengthened. [March 19th '58.] SIMON.

MISSOURI.—Bro. James Shannon, writing from Christian University, Canton, Lewis co., under date Feb. 22nd, '58, says: Bro Donan closed last week a protracted meeting here of nearly three weeks, in which he was aided somewhat by Bros. Hatch, Matlock and myself. Result 43 additions, including eight of our choice students. About three-fourths of the students of Christian University are members of the Christian Church.

The Harbinger for February, arrived on the 19th inst. As yet I see no notice of my No. 2 on the *New Name* which I mailed for Bethany last November. I suppose it will be forthcoming in time. Some of the readers of the Harbinger are looking with intense anxiety for the continuation of this discussion.—They regard it as one of the most important that has ever appeared in the pages of the Harbinger. I desire that they should be informed that it is not my fault, that the Discussion has been so long suspended.

☞ Four months absence from home is my apology. A. C.

KENTUCKY.—Bro W. C. Rogers writing from Russellville, under date March 16th, says: I held a meeting last November, at Concord, Christian co., Ky., with Elder George P. Street, which resulted in 17 additions to the church of Christ. We also held a meeting the same month, at Lebanon, Trigg co., with 13 additions; 11 by immersion, 2 restored. We held a meeting at Cadiz, Trigg Co., with 2 confessions. On my way to this place, I spoke once in Elkton, with 1 confession. Elder George P. Street is one of the best educated preachers in our ranks, and is doing much in the vineyard of the Lord. He understands well the cause we plead, and, like a good soldier of the cross, will die with the armor on.

The Pioneers of the Reformation are falling fast around us. Elders Johnson, Church and Creath are no longer among the living. Their career has closed on earth; their voices are stilled in death—and will be heard no more marshalling the Hosts of Israel to battle against the mighty. When will their equal be found? When will arise men of such moral courage, such energy, such self-sacrificing disposition? Though dead, they still speak. Their example is before us. May we remember their labors, imitate their good works, and, like them, die in the service of our blessed Master.

MISSISSIPPI.—Bro D. L. Phares writing from Newtonia, under date February 17th, says: Since my last, 3 members have been added by baptism to the church here. There is a very interesting congregation of colored people here also, under the care of Bro. Ellett. It is growing steadily in numbers, intelligence and interest.

IOWA.—Bro. Julius Stevens writing from Vinton, Benton co., under date April 1, says: The cause of primitive Christianity is advancing within my field of labor, especially of late. During the last five weeks, 43 have been added

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to this congregation; seventeen in Monticello, Tama co., one here, and the remainder in Marysville, a village ten miles from here, in this county.

☞ In adding up the reports made to us of the success attending the labors of the brethren in the ministry, we are pleased to see that for the months of March and April, up to this date, April 2nd, *one thousand nine hundred and twenty six immersions* have been reported to us. Of course, this has been accomplished by comparatively a very small portion of our ministry, and in a few months.

OBITUARY NOTICES.

Departed this life March 12th, at the residence of her Son-in-law, Thomas F. Campbell, Leavenworth City, Kansas, Sister Ellen Campbell, formerly of Bethany, Va. She was many years a member of the Presbyterian church, in Ireland, and thoroughly indoctrinated in that church. She was the widow of my Father's brother, Archibald Campbell, himself an Elder of that church for many years as was also her own Father, Thomas Carr. Her brother, Rev. Wm. Carr, was one of the most popular ministers of the Synod of Belfast, for many years, and for some years, the pastor of a Presbyterian church in that city. It was, therefore, no other than a strong conviction that could have constrained her, at an advanced age, to become a member of the Christian church.

Her sons, Enos and James Campbell, having migrated to this country, and founded Female Seminaries of much reputation, she was induced to migrate some years since, to the United States. We learn, from a reliable source that she died, as a Christian should die, strong in the faith and hope of the Gospel, joyfully anticipating the rest that remains for the children of God. A. C.

Died, at his residence, ten miles east of Paris, Illinois, on the 26th of December, 1857, Elder Elijah M. Ward.

"Help, Lord, for the godly man ceaseth, and the faithful faileth from among the children of men!" Elder Ward was born in North Carolina, September 10th, 1775, was brought up in Grayson co., Va.; from there he emigrated to Tennessee, where he lived some twenty-five or thirty years. Previous to his death, he had been a resident of this neighborhood for twenty-seven years.—As a citizen, he was justly esteemed by all. As a member of the Christian church and proclaimer of the Gospel, he had acted faithfully and with untiring energy and zeal for *full forty years*. When he first professed, he took his stand upon the Bible and the Bible alone. By his godly example and faithfulness in holding forth the word of life, eternity alone can make known the number of those he was instrumental in enlisting under the banner of the cross.

As a minister, he was respectful to all, faithful, truly, as a watchman on Zion's walls; earnest and successful in calling sinners to repentance; constant in his pleadings for Christian union upon the infallible word of God alone, and almost unfailing in all his appointments.

He died as he had lived—in full assurance of faith; looking unto Jesus: reaching forward to the crown of righteousness reserved for the soldier of the cross. Among the members of his family left, are three sons engaged in the ministry—one in Indiana, one in Illinois, and one in Oregon.

Annual Meetings—For Portage county, in Aurora, Friday before 1st Lord's day in June.

For Geauga and Lake, in Painesville, one week after the meeting in Aurora.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

Vol. I.] BETHANY, Va., *JUNE*, 1858. [No. *VI.*

THE PRIORITY OF FAITH OR REPENTANCE.

Repentance *before* faith, and "Christian 'experience' before baptism," are amongst the cherished theories of a majority of the Baptists of the present day. Hence, instead of requiring a confession of faith from the candidates, they insist upon a relation of this *experience* as indispensable to his baptism. Andrew Fuller, the beau ideal of the most liberal Baptists in our country, in vol. 2, p. 381 teaches—"Repentance precedes and follows the faith of Christ." And the Baptist patrons of the Western Recorder, Louisville, teach that "Repentance unto life is a work antecedent and preparatory to saving faith." *Repentance unto faith, and Christian experience unto baptism* is pure Baptist Theology—at the meridian of Louisville. Every man that pays for the "Western Recorder," with a good conscience, voluntarily taxes himself to sustain the above views of Repentance, of faith, and of "Christian experience."

No Apostle, nor prophet ever taught such a theory. They, indeed, "preached *repentance towards God*, and *faith in our Lord Jesus Christ.*"

When the first Gospel sermon was delivered by Peter in Jerusalem, immediately after the coronation of Jesus as Lord of all, and when thousands of the hearers, pierced to the heart, exclaimed—"*Brethren what shall we do?*" Did he command them to believe the Gospel? Nay, verily! Their propounding the question was based

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upon their faith in what he had declared concerning the exaltation of Jesus, as "the Lord and Christ." He, therefore, commanded them to "*repent*" on the faith confessed in their admission of all that he had said of Christ's exaltation; and then, indeed, to "be baptized for the remission of sins" which he had charged upon them. Had they not *believed* what he affirmed of Jesus could they have *repented* of the sins which he charged upon them! God never commands impossibilities. It is mentally impossible to *repent* antecedent to the conviction of sin committed. And this conviction of sin must universally succeed, in the order of things, upon a belief that we have sinned against God, and superinduced guilt, and consequent alienation of heart from him.

Because Paul preached to the Jews and Greeks repentance towards God and faith towards our Lord Jesus Christ, some infer, from these words, that repentance or reformation precedes faith. The mere position of words does not indicate their meaning. No one can repent unless he is convicted of sin, or of having done wrong. It is, indeed impossible to repent unless guilt or error is previously perceived, believed or realized. And, therefore, God calls, or commands, all men, every where, to repent, *for reasons assigned*; and, therefore, a faith in, or a belief of, these reasons assigned must always precede repentance.*

We are wont to regard the frequency of cardinal terms as indicative of their value in all science.

Were we to apply this index in the present case we should not long hesitate between the relative value of *Pisteuoo*, I *believe*, and *Metanoeoo*, I *repent*. The former is found in the Christian Scriptures 250 times; the latter 34 times. And with regard to the nouns *Pistis* faith, and *metanoia* repentance, the latter is found only 24 times and the former over 240 times. Evident it is, at least that the Apostles and Evangelists of Christ, had much more use for *Pistis* faith than for *metanoia* repentance, or reformation. This only by the way.

Paul's splendid development of faith exhibited and documented, as

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* Our best and most profound critics and etymologists amongst whom we give the highest place to Edward Leigh, Esquire, "Master of Arts," in Magdalen Hall, in Oxford, England, third Edition printed in London, A. D. 1650, gives the root and Biblical currency of every Hebrew and Greek word in the Jewish and Christian Scriptures, was, in his day, the first choice as a linguist, n the opinion of the gifted and profound Erasmus.

With these profound critics—it is defined—"The minds recovering wisdom after its folly;" derived from ANOIA, *dementia* and META, *afterwards*; because after the guilt is admitted and felt a man perceives that he has sinned,—and feels its sting. A change of mind, a purpose of amendment, is happily expressed by the Roman *Resipiscentia*, "changing from evil to good. It is fully indicated by our word *reformation*.

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it is with "a cloud of witnesses," fully justifies its unrivalled eminence in developing and adorning human character. It is, indeed, the superlative element in modern civilization. Repentance is not to be compared with it, in its popular acceptation, nor in its inherent potency to elevate and aggrandize man. The really great and most worthy men in society, in all time, have been men of large and strong faith. "The time would fail us to tell of Gideon and of Barak, and of Jephthah, of David also, and Samuel and of the prophets and the apostles of Christ;" who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, became valiant in fight, put to flight armies of other nations. Women, even received their dead children raised to life again; while others were tortured not accepting deliverance, that they might obtain a better resurrection.

Others had trials of cruel scoffs and scourgings, yes, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, destitute, afflicted, cruelly treated, (of whom the world was not worthy) wandering in deserts, and in mountains, and in dens and caves of the earth."

Repentance is, indeed, a fruit of faith. But it is only one fruit of faith. We do not mean a repentance in the conscience, nor on the lip, nor even in the heart; but a repentance issuing out from the heart in all the works of faith, in all the labors of love, and in all the patience and perseverance of the hope of Eternal life, honor, riches, and glory everlasting. This is the hope growing out of the faith, that works by love, that purifies the heart, that conquers death, and that seizes the crown of glory that fadeth not away.

No man, conscious of his guilt, and sensible of his moral turpitude, even while receiving the applause of listening senates, and the hollow worship of the greedy and voracious cormorants whose fortunes hang upon his smile, can find one self-approving hour, one soothing, consoling, animating reflexion in the past, or one cheering hope of the boundless everlasting future of his destiny.

Faith is, indeed, the grand element of all appreciable and truthful civilization. It constitutes a real *gentleman*. I do not mean a *gentleman* in the latitudinarian acceptation of that word, or its representatives, in London, Paris, or New York. A *gentleman*, in social life, with a pistol in his pocket, a dagger in his bosom, and a sword cane in his hand, is the anomaly of anomalies, in all literature and true science. We have polished savages and, sometimes, coarse gentlemen. But real and truthful gentleness is as much the offspring of Christian

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faith, hope and love, as much the fruit of God's spirit as was Jesus the Christ the Son of Mary and the Son of God.

But the priority of faith to repentance in the consolidation of the human mind, is as real a fixture in fact, in the inevitable realities of things spiritual and religious, as that, in physical nature, the centrifugal force, in the drama of creation preceded the centripetal; not, indeed, in the same sense, but in the same necessity. But by the great mass of our readers, we will be better understood when we say *that any and every man must believe or realize that he has done wrong before he can be sorry for it.* This being a palpable fact—to the most common understanding—we shall leave it to the good common sense of our least educated readers.

But to many who partially read the Holy Book, or who read with little reflexion, we will pay a special attention to this special case.—On examining every occurrence in the Christian Scriptures of the words *repentance* and *repent*, we find but one of each that is contextually connected with faith or belief. These are Mark i: 15; and Acts xx: 21. We must, therefore, specially notice these. And this we will do in the order in which they occur. Mark i: 15; we find these words: "Repent ye and believe the Gospel." This is, indeed, the same as "Repentance towards God and faith in our Lord Jesus Christ." Acts xx: 21. I need scarcely remark that there are two distinct objects in the speaker's or writer's eye, in these two cases. And these are God and Christ. It is not repentance towards Jesus Christ and faith in God. Jesus once said:—"you believe in God, believe also in me;" John xiv: 1. *Repentance necessarily succeeds belief.* A man must believe that there is a God before he can believe that he has sinned against him! The Jews believed in God, on Christ's own testimony;—"you believe in God believe also in me," said he to certain Jews, who seemed to have some lurking doubt concerning the person and mission of the Lord Jesus Christ. Is it not then, palpably evident that a man must realize that he is a sinner, before he can be sorry for his sins, or be convicted of the guilt of his transgressions so as to sue for pardon. Faith, then, in the testimony of God, must precede the conviction that we have sinned against him. And faith in Christ as an altar, an offering and a high priest—must, in the order of cause and effect, of antecedent and consequent, precede our coming to him—our embracing him as our Saviour, our kinsman Redeemer, our Prophet, our High Priest and our King—as he is our Lord, our Lawgiver and our Judge.

The mere *occasional* location of words in any period, paragraph, or volume is, by no man, of good sense and scholarship, regarded as the established or ultimate court appellate, before which their sense or

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current value is to be tried and adjudicated. This is an oracle of common sense, as well as the verdict of all courts of *Oyer and Terminer*. Its commission is, by universal consent, "*to inquire, hear* and *determine*," as Blackstone has, with the consent of Britain and America, decided. Divine testimony, a perception of it, faith and repentance, naturally, necessarily, and, therefore, immutably precede Christian immersion, *into the name* of the Father, the Son and the Holy Spirit, so far as the Lord Jesus Christ has enacted and ordained; and so far as the testimony of the consecrated and Divinely commissioned Apostles and Evangelists of the Lord Jesus Christ have certified to us, and practised—according to the developments of Luke the Evangelist, and historian of the consecrated "Acts of the Apostles;" which Acts and deeds are transmitted to us with the broad Seal of Heaven annexed.

When descanting upon *metanoia* in its evangelical currency, and the verb *metanoeoo*, the former occurring 24 times, the latter 34 times uniformly in common version represented by *Repentance* and *repent*, we did not state to the neglect or indiscrimination of the translators of King James' Version that *metamelomai*, which is found only *five* times in the New Testament, is in every case represented by the word *repent*. This is wholly unjustifiable. The Apostles using two words quite distinguishable in their roots and branches, and King James' translators making one nd the same English word to represent them both!! The word μεταμελομαι, *metamelomai*, and μετανοεω, *metanoeoo*, are not identical. And why make one word represent both? Beza, sustained by Leigh, the master critic of the 16th century, represents the former as indicating "*it repents me*, it *grieves* me;" the latter *metanoeoo* indicating not merely to be wise after the act or fact, but so admitting the error as to "correct it—to *reform*."

To him who sincerely and earnestly desires to understand, relish and enjoy the Christian Institution in the full import of its rich and gracious provisions, its fulness of grace and truth, a full and perspicuous development of the original oracles and testimonies as expressed by the Spirit of inspiration must be a paramount desideratum.—The elements of the Gospel must be clearly propounded as presented by the inspired Apostles, thoroughly understood, cordially embraced and practically carried out and exhibited by the church of Christ in order to her own happiness and fruitfulness, to the conversion of the world, and to the glory of her Lord. A. C.

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THE VISIBLE AND THE INVISIBLE.

The following able and interesting address was delivered by Bro. W. T. Moore to the American Literary Institute, one of the Literary Societies of Bethany College, on the occasion of its 16th Anniversary. It was published in the Stylus, a Monthly Periodical, conducted by the members of the Neotrophian and American Literary Societies. We judge it to be worthy of a still more extended circulation. We, therefore, bespeak for it a careful perusal by all our readers.

Brother Moore has been, during his whole collegiate course, not only a model student, but at intervals, and during College vacations, a very successful preacher; having, during his collegiate course, spoken much and to good purpose, immersing some 240 persons in the vicinities and neighboring towns within twenty miles round;—a favorable indication of future usefulness. Other students have, also, peregrinated diverse fields in the adjoining States, Ohio and Pennsylvania, some of whom have been quite instrumental in building up and edifying the churches in their respective circles. A. C.

Mr. President, Ladies and Gentlemen:—

We appear before you this evening to express no encomium upon the Society which we have the honor to represent. We say of her as one of America's greatest statesmen said of his own native State:—"She needs none. There she is,—behold her, and judge for yourselves. There is her history,—most of you know it by heart." If we have not been useful in the past, it is known to you; and, if we do not possess within us the elements to be useful still in the future, we will not deceive you by false representations. If, however, our career has been one of which we should feel proud, we believe that you will award to us all that we desire Leaving you, therefore, the best judges, to decide this matter, as your own consciences may dictate and as the evidence you have before you may justify, we will proceed at once to call your attention to the subject we have selected for your consideration.

There is nothing truer than that we live in a world of *deceitful appearances*. We see a thousand evidences of this every day we live, if we but pay attention to the things that are moving all around. We live in a world of mystery, and we ourselves the greatest mystery in it. The old and trite saying—"that all is not gold that glitters"—has a far deeper philosophy underlying it than we are at first willing

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to admit. Nature abounds in numerous examples illustrating the truth of this adage,—we see but the representation, the true gold lies back in the unseen. But alas! the *appearance* is too often appropriated for the genuine coin. When we look out upon the world, we see nothing as it really is. Almost every thing is clothed in deception, and can only be fully understood. When we enter behind the gilded outside we see into the invisible reality, where truth has no blushes, and delusion no form. A few examples will suffice to illustrate this position.

The sun *appears* to rise and set,—but we are told by Astronomers that it stands still in the midst of planets that revolve around it. The stars, those night-watches, which Byron calls the "poetry of heaven," *appear* to move; but they, too, we are informed by those who have looked behind the flimsy veil of deceptive influence, "are fixed centers, fastened by the eternal fiat of the Almighty to their points in space." The sky *appears* to be blue; but here again we are told lurks a well concealed deception, for it is the atmosphere which surrounds our earth, which gives the sky its soft and gentle hue. The Rain-bow presents us with another striking example of the truth we are endeavoring to illustrate. This *appears* to be a dense and permanent arch of beauty reared against a cloud of immovable substance, from which it unrolls

"Its soft tinted pinions of purple and gold;"

but Philosophers etherealize both the bow and the cloud, and leave us with nothing but the *representation* of unseen causes which operate mysteriously through the silent courses of Nature. The poet has said, that "distance lends enchantment to the view;" but how shall we decide upon the truth of this, since we are frequently wholly unable, by means of the eye, to tell what distance is? An object which *appears* to us to be a long way off, may be, in reality, very near to us. And *vice versa*. Fire *appears* to burn; but Chemists are willing to tax our credulity with the assertion, that it is caloric—an invisible substance which produces the effect we see, which we, with our limited knowledge of things, have denominated burning. Again, when the substance is burned up, it *appears* to us to be annihilated, but this, too, is contradicted by our Masters in Science, who declare that

"Nothing is lost on him who sees
With an eye that genius gave."

If we stand and gaze upon a beautiful landscape, we imagine that we see it, but when we come to examine the truth in the matter, we will find that we are sadly mistaken; for we only see the image—the shadow reflected upon the retina of the eye. No human being has ever seen the sun, moon, stars, sky, or any thing in all this material

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nature; "it is only the reflection that we see, like that caught in the camera of the Ambrotypist." It may be proper to remark just here, that this view of the subject does not necessarily deny the doctrine of *externality*. We are speaking of the sense of *sight*, and externality is made cognizable by the sense of *touch*. Again, let it be observed, we are speaking of what sight *does not* reveal—the reality—and not what it *does* reveal—the appearance.

If we look at our own bodies, they *appear* to us to be the same each year we live, but Physiologists declare that this is a delusion, that so rapidly are changes going on within us, that the materials of our whole physical organization are changed in a very short period of time, and new bodies formed, so similar to the old that we are wholly incompetent to distinguish between them. Again, we *appear* to die; but Revelation teaches us that "all live unto God:" and that while seemingly dead, the "absent from the body" are "present with the Lord," in that "house not made with hands eternal in the heavens." We are told that certain men have a good character. But this may not be true; for it is only the *reputation* we see. We judge of men by their reputation. *God* judges of them by their characters. We judge by what they *appear* to be, God, by what they are in *reality*. In this world we live upon our *reputation*, in the world to come, we must live upon our *characters*. One is visible, the other invisible; one is temporal the other eternal; one is man-like, the other God-like. But we might continue these illustrations *ad infinitum*, and summon heaven and earth to witness that things are not here, what they seem to be. We look only upon the surface—we do not see down into the great hidden depths of realities. Blind and ignorant, we grope our way through the world, and catch only occasional glimpses of the unseen mysteries around us. There is something behind all that we see—some hidden power—that makes it otherwise than it appears. We see the face of a watch, and by it tell the time as it passes; but the machinery which moves that watch and regulates it in harmony with the days, months and years, is unseen—all its power is hidden *behind its face*. We look upon a man and admire the beauty of his form, the majesty of his walk and the God-like flashes of his eye. We call him powerful, and he *is* powerful; but the real man is out of sight—he lives and works in the invisible, behind the curtain of flesh. But we are in the habit of attributing all his power to what we see—his visible frame-work: nothing, however, is farther from the truth than this. The arm, braced round with muscles, we know is strong, but the will is stronger. The arm we see, the will we do not see; but all power is in the will, and without it the arm would be perfectly motionless. In fact, all power in the universe immutably belongs to WILL. It is the centre around

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which revolves every created thing. We speak of laws ruling this great physical structure. But what are laws? Are they not the *expression* of will? When God said "let there be light, and light was," was not this sublime fiat an expression of his will? Most certainly it was. The power then, that holds planets and systems together, is nothing but the will of Deity *acting*; and this activity, if I may be allowed the expression, is what we call law. Colton very properly applies this principle to *our* actions. He says: "To commit the execution of a purpose to one who disapproves of the plan of it, is to employ but one third of the man; his Heart and his Head are against you, you have commanded only his Hands." Again, Shakspeare has most beautifully said, "Our bodies are our gardens; to the which our wills are gardeners; so that if we will plant nettles, or sow lettuce; set hyssop, and weed up thyme; supply it with one gender of herbs, or distract it with many; either to have it sterile with Idleness, or manured with Industry; why, the power and corrigible authority of this lies in our wills. If the balance of our lives had not one scale of Reason to poise another of Sensuality, the Blood and baseness of our natures would conduct us to most preposterous conclusions."—But we are sensuous and take sensuous views of things. We live too much in the Objective—rest too much in what we see. All things have their exterior and interior; but we are satisfied with the exterior—depend too much upon the out-side; we do not press in. Sight itself, which, when properly directed, is one of the greatest blessings, becomes, under the force of this sensual pressure, an *ignis fatuus*, and leads us astray from the bright and joyous apartments of our soul's home

In our reasonings we should always distinguish between the meaning of a thing and the thing itself; for these are very different conceptions. A word and its meaning are two things. The word we see, its meaning we do not see—the meaning lies behind the word. Letters are but signs that represent ideas that lie back concealed in the invisible soul—the mere machinery by which

"Thoughts that breathe and words that burn"

are brought within the sphere of our material nature. The money which we use for the purpose of trade and commerce, and the value of that money, are two different things. We see the one, the other we do no see—one is but the representation of the other. A figure is but the substance that represents its number. One is visible, the other invisible. This rudimental life we live is one grand system of Algebra. We work by signs. A letter in Algebra represents an unknown quantity. We begin with this, and by a series of operations, we arrive at the unknown. So with all things around us. We begin with the visible and rise to the invisible. The order in the ascending scale;

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is, the world first, the body next, and the mind last. The whole of human life may be stated in an equation, the first member of which is made up of things visible, the last of things invisible. This earth, with all its beauty, grandeur and loveliness, is but the representation —the x and the y—which leads us on to that full fruition of joy in the boundless realms of eternal felicity. Life itself, however sweet and dear to us it may be, is but the initial letter, the index figure, that points out an eternity to man.

"Immortality o'ersweeps
All pains, all tears, all time, all fears---and peals,
Like the eternal thunders of the deep,
Into my ears this truth---Thou liv'st forever."

The whole universe, with all its ten thousand worlds, is but an Alphabet, which, when properly arranged and viewed from a correct stand-point, spells but one word. That word is GOD;—the Alpha and Omega; the Beginning and End,—the first letters of which, is Goodness, Wisdom, and Power; the second, Justice, Truth and Holiness; the third, Mercy, Condescension and Love; the great object of which, is, humanity regenerated, redeemed and glorified. All these visible signs are continually staring us in the face, but how few there are amongst us, who use them as means of approach into the invisible—as the Mount Pisgah, from whose lofty summit we can catch glimpses of the promised land! Nature may properly be compared to a great instrument. Its ten thousand visible beauties are so many strings, attuned in harmony with the will of Him who gave them being. But they must be touched by an Invisible Hand before they will give forth intelligible music. This is most satisfactorily accomplished by means of the Bible—the great musician that plays the "music of the spheres" to the praise of Him who reigns and rules. When Revelation touches Nature, the whole universe is full of music!

"There's music in the sighing of a reed;
There's music in the gushing of a rill;
There's music in all things, if men had ears;
The earth is but an echo of the spheres."

But we lose much of this harmony, simply because we will not appropriate it. We are not so much too sensuous, as we are too little spiritual. We live too much in the present, and *for* the present—rest too much in the outward. We have the elements within us, around us, and about us, to lead us close up to the museum of everlasting wonders, into the arcana of the mysteries of this great frame-work of being; but we lie supinely down in our selfishness; rest satisfied with the deceptive show of the outward, and seek not to enter into the eternal harmony of invisible causes. We are but minnows, float-

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ing upon the surface of the great ocean of life, and never go down to the bottom, where the rich jewels and coral lie, far under the world of waters. We are great Epicureans, feasting upon dust and ashes, while the excellent things, which our Creator has prepared for us, are passed by as unworthy of our notice. If we were invited to a banquet, prepared to satisfy our carnal appetites, we would delight to accept the invitation and to be honored at the festive board. But when the great Architect of the universe invites us into the penetralia of his hidden beauties—to a feast of Nature's richest bounties, we trample under foot the very means by which we are to enter, and insult the dignity of our own majestic souls, by replying with an emphatic NO! We love to sit in the concert room and listen to the soul-stirring strains of music that are discoursed from the feeble instruments of man's invention; but when the great concert room of Nature, where the swelling harmonies of sweet sounds are heard, chanting the praises of Him who made us, and who spread out the heavens like a curtain, is opened for our entertainment, we close our ears against all this melodious concord, and seek not to drink into our souls its exhilerating strains! We must *push* into the Invisible—the great laboratory of hidden causes—if we would properly appropriate the means which an Allwise Creator has placed in our hands for the purpose of elevating us in the scale of moral and intellectual grandeur. Man himself has his interior and exterior—the "hidden man of the heart" and the "outward" that "perishes." We look upon our bodies and imagine that these are our personalities; but nothing is farther from the truth than this. Individuality belongs to our spiritual nature—to the "inner man" that is "renewed day by day," and that shall live forever and ever. "What is man, that thou art mindful of him?" is a question that has puzzled more than the sweet Psalmist of Israel. "What is man?" Why, he is something great, glorious and eternal! He had a beginning, but shall never have an end. He lives now, who will say he shall not live again? We sometimes reason very foolishly upon the subject of immortality. It is not something to be proved, but it stands out a fact to be *disproved*. I know that I live now, who will prove to me that I shall not continue to live? The "*onus probandi*" lies on the side of him who denies immortality. Whoever is able, let him bring it forward. But say some, do we not see daily that man *does die?* and, therefore, it is my province to *show* that he will live again. But this is certainly a *petitio principii*—a begging the question. It is taking for granted the very thing to be proved. I deny that man ever dies. His outward I know must perish; the Visible is temporal and must pass away; but this comes very far short of proving that the "*Ego*"—my personality shall ever cease to be. It

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is the Unseen that wills, thinks, feels, loves and enjoys. These are the attributes which give to us our eternal character. We are indeed "fearfully and wonderfully made." There is no creature in the universe like us.

> "O what a miracle to man is man!
> Triumphantly distress'd! What joy! What dread!
> Alternately transported, and alarmed!
> What can preserve my life! or what destroy?
> An angel's arm can't snatch me from the grave,
> Legions of angels can't confine me there."

It is written, "No man has seen God at any time;" it *might* be written, "No man has seen man at any time." We do not see the real man when we look upon these mortal bodies. This is but the house in which *I* live, the casket in which the bright jewel is held. Behind this tenement of clay the spirit immortal lives, secure from all that destroys or harms. The outward, however, intimates the inner; and this is as it should be. We reason from the known to the unknown. But the known, the visible passes away; the unknown, the invisible remains forever. One whose lips were touched with a live coal from off the altar has declared that "the things which are seen are temporal, but the things which are unseen are eternal." Shall we say that this oracle is not true, when we see *mutantur* written upon all the visible objects? Let us direct our attention for a moment to some of the most *apparently* durable things around us, and what a commentary do we behold upon the text we have quoted! The hard, flinty rock that rests upon the mountain peak, is an emblem of durability in our minds. Its ancient and raggid appearance strikes us like a petrified eternity. But it is passing away. The little rain-drop, falling from the storm-cloud, to water the earth, that life and beauty may spread their joyous wings over us, is silently, yet surely, melting it away. The "lightning's red hammer" is smashing it to pieces, and the wind is constantly picking up its dusty particles and bearing them away to other forms of matter. We talk about our own works enduring, but does not the history of the past teach us that soon they must be numbered with the things that were? The unseen causes, however, which operate in producing these changes, still live, and may continue to live in eternity itself. Those secret and silent forces, those mysterious affinities, are still taking from and giving to, building up and tearing down. If we look to other visible things around us, what do we behold? All is passing, changing, fleeting:

> "Cities rise and sink,
> Like bubbles on the water; fiery isles
> Spring, blazing, from the Ocean, and go back
> To their mysterious caverns; mountains rear

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To heaven their bald and blackened cliffs, and bow
Their tall heads to the plain; new empires rise,
Gathering the strength of hoary centuries,
And rush down like the Alpine Avalanche,
Startling the nations; and the very stars,
Yon bright and burning blazonry of God,
Glitter awhile in their eternal depths,
And, like the Pleiad, loveliest of their train,
Shoot from their glorious spheres, and pass away,
To darkle in the trackless void:—

Yet, the eternal causes which are producing all this—driving on the great frame work of Nature, and upheaving the mighty depths of Society, are working silently and mysteriously within the sphere of the Invisible—removed far beyond the bounds of mortal sight.

This earth, with all its beautiful tenantry, must pass away. The day is hastening on. It shall come, too, as a thief in the night. It may be to-morrow; it may not be for a million of years. That it *will* come, is enough for us to know. It is true, we do not see the causes at work; but this does not alter the fact. Occasionally, however, we are permitted to get a faint glimmer of the approaching desolation.—The *power* sometimes manifests itself by becoming *weak*. Those calm, still under-currents, those mysterious instruments of destruction, which are operating under the direction of an invisible hand, sometimes over-task themselves, take on too much labor. When this takes place, the result is Eruptions, Earthquakes, Volcanoes and Lightnings. All these, however, are but broken strings upon the great Invisible instrument that is playing the farewell dirge of temporal things, unwelcome discords in the parting hymn of universal Nature. But amid all these changes our "hidden man" shall remain, "the things that are unseen are eternal."

"The soul, secure in her existence, smiles
At the drawn dagger and defies its point;
The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter and the crush of worlds."

So it is that nothing that is *seen* is permanent. From the smallest animalcule that sports in the sunbeam, to the mightiest world that rolls in space, all, all is mutable. "Passing away" is the melancholy farewell of the visible universe! But not so with the invisible. All this mighty and wonderful concatenation of events is produced by unseen agencies. Back of all, lie hidden, in the deep recesses of the invisible laws of the Great, unoriginated fountain of being, forces

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that are moving in endless activity, holding under their control the whole machinery of this Visible outward. But immutability belongs not to the Invisible alone. *Power* also resides in it. It holds within its mysterious hands the Archimedian lever that lifts the world from its center. There is no power in the outward man, it is in the inner. Remove the inner, and this outward form will cease to act. "It is not the arm, but the will that is strong." It is not the body, but the mind, that

> "Forges from knowledge an Archangel's spear,
> And with the spirits that compel the world
> Conflicts for empire."

This is true also of material nature. If we look around us, we shall soon discern that power resides almost wholly in the Invisible. The things that appear are but the manifestation of the power that lies concealed behind. This can be made more plain by a little attention to the degrees of materiality. Matter becomes attenuated as we approach the Spiritual. Just as the Mineral kingdom gradually approaches the Vegetable, until it is lost, and the Vegetable again the Animal; or, as the night is gradually lost in the day, so does the Material Universe, by degrees, gently fade away into the Spiritual. There is a Material Universe, and there is also a Spiritual Universe. The Material has a beginning and an end; the Spiritual has a beginning, but no end. To approach the latter, we begin with the grossest material of the former, and by a succession of progressive steps, we rise up towards the Spiritual. We are conscious that these are grand and awful conceptions, too deep, indeed, for the finite mind to fathom; but they are bright spots upon which the imaginative fancy loves to linger and feed

> "Perhaps too much upon the lotus fruits
> Imagination yields,---fruits that unfit
> The palate for the more substantial food
> Of our own land---reality."

We cannot comprehend the Spiritual, it is invisible, but we are led from all the evidence we have to conclude that Materiality ends in Spirituality, that where the Material Universe ends, there the Spiritual begins. Now let us ascend this stairway, for a moment, and see how *power* increases as *sense* decreases.

Solid earth, or the mineral kingdom, is at the bottom. This is cognizable by all the senses, and is, of itself, perfectly powerless. When at rest, it cannot move; when in motion it cannot stop. It is mere clumsy, inert matter, and is only affected by an invisible power. Water is the next sphere to which we come in ascending this highway into the invisible things of the universe. This addresses itself

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to two senses only—sight and touch—and is perceived slightly by these. Yet, it is vastly superior in power to solid matter. It often sweeps away, by its majestic current, the most wonderful productions of God and man! It upheaves mountains, bursts rocks asunder, and bears upon its bosom the works of millions of human beings! Another step above this lies the ambient air, cognizable only by the sense of touch, and this only by the keenest perception. I tis almost entirely removed from the sensuous, yet it holds in its viewless grasp the "storm-god's destroying weapons!" Behold the mighty forest, how it is rent and torn! Stand upon the shore, and gaze upon the billowy ocean! See how the brave old ship is rocked and wrecked, while this herculean power lifts up the waves in maddened glee!

A step higher above air, and we come to the region of the gases, those mysterious agencies, holding within their unseen hands powers which are past computation. Let us take steam for an example. Who is able to tell the amount of force it is competent to put forth? Go into our work-shops and factories and witness its power! See the ten thousand moving engines obeying its lordly will! Go to the rail-road and see how the iron horse is tamed to follow at its bidding! It is, however, an invisible substance, and the moment it is seen, it loses its force. By making itself known it becomes powerless. But in its unseen state it is almost invincible. The strongest locks cannot hold it; it snaps bands of steel like gossamer threads, and is itself a giant unchained, and unchainable!

"Harness me down with your iron bands,
Be sure of your curb and rein;
For I scorn the strength of your puny hands,
As the tempest scorns a chain!"

Next in order, comes that mysterious, indefinable agent, called Caloric; more powerful than steam or anything below it. All the means of computation stand aghast in attempting to enumerate the height and depth, the length and breadth of its invisible power.

Above this, unseen by mortal sight, we come in contact with those strange and wonderful powers, denominated Chemical Affinity. And what can we say of these? Nothing, except by their effects. The bursting forth of the volcano, the upheavings of the earthquake, and many of the most astonishing phenomena of Nature, are the result of these powerful agents.

One step higher, and we meet attraction, operating like a God throughout the whole universe, holding systems and worlds together by its unseen, though all powerful, hands! Ascending still one more step, and we reach the end of materiality. Here dwells, in silent security, that incomprehensible mystery, Electricity. It is so far removed from

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the sensuous that it becomes almost Spiritual, if not entirely so. Here the Material and Spiritual universes approach near to each other, if, indeed, it is not the point at which they meet. But who is able to tell the mighty power of this imponderable agent? It permeates every thing in the boundless realms of Nature, and is, no doubt, the balance wheel in the machinery of Creation. We can neither see, taste, nor feel it, it lies far back within the precincts of the invisible, beyond the regions of Sense, silent, still and grand. It is true, that sometimes it makes itself known; but this is no sooner done than its power is extinguished. The forked lightning, which breaks across the angry storm-cloud with majestic glare, is but the flash of its eye in death. The thunder's loud and terrific roar, is but the parting groan of the dying agent that once lived in majesty and power. If, then, its death is so terrible as to produce in heaven and earth such mighty convulsions as these, what must be the power of its life, when exerted upon this vast and stupendous universe!

Step one step higher, and we enter the realms of mind and thought. Here we are far away from Materiality, wrestling with the master spirit of all created things. Eye hath not seen it, ear hath not heard it, neither has the most delicate perception ever touched it; yet high up in the regions of power it sits enthroned, holding the reins of authority over all material things that reside below.

At the very top of this attenuated scale, far above all sense, resides the eternal, unoriginated fountain of all power, life and radiation. We know nothing of this sphere save through the revelation which the Supreme Being has seen fit to communicate. We have, however, received a telegraphic dispatch, as it were, from the court royal of the Invisible, in which we are permitted to hear the distant murmurs of the mighty Infinite, as tremblingly they fall along the shores of our finite minds. "Is not God in the height of heaven? and behold the height of the stars, how high they are!" "He makes darkness his secret place; his pavilion round about him are dark waters and thick clouds of the skies." "He rides upon a cherub," and "flies upon the wings of the wind." "His going forth is from the end of the heaven, and his circuit unto the ends of it." "In his hand are the deep places of the earth; the strength of the hills is his also. The sea is his, and he made it; and his hands formed the dry land." Who shall measure arms with the Lord God Almighty? "A fire goeth before him, and he burneth up his enemies round about him. His lightnings enlightened the world; the earth saw and trembled. The hills melted like wax before the presence of the Lord, at the presence of the Lord of the whole earth."

It is worthy of remark, that as we approach the Spiritual, where

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the greatest *power* resides, in the same ratio do the workings of the agent become more *silent*. Here, again, we are strangely led astray by appearances. We see no power exerted in the budding of the rose, in the unfolding of the forest leaf, in the opening of the flower, or in any of the calm affinities that are teeming the earth with vegetation and beauty, and silently pouring into our lives ten thousand sacred blessings. No, we can see no power in all this. But let a meteor blaze out from the starry world above us, scattering its sparks of electricity across the heavens; let a comet, in its rapid flight, threaten our earth with a collision; let a volcano send forth its burning lava and set on fire the surrounding country; or, let the storm-cloud pour forth its volleys of livid lightning, as if threatening to burn up the elements with fervid heat; in the presence of such power we stand aghast in wonder, and still the wonder grows.

"We speak not a word;
But like dumb statues, or breathless stones,
Stare on each other, and look dreadly pale."

But these are only nature's *weaknesses*—mere "fantastic tricks," occasioned by a disturbance of the equilibrium of silence. These freaks are but bleedings from the wound the power has received that moves beneath. What is a flash of lightning in comparison with the silent agency of the electric current that clothes the earth with living green, and fills it with myriads of moving beings? There is less power exerted in bringing a flash of lightning from the clouds, than in producing the silent unfoldings of the lilac blossom. Man can do the one, God *only* can do the other. One of our most eloquent writers has said; "The prairies waving with wheat, and the forest studded with oaks, make no noise; and the electricity which roars in the thunder peal, is not a tithe so powerful as that which sleeps in the light, and holds the cups of a drop of water in their liquid poise. The world's estimate of power gives greater prominence to that which upheaves and causes disorder. The eruption of a volcano, to almost all minds, symbolizes more strength and grandeur than the silent swing and radiance of a planet. If there could be some splendid confusion produced amid the serenity of the present universal order; if some broad constellation should begin, to-night, to play off from its lamps, volleys of Bengal lights, that should fall in showers of many colored sparks and fiery serpents down the spaces of the heavens; or, if some blazing or piratical comet should butt and jostle the whole outworks of a system, and rush like a celestial fire-ship, destroying order, and kindling the calm fleets that sail upon the infinite azure into a flame, how many thousands there are that would look up to the skies for the first time in wonder and awe, and exclaim inwardly, "surely there is

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the finger of God!" They do not see any thing surprising or subduing in the punctual rise and steady setting of the sun, and its imperial and boundless bounty; yet, there is fire enough in the sun to spurt any quantity of flaming and fantastic jets. It could fill the whole space between Mercury and Neptune with brilliant pyrotechnics and jubilee displays, such as children gaze at and clap their hands. But the brave old sun is not selfish, and has no ambition for such tawdry glories. It It reserves its fires, keeps them stored in its breast, spills over no sheets of flame from its huge caldron, but shoots still and silently its clean white beams into the ether, that evoke flowers from the bosom of every globe, and paint the far-off satellites of Uranus with silver beauty." How calmly and silently are the unseen forces sleeping around us! And with what power and energy do they move on the machinery of this great material universe! Indeed, we are almost led to conclude that silence itself is an entity; and that it is the *ultimatum* of power in the material world. We have heretofore been taught to regard it as *negative*, the mere absence of noise, but we are inclined to think that there are times when it becomes *positive*, and holds the sway of universal empire over all created things. What lesson, then, are we to learn from all this? Simply that authority and power are not in pomp, pageantry and show, but in the "still, small voice." This is what calms the heaving bosom of the storm-tossed lake, and commands the raging winds to cease, and it is so. It is not the thunder, but the lightning that kills.

And now let me make, from the general premises before us, one concluding remark to my fellow-Americans. Let us endeavor to imitate Nature in all things that we do. Let us remember that our *powers are within* us, and that it is by cultivating and holding these in proper restraint, we become useful and potent agents for good. Let us remember also, that he that conquers his own spirit is greater than he that takes a city. And finally, let our deeds of charity, our labors of love, and all our workings for good, be not like the crackling of electricity upon the jar, but as it silently permeates every circle of nature and gives life and beauty to all created things, so let our *actions*, for the elevation and beatification of humanity, silently, yet surely, work through every circle of Society, which, under the direction of an All-wise and Beneficent Providence, we may be called upon to enter. Then, indeed, will our "peace be like the rivers, and our righteousness like the waves of the sea."

HEAR instruction, and be wise, and refuse it not.

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THE KINGDOM OF HEAVEN.—*No. IV.*

And in the days of these kings, shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. ii: 44.

We have already considered three of the four propositions submitted in our first article on this heavenly theme. We have shown that the kingdom of Heaven was set up on the day of Pentecost about 443 years before the fall of the Roman empire; that it has broken into pieces, and in some measure consumed, that form of human despotism that was symbolized by the image, and that for more than one thousand years, enslaved the whole world, under the regime of the Chaldean, Persian, Grecian and Roman monarchies. We have, moreover, by a very brief reference to ecclesiastical history, illustrated the rapid growth and great increase of the kingdom of Heaven. We have shown that its power and influence are still increasing; and, that the time cannot be far distant, when it will fill the whole Earth.

It now only remains to consider the extent or limit of its duration. The prophet says, "It shall never be destroyed,—it shall not be left to other people,—and it shall stand forever."

The fortunes of the kingdom of Heaven are here evidently contrasted with those of the four empires before described. They were all destroyed; their tenements were left to other people; and they had severally but a limited existence. The Babylonians were conquered by the Persians; the Persians by the Macedonians; the Macedonians by the Romans; and the Romans by the Goths, the Vandals, and the Heruli. But the kingdom of Heaven will never be destroyed; it will not be left to other people; it will stand forever.

The meaning of the first and second of these three clauses, is, then, very plain and perspicuous. So far, they have been literally fulfilled. All the combined powers of Earth and Hell have not yet been able to destroy the kingdom of Heaven; nor to transfer its rights and immunities from its own citizens to any other people. And while the Lord Messiah sits on the throne of the universe, it is altogether absurd to suppose, that any such changes will be effected.

All this is very plain. But it may, nevertheless, be a question, how long will this order of things continue? Earth cannot destroy it; and Hell cannot destroy it. But may not God change it, as he did the Theocracy of Moses, whenever it shall have accomplished the end and object for which it was established? This all will, of course,

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concede. And, therefore, its duration depends wholly on the will of God as it is expressed to us, in the last clause above quoted: "*It shall stand forever.*"

But what is the meaning of the word "*forever*," in this connection? The corresponding Greek and Hebrew words, signify duration without end. Their meaning is, therefore, commensurate with eternity itself. This. too, is the primary meaning of the English word "*forever.*"

But in all the departments of literature and science, it is customary to give to words a secondary meaning, much more limited than their primary, and defined by the nature of the subject to which they are applied. Thus, for example, the term "*natural philosophy*" is now equivalent to "*mechanical philosophy.* Its technical or secondary extension falls far short of that which is indicated and denoted by its etymology.

It is precisely so with the term under consideration. The original Chaldaic word, as well as its Hebrew, Greek, and English representatives, is subject to various applications. Each of them may be used

1. To signify the full period of a man's life; or of the entire duration of a whole race or dynasty. Thus it is said in Deut. xv: 17, "Then thou shalt take an awl, and thrust it through his ear unto the door, and *he shall be thy servant forever.*" The meaning of which evidently is, that he shall serve thee as long as he lives.

2. It very frequently denotes the period of the Jewish age. Thus, in Exodus xii: 14, it expresses the duration of the passover. "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance *forever.*" In like manner, in Exodus xl: 15, it has reference to the Levitical priesthood. But all the rites and ordinances of Jewish worship, including the passover and the priesthood, were taken out of the way, when the Old Covenant was abrogated, and Christ became the Mediator of a better Covenant which was established on better promises.

3. In like manner, it sometimes expresses the duration of the Christian age. Thus in Psalm cx: 4, it is said, "The Lord hath sworn and will not repent, thou art a priest *forever*, after the order of Melchizedek." But when Christ comes to judgment, he will come without a sin-offering. Heb. ix: 28. After that there will be no priest, no victim, no blood of atonement, no pardon. Christ has *once*, after the manner of Aaron, entered within the veil to expiate our sins with his own blood. But he will never do so again. When he comes out of the Holy of Holies into which he has entered, it will be to bless his friends and to take vengeance upon his enemies. He that is un

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just then will be unjust still; he that is filthy then, will be filthy still; he that is righteous then, will be righteous still; and he that is holy then, will be holy still. Rev. xxii: 11.

4. The same term is also often used to denote the duration of the present earth. Thus we have in Genesis xlix: 26, "*the everlasting hills;*" and in Ecclesiastes i: 4, Solomon says, "*The Earth abideth forever.* But Peter has limited the chronology of all such phrases. "For," says he, "the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the Earth, also, and the works that are therein shall be burned up." The *everlasting* hills, then, continue no longer than the present Earth; and it will melt like wax before the coming of the Lord.

5. But finally, this word is very often used in its primary sense, to denote endless duration. This, for example, is evidently its meaning whenever it has reference to the nature and existence of God. Thus it is said in Genesis xxi: 33, that "Abraham planted a grove in Beersheba, and called there on the name of the Lord, the *everlasting* God."

To notice other shades of meaning would be tedious and unnecessary. Two things are evident from the preceding illustrations.

1, That the meaning of the English word *forever* or *everlasting*, and also of its corresponding term in the original Greek or Hebrew, cannot, in any passage, be satisfactorily ascertained merely from its etymology; but that it must, in all cases, be determined by the nature of the subject to which the word itself has reference.

2. That its meaning is always commensurate with the full period of time, to which the word refers. The Hebrew servant was bound to his master while he lived; the passover might never be omitted while the Sinaic Covenant was in being; Christ will officiate as our High Priest till the voice of Gabriel shall awake the dead; the hills will continue till the Earth shall melt before the presence of the Lord; and Jehovah will, of course, exist while eternity endures.

Now beyond the judgment the Bible reveals to us no cycles or periods of limited duration. There will then be no Patriarchal, Jewish or Christian age. Beyond that event, so far as God has revealed the future, there will be but one eternal and unbroken unit. And hence, whenever the word "*everlasting*" has reference to existence beyond the judgment, as in Matth. xxv: 46 it has no limitation whatever. It then exhausts the immeasurable duration of eternity itself.

But in Dan. ii: 44, the case is very different. The whole vision, as we have seen, relates to time, and to the events of the present Earth. The four empires existed on Earth; Daniel declared that the God of Heaven would establish a kingdom on Earth; that it would greatly

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increase on Earth; and that it would not, like other kingdoms, be left to other people on Earth; but that it will stand *forever*, or as long as the Earth endures.

This, too, is evidently the meaning of the same word in Isa. ix:7. In both cases it refers to the period of the Messiah's mediatorial reign. And this will continue only while time continues, or, till the close of the final judgment, On this point the testimony of Paul, 1 Cor. xv: 24–28, is entirely conclusive. "Then cometh the end," says he, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy Death, shall be destroyed. For he hath put *all* things under him. But when he saith all things are put under him, it is manifest that he is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him that God may be all in all."

Such then, is a brief and comprehensive view of the kingdom of Heaven as it is described by the Prophet Daniel. It was set up in the reign of Tiberius Cæsar; and spread like leaven through all the provinces of the Roman empire. In its progress, it checked the spirit of war, opened the eyes of the blind, unstopped the ears of the deaf, loosed the tongue of the dumb, made the wilderness and the solitary places glad, and caused the very deserts of the Earth to rejoice and blossom as the rose.

In all our attempts then to bless and to save mankind, let us not forget that the kingdom of Heaven has never changed; that its laws and institutions are ever the same; and that till the last enemy Death shall be destroyed, and the kingdom delivered to the Father, it will continue to be the power of God for the salvation of every one who will simply enter it through a bath of water and the renewing of the Holy Spirit; and who will ever continue to walk worthy of his high and holy calling.

R. M.

THE present population of the United States (composed of thirty-one States and nine Territories,) is 27,000,000, of whom 4,000,000 are negroes. The extent of sea coast is 12,500 miles.

HE that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

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OFFICE OF AN EVANGELIST.

PLEASANT RUN, D. C., Texas, March 15, '58.

BRO. CAMPBELL.—After much deliberation, I have concluded to attempt a correspondence with you, on themes claiming a Divine original. This, however, may be my *first* and *last* attempt to do so. It will be owing to *how* you appreciate my *wishes*, which you will ascertain from *this*—whether this is my last or not. In your preface to the Harbinger, for 1858—now before me, you say, "we are surveying the *wants* of our readers and their *special* and general cravings for certain topics and discussions. Their *wants* indicate our wishes—so far as we can *ascertain* and *appreciate* them."

Bro. C. I need not tell *you* that the masses of those possessed of religious sentiment, are ever following in the wake of some Leader,—and that such leaders have, almost universally, learned "the art of rendering *themselves necessary* to their dupes and admirers. You remember to have had a *foray* with an *Independent Baptist*,—long years ago;—would you take *one* with an *Independent Christian* now? one *disposed* and *determined* to act *independently* of human authority in matters purely religious. I then looked on with interest, my sympathies were with you; but somehow or other, since those long-gone days, we have diverged, till now, I apprehend we *widely* differ on some themes. I do not ask, "who has left the track," or, whether either of us have, or whether either of us are *now* right. However *strongly* persuaded any one may be that *he* is right, and others wrong, yet the possibility of settling *who* is *right* and *who* is *wrong*, may, I think, be placed among the *impossibilities* of the times. There is a *knowledge* that *puffs* up—and a *charity* that builds up. Can we certainly determine of which we are the subjects? You will understand me, that however I may admire the *talent* or piety of any mortal man, I can *follow no man*, regard no man as my *Leader* and teacher. See the *motto* of the Christian Baptist.

As I *ardently* desire a *sifting investigation* of certain themes, in which *I desire*, for my own edification, to take a part, and, from your acknowledged abilities and means of investigating such themes, I would *prefer you* as a partner in this matter,—not to *debate*, not to engage in a war of words, not to reproach or ridicule each other, but as *aged*, *way-worn* travelers, to help each other on the way. It is often said of those too wise to learn or to be taught, "he knows it all." But certainly Christians always may have something to learn, though

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they should not be ignorant of *one* thing in which they are *immediately* concerned—"the *will* of God."

It may be thought presumptuous by some, perhaps, by you, that one of my ability and obscurity should make such a proposition as I have here penned. I have no concern as to this. It is true, I never took a lesson in science in any other than a log-cabin school-house, from an abecedarian teacher. But this matters not. I desire to know the truth, if I do not know it, and from the fact that I differ with so *many* on some subjects, it occurs to me that I am as liable to be wrong as others, and yet the mass may be wrong and the few right, or all wrong together; hence the abler you may be to meet my objections to the subjects that I shall name, the better for me, perhaps for others. I do not regard you as being *near* so *liberal* as you once were, hence, my doubts as to the *result* of my present overture. In your preface to the 2nd vol. of C. B. you say, "We have only to *assure every one* who reads this work, that *any article*, written in proper style, by *any* person, clergyman or layman in *opposition* to *any* sentiment we have expressed, shall be received with *pleasure* and *correctly inserted*," that you desire your readers to have the fullest opportunity to *judge for themselves*," &c. Most Editors prefer *judging* for their readers,—one has told me in so many words, "*I must be the judge* of what is suitable for our readers;" the language of another to me, in private letters, suggested the same idea; and, from some things I see, I *infer* that the same thing has obtained at Bethany. I would be pleased to learn that this is not the case.

But I have kept you in waiting long enough, I proceed to specify matters objectionable to me:

1. Our *partizan*, impure religious dialect or provincialisms. A *pure* speech *essential* to a *pure worship*.

2. I object to ALL "religious" "convocations," "conventions," "co-operations," "confederations," "conferences," "councils," for *business* purposes *outside* of *one* specific Christian assembly, as utterly unauthorized by the Law of liberty or the practice of early Christians.

3. That a *pure* version of the Scriptures must and will present the entire *will* of God to man, and furnish the "man of God, thoroughly to *every good work*, hence *all* human *expedients* declare the *imperfection* of the Scriptures; and I enquire, if they be *imperfect*. *who* is to remedy the imperfection? And who can tell how *imperfect they are*. Hence

4. I assume that *all* institutions claiming to be "religious," to be "of God," to be "*a good work*," "a benevolent enterprise, taking *stock* in the bank of heaven," and such like fustian, that has *no spe-*

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office name in the oracles of God, has "*no existence there.*" No existence any where, by the Lord's appointment. And

5. That *all modern* Mission schemes belong here; I object to them *all*, for I cannot see that there *is*, or has been, since the Apostolic Mission *closed*, a single *Divinely authorized* and *qualified character* for this work.

6. I regard *our* "Evangelist" as a *new* edition of the clergy—nothing worse—perhaps no better—would like to know their parentage, genealogy, &c.

7. And last, now as a specification under my first position, the terms "Church," "Preach," "Religion," with others, are used in such a way by our scribes, as, in a good measure, to be meaningless. It appears to me that neither of them are often used in their Apostolic acceptation. I have long since supposed that when the term "Church" is used in reference to believers in Christ upon earth, that an individual assembly was indicated by it; but if "Churches" plural, several of such assemblies were indicated.

It is often said to be the duty of "the Church" to *convert* the *world*. Bro. K., of Texas, in a letter to the "Advocate," says, "the Lord has given *us* such a beautiful system, it does appear to me, *He ought to hold us accountable for the conversion of the world.*" Were I asked to give a *name* to such a sentiment, I would have to call it enthusiastic insanity. I have much respect for Bro. K., as a good man, and if this *wild* notion yield him any *consolation*, I would, by no means, deprive him of it.

A few more reflections and I have done till I hear from you. The matters that I have named for investigation, may be regarded by you as matters of *opinion*, if so, they should be divested of all power to influence action. But I think that there is something more, at least, in some of them.

If you obtain your consent to investigate *any* or all the differences that may seem to exist between us, you will please lead, and I will follow, *agreeing* wherever I *can*, and differing where I must, with as clear an expression of my reasons for so differing, as I am able to give. You can start at such point as you choose—proceed by inquiry and suggestion, and let the New Testament writers, or other Divine authorities reply—giving to their own words, *no other* than their *own* ideas. I would suggest, for sake of clearness and perspicuity of progress, that the *apostolic meaning* of the following *words* and *phrases* be *agreed on*, or an *effort* at agreement be made: "Preach," Teach," "Gospel," "Church," "Religion," "Apostle," "Preacher," "All the world," "Every nation under Heaven." These I now name. As you possess facilities for an effort of this kind, superior to, or, rather

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more extensive, than I do, (and *mental* and *acquired* abilities beside, of which I am "nowhere,") you will please proceed to give what *you understand* to be the ideas attached to, or communicated through those *words* and *phrases* to *those* to whom the Apostles wrote. This would be a *pure* version of them, perhaps the only thing we need.

For twenty-five years, perhaps, I have been in possession of "the Family Testament," published by you. I little hope to see it bettered by the "Union," I try all matters by it, and use it almost exclusively, yet I am *far* from being *sure* of its *entire* correctness, or that such a *thing is at all possible.* Here I would request you to see an article, written by me, in the Evangelist, of January, '58, on the resurrection. According to my manner of investigation, there is a *defect* in the 29th v. 15th chap. 1 Cor., which can *never* be remedied. *This article* will show you the *manner* and *spirit* in which you may expect me to follow you, should you accede to my wishes.

In the event of an investigation, I hope our efforts will be to obtain truth and unity, (not of *opinion*, but) of conviction. And, if we labor to excel each other at all, let it be in *kindness* of *manner*, *chasteness of language*, *strength and clearness of argument*, allowing no *reproachful or derisive words to defile a line of our articles.*

Because these things have *not* been observed, as they should, the *feelings* of many have been *deeply* and *lastingly wounded.* I have had my *own* thus affected by *some writer* in the *Age*; whom I know not; but did I know, I could never have any respect for him, even as a *man*, till he made reparation. Men of fine talents have been *lost* to the Reformation, on account of this course not being pursued toward them; and the *blame* by some, in some cases, has been laid at your door.

Bro. C., while I rejoice to know that there are men whose talents, *natural* and acquired, are vastly superior to mine, I cannot come *bending* to any *fallible creature.* Should *you* differ *widely* from me, on *measuring* the distance, it will be found exactly the distance that *I* differ from you. Have we a *right* to differ from each other, and yet bound by law to love one another? Is it not written "receive one another *without regard to differences of opinion?*" *Christians* can do this, always have done it, Sectarian partizans never; they can *divide* at the very *hairsplittings* of *opinion.*

I hope you will not feel yourself at liberty to decline this overture, and that you will let your readers see and *judge* for *themselves*, the privilege you claim for yourself. Justice is a handsome picture, to be as stern as it is. Your enquiring brother, WM. RAWLINS.

P. S. From my cousin, J. M. Rawlins, residing near me, I obtained the January and February Nos. of the Harbinger, some days ago—have read and heard read the most of the articles in them. Two

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years ago, last June, I took a disease in my eyes, in passing through Illinois; have suffered with them more or less ever since. The left is near out, and troubles me so much now, that I write with difficulty. The other is still diseased, so that I only read or write by short spells. I seldom write more than a page at a time. The communication herewith is the work, in this way, of three days, (now evening, 17th).

If the expressed desires of communication are rejected by you, you will please return it in another envelop, and excuse me for the intrusion. I have sought an investigation of *mission* and *hireling* schemes for near two years. On the 30th of April last, I wrote to D. Bates, that "if you, or any of your correspondents, or any Editor in 'our connection,' not excepting A. C., will *affirm* the *continuation* of the Apostolic Mission, or a *Divinely authorized one* of a different character, under the Christian constitution, for the employment of other Christian officials, than *Bishops* and *Deacons*, I will negative the assumption." And so I will, till the affirmative is *proved* as a proposition to be believed *should* be proved, by Divine direct unambiguous testimony, spoken or written with express reference to such position or assumption, and so understood by those first addressed. W. R.

April 22, 1858.

Bro. Wm. Rawlins—*My Dear Sir.*—Lately returned from a four months tour in behalf of Bethany College, in consequence of the calamity befallen it, of which, I presume, you have heard, I find on my table a letter from you, under date of March 25th, '58, from Pleasant Run, expressive of a desire, on your part, to enter into a discussion with me on some undefined positions, amongst which, you name the existence of the office of an Evangelist, an element of the Christian Ministry, as now instituted. This you are disposed to question or to deny.

It is, indeed, a matter of much importance, and ought not to be too hastily decided on your part. You admit that *the Gospel should be preached outside of the Church.* If so, who is authorized, commissioned or sent out to do it? Is any and every Christian man to undertake this work and to prosecute it on his own mere volition, and by his own commission, when, where, and in what manner, he pleases, irresponsible to any community or congregation?—! *Do you think so?—!*

I am not, of course, questioning the right, or the propriety, of any and every Christian man and woman, to present the Gospel to any one ignorant of it, when an opportunity occurs; and especially in such cases as when no other opportunity of making it known, or of presenting the Christian Scriptures to any one destitute of them, with a

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request to read and to endeavor to understand them, and to be guided by them.

In this, I presume you concur with me. And, again, I doubt not that you are *missionary* in your spirit, and that you would contribute to the support of a Missionary, sent into any section of Pagandom, where there could be any hope of success. And farther, I presume that you regard every true Christian Church as *missionary* in its spirit, and as disposed to send out Evangelists, or preachers of the Gospel, to plant and to water Churches, beyond the latitude and longitude of the Church or community that sends them out.

These being your views and impulses, and of every earnest and sincere Christian, you concede that Evangelists—or preachers of the Gospel—are needful; indeed, essential, to the mission and influence of the Christian Church.

The Lord of the Church and of the Universe, greatly honored the Church in making her his candlestick in a dark and benighted world. He, himself, educated a school of Apostles, and commissioned them to herald to the world the Gospel of the New Reign of the Heavens. After his ascension into Heaven and investiture with universal empire—angels, authorities, principalities and powers celestial and terrestrial, being placed in his hands,—he made a rich present to his kingdom, then in its infancy;—vouchsafing to it, "Apostles, Prophets, Evangelists, Pastors, and Teachers"—for the perfecting of the Saints, for the work of the ministry, for the edifying" or building up "of the body of Christ, which is the Church." "The pillar and the stay of the truth."

In harmony with this grace, and the power given to the Apostles, they created Evangelists, Elders, (sometimes called *Bishops*) and *Deacons*.

Philip, Timothy and Titus, were distinguished as *Evangelists*. Philip was the second choice of the seven chosen by the Church in Jerusalem. He is sometimes called Philip the *Deacon*. But the word *deacon* and the word *minister* and *servant of the Church* are in the original text representatives of one and the same word *diakonos* or *deacon*. Philip is once called *the Evangelist*, Acts xxi: 8. Timothy, too, was an Evangelist, and was by Paul commanded to do "the work of an Evangelist."

That Evangelists were, like the Apostles, *gifted by inspiration or sustained by miraculous gifts, as essential to their* full discharge of that office, cannot be legitimately inferred from any apostolic record or institution.

Special inspiration is not alledged in behalf of Evangelists, as an essential prerequisite, any more than for an Elder or a Deacon. But

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the work of an Evangelist is defined by Paul in his epistles to Timothy. We shall briefly advert to them.

In his first epistle to him, he says.—1st. "I besought you to continue in Ephesus, that you might charge certain persons not to teach any other doctrine," than that which he had taught him. Chap. i: 3–4.

The word *heterodidaskaleoo* occurs but twice in the Christian Scriptures, and these are 1st Tim. i: 3; vi: 3.

Heterodoxy is, therefore, any other *doctrine* or teaching than that taught by the Apostles of the Lord Jesus Christ—or by his Spirit. It is, indeed, never found in the Christian Oracles. The nearest approach to it in the Christian Scriptures is *heterodidaskaleoo*, found only in this one epistle, and addressed to one person who was doing the work of an Evangelist. It is in the common version translated—"*Teach no other doctrine*," and to "*teach otherwise*" than Paul taught. This is its whole currency, and this, too addressed to an *Evangelist* whom Paul calls his "*son Timothy*."

These offices were, and are essential to the prosperity and growth of the Church, in the judgment of Paul; rather, indeed, in the judgment of the Lord Jesus Christ. For, as Paul says, "when he ascended up on high he gave gifts to men,"—"He gave some, Apostles; and some, *Evangelists*; and some Pastors and Teachers." And for what purpose? "For the perfecting of the Saints, for the work of the ministry; for the edifying (or building up) of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of *full age*, or the stature of the fulness of the Christ." Such was, and such is, and such will ever be, the aspiration and effort of the Christian and of the Christian Ministry.

We have the scholastic terminology of the "Four Evangelists." Though only two Evangelists and two Apostles, in strict logical and philological truth. Matthew and John were Apostles, and Mark and Luke were Evangelists; and *inspired* Evangelists—according to hoary tradition. But the inspiration of an Apostle—and that of an historian, are not identical inspirations. Timothy and Titus did not possess inspiration, else Paul would not have addressed them as he did.—Timothy nor Titus could not, or would not, have presumed to address Paul or John—as Paul addressed them. They had, however, to perform the work of Evangelists.

The Church still needs Evangelists; though she needs no Prophets nor Apostles, beyond those embalmed in their own writings.

Evangelists act under the instructions and directions given by the Apostles.

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Amongst the duties of their ministry, we find the following specifications:

1. They were "to set in order the things wanting—necessary to the growth, health, and happiness; and, consequently, to the usefulness and influence of the churches in which they labored, or, in which their services were needed.

Amongst these, duties, or services, we find the following specifications,—

1. They were to preach the Gospel, or the Word of the Lord. 2nd. Tim. iv: 2.

2. They were to keep the churches in which they labored, from all errors, and fables, and to use, so as not to abuse, the power given to them for edification and exhortation, and to see that the Elders who ruled well, and labored in word and teaching, were properly sustained.

3. They were to ordain Elders by imposition of hands, and to see that they were provided for and sustained in the discharge of their duties.

4. They were to *preach*, *exhort*, and *teach*, as circumstances might indicate and demand.

5. They were to reprove and rebuke as occasions required. 2 Tim. iv: 2, 3, 4, 5.

They were, indeed, to discharge all the duties incumbent upon missionaries sent out to heathen lands, as times and circumstances might require. Titus i: 5, gives a summary of their important duties, see also chapter 3.

After churches or communities had been organized and set in order, with their Bishops and Deacons, their proper work as Evangelists ceased. They had no official authority over them.

Paul's address to the Church or congregation at Ephesus, through its Elders, is a beautiful epitome of the consummation of the duties of an Evangelist to a community which he had created or set in order. He spoke to the Elders, and through them to the whole community, over which he had inaugurated them. Thus acting he was justified and freed from the blood of all men.

A Church set in order by an Evangelist is not under him as an official. After organization it has its own *Bishops* who watch for their souls as those who must give account to the Lord.

An Evangelist has more to do with the *officers* of a community or Church, than with its members. Their supervision is more special than general. Hence the epistles to Timothy and Titus go into details of their duties and responsibilities. These are the most peculiar documents in the Christian Scriptures. They are addressed to two *Evangelists*, and fully indicate their office and the duties of it; as

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well as intimate to the Christian communities the respect due to them.

We can best understand their office and duties by a strict analysis of the letters addressed to Timothy and Titus, distinguished, and distinguishable as they are, from those addressed to Churches.

1. From the opening of the 1st Epistle to Timothy we learn that Paul gave him special instructions as to certain teachers, innovating new doctrines. Paul's "*charge*" to Timothy, is a very explicit document. He defines to him "*sound* or *healthful teaching*". He also defines "a *Bishop*," "a *Deacon*," "a *Deaconess*," and their qualifications. 1 Tim. iii: 11, compared with Romans xvi: 1–3; Phil. iv: 3.

Evangelists are properly located by Paul to the Ephesians, ch. 4: 11.

When the Lord had ascended into the heavens and was crowned Lord of all, he gave gifts, splendid gifts to men,—*Apostles Prophets, Evangelists, Pastors* and *Teachers*. Two of these have consummated their mission. Apostles and Prophets have ceased, because the Oracles, the Revelation is perfected and closed;—signed sealed and delivered to the church for her benefit and for that of the world.

But the work of Evangelists, Pastors, and Teachers, is yet in demand, and will continue till the Gospel is preached to all nations, for a witness to them of the Divine Philanthropy.

Besorah is in the Hebrew text Old Testament, found but five times—indicating "*good news*," "*glad tidings*," "a *joyful message*." *Euangelion*—good news, is found only three times in the Greek Septuagint. *Gospel, or good speech*—the old Saxons gave it, and so we retain it.—In the Christian Scriptures we have it as a noun, *seventy-seven* times, always in Common Version *Gospel*. We have the verb *euangelizoo, fifty-five* times mostly represented by "*preach*," and "*preach the Gospel*," "*good tidings*." *Evangelist* only *three* times. *One that declares good news*. Such is its currency, and such is its import.

From all our premises the word *Evangelist* applied and used by the Apostles, indicates one who preaches the Gospel, baptizes the believers, plants churches, or organizes them. Paul says of the mission of Titus, "For this cause I left thee in the Island of Crete, that you might set right the things that are wanting, and *ordain* or *appoint* Elders in every city as I directed thee."

He had a large commission, "to ordain Elders, to set in order" and supply deficiencies in every city he visited in the Island of Crete.

Was not his mission as an Evangelist of great latitude? And yet the whole area of his acts was within the sphere of an Evangelist—comprehended in one oracle,—"Do the work of an Evangelist, make full proof of your ministry."

Timothy, too, has quite a large commission. Paul propounds to him the qualifications of both *Bishops* and *Deacons* with special reference to

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their ordination—that he might not rashly or hastily "lay hands upon them. His general direction is found in one precept;—"Lay hands suddenly upon no man;" "neither be a partaker of other mens sins." "Keep thyself pure." Chap. v: 22.

Need I ask,—Do we not need the same functionaries now as then? Do we not need the same care and caution now as then? And ought we not to be as vigilant, and as conscientious, and as devoted to the cause of Christ and of humanity now as were the Christians in the days of the Apostles? A. C.

HYPOCRISY.

We have never written an article on hypocrisy, nor have we ever read or seen an essay on the subject. We have just opened Webster to ascertain its canonized currency. It is a Greek term *transferred*, rather than *translated*, by the Romans, French, and English. In Greek it is *hupokrisis*. In the Roman or Latin terminology it is *hypocrisis*. In the French it is *hypocrisie*. *Hupokrinomai* the Greek Verb is represented in our vernacular, by *to feign*—"*Simulation* or *feigning to be* what one is not, or *dissimulation* or a concealment of one's real character—*more generally* "hypocrisy is *simulation*, or the assuming of a false appearance of virtue or religion; a deceitful show of a good character in morals or religion; a counterfeiting of religion." Such is its canonized meaning, or definition, in its whole currency in Europe and America.

We have three forms of this word in the Christian Scriptures—*hupokrinomai*, *hupokrisis* and *hupokritees*. The first only once, the second seven times, and the third twenty times,—*to feign*, *hypocrisy*, and *hypocrite*, are its representatives, Com. Ver. N. T.

We have civil and political hypocrisy, as well as religious hypocrisy; or to speak with more propriety, we have hypocrisy in the common civilities of life; we have hypocrisy in the political arena; and we have hypocrisy in the Church of Christ. A few remarks on these may not be unseasonable at this time.

It is, contemplated in its elements, a compliment to our reason and good sense at the expense of truth and righteousness. Its meaning is:—

> "I see the better way, and I approve it too,
> Detest the worse, and yet the worse pursue."

We seldom see any one who acts the hypocrite in pretending to be worse than he is. Unless, in certain cases, when he may make some profitable capital out of it—like a certain Lady in a certain comedy,—

> Who, in hope of contradiction oft would say,
> "Methinks I look so wretchedly to-day."

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We have sometimes heard, even orthodox professors of the Christian faith, when relating their Christian Experience, represent themselves as deeply penetrated with doubts as to the genuineness of their conversion,—as continually alternating between hope and despondency; yet continuing in the church, merely because they thought they were safer in the Church than out of it. But when admonished of their delinquencies they made such a display of their assumed comparative superiority as if to place themselves in a more estimable and desirable position than a majority of the brotherhood with whom they associated in Church communion.

The Pharisees, contemporary with Jesus Christ and the Apostles, were a sort of ultra religionists. Their *leaven* was hypocrisy. It wrought in them a sort of supercilious disdain and contempt for all other professions or sectarisms, outside their own denomination. They thanked God for their own assumptions and presumptions!

Their characteristics were hypocrisy, cupidity, and proselytism with a very fair and plausible appearance of exterior sanctity. These were their four cardinal points. False pretences in the form of exuberant zeal for hoary tradition. "They made clean the outside of the cup and of the dish, while within full of rapine and injustice." Matth. xxiii: 26. They were exceedingly fair in the profession, but like "whitewashed sepulchres" "full of rottenness within." They compassed sea and land to make proselytes. These became more zealous and more wicked than those who converted them. "They builded the tombs of the prophets—they adorned the sepulchres of the righteous," while in character "the sons of those who killed the prophets," and did themselves, when opportunity served, persecute Apostles from city to city—"scourge Christians in the synagogues," and crucify others. Such were the assumed orthodox scribes; and such were their orthodox converts—characterized by the Lord himself "Hypocrites," "compassing sea and land to make proselytes" to their peculiar orthodoxies.

Orthodoxy, too, Chamelion like, of one color in Rome, another at Constantinople, of one color in Dort, another in Normandy, was a passport to the conscience of uneducated and unsanctified myriads. Orthodoxy, at best, was never more nor less, than right *thinking* in all its latitudes and longitudes. It was neither right believing nor right feeling, neither adoring God nor beatifying man.

But hypocrisy is not necessarily connected with truth or error.—there are hypocrites under all systems. There were hypocrites under Pharisaism, Sadduceeism, Herodianism; and hypocrites there are now under Calvinism, Arminianism, Arianism, Socinianism and every other *Ism*, written or unwritten, orthodox or heterodox.

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Sincerity, too, has a latitude and longitude as long and as broad as insincerity or hypocrisy. Jews and Turks, and Romanists, and Protestants are equally sincere and insincere in their respective theories and professions. Sincerity is, therefore, no decided evidence of truth or of sound faith. It is, indeed, as essential to a good man, as insincerity is to a hypocrite or a knave. But he, whosoever he be, who thinks that because he is sincere in his profession, therefore, he has the truth, is quite as great a simpleton and as much deceived, as a Frenchman, who, having landed at New York, in virtue of which claims to be an American citizen.

The deceivers in all latitudes and climes are comparatively very few compared with the deceived. There was but one Mahomet, but how many millions of Mahometans are spread over Turkey, Persia, Africa, and Eastern Asia!! According to the representations of Mohammedan tradition—they have had *two hundred and twenty-four thousand prophets*—and the last and least gives them *one hundred and twenty four thousand—with three hundred and thirteen Apostles.* And yet the question is undecided,—*whether their paradise is yet created, or to be hereafter created!!!* The orthodox, however, believe that it was created before the foundation of the world, and that sensuous or animal pleasures are to constitute its eternal felicities.

Amongst these there are the same distinctions of the sincere and the insincere, as amongst Christians.

When we survey the Area of Paganism, of Mahometanism, of the Eastern Greek Church, and the Western Roman Church, and the whole territory of Protestantism, in its "by law established" and political creeds, ceremonies, and forms—and when we think of the cold formalism, permeating much of the territory it claims, what a small *oasis* in this "wilderness of sin," relieves the vision of every genuine Christian Philanthropist!! How much is yet to be done before the knowledge of the true God and the One Mediator, shall cover the whole earth, as the waters thereof spread themselves over the channels of its lakes, and seas, and oceans!!! And when that innumerable host of hypocrites, in all its denominational forms, is subtracted from the true and the real disciples of the Lord Jesus Christ—Alas! Alas! How awfully true is yet that oracle which says—"The called are many but the chosen." the approved "are few."

But we sat down to shew that there are two distinct and distinguishable classes of hypocrites;—those who are hypocrites without intending to be such; and those who are, and intended so to be, presuming it to be a temporary and political benefit and advantage. Of these two classes the latter, we presume, to be the most despicable of all mankind, both in the world that now is, and also in that which is to come.

A. C.

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THE MILLENNIUM.

"Our Washington correspondent, it will be noticed, mentions in his letter this morning, that the clergy of Washington City hint that this great awakening, now so generally prevailing throughout the land, may be the herald of the millennium—or of the great end of all that is now being done under the sun.

It has been a prevalent idea we all know, among theologians, and learned chronologists, that the time apparently indicated by the prohpecies, as recorded in the Old Testament, and the visions of St. John on the Isle of Patmos, as recorded in the New, together with the facts which science has brought to light concerning the strata, incrustations and conformations of different parts of the earth, have all tended to the idea that the world would soon enter in its seventh thousand year: that this seventh thousand year—from the fact of the number seven having always been a consecrated number in Bible reckoning, would inaugurate the millennium—would be the year of Jubilee to all nations, kindred and tongues.

Against all this, however, we remember the predictions concerning the happening of certain great events which must precede such a consummation. Prominent among these is the gathering of the scattered children of Israel to their ancestral land. The sword is to be beat into the pruning hook, the lion and the lamb lie down together, and the nations of the earth are to learn war no more. Instead of all this, we see directly the opposite. The scattered descendants of the house of Israel are pushing their trade and commerce in Europe and America, as zealously and successfully as ever. They are moving every where, where they have been disabled, for a full investiture of all political rights. The sheen of the sword, the bayonet, and the deep mouthed cannon are preserved among all nations, by the constant threat of invasion from abroad, or eruption within.

But besides all this, and, to our mind, incomparably paramount, is the great fact that this world is but as it were awaking from sleep—emerging from superstitions and barbarisms of all sorts. Why, it was but yesterday that the mariner's compass was discovered, that printing was shown to be practicable, that steam power was laughed at as an absurdity, and the electric telegraph ridiculed as the hobby of a vagarian's brain. A new world has been found and settled almost within the span of sire and son—and that world is yet but experimenting in its government. Still more than all, far off in the East, "in the clime of the Sun," there are races, nations and tribes, upon

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whom the light of truth, science, or even semi-barbarism, has never yet dawned. There are the countless millions of Chinese, Japanese, Tartars, all the dusky swarms and hordes of the mountains and plains of Eastern Europe. Asia and Africa yet almost unknown to us. What we do know of them is, that they are wild, untaught, unchristianized barbarians—no more apparently fit for the companionship of "good men made perfect," than they are for the calls, duties and privileges of cultivated life.

To say, then, that because we are in the midst of a great religious revival among those who have sat under the drippings of the Sanctuaries of an enlightened land all their days, that the world is to be hurried off the stage, as it were,—the heavens rolled together as a scroll, and the end proclaimed—is, it seems to us, to presume beyond all warrants of nature, revelation or science.

We have too much faith in progress—in, if you will, the fore-ordained destiny, yet in store, not only for our own, but for other races, to subscribe to the doctrines of these theological gentlemen who hint the last days are at hand.

MINISTERS' AND DEACONS' CHILDREN.

In two hundred and forty-one families of Ministers and Deacons, there were eleven hundred and sixty-four children over fifteen years of age. Of these children, eight hundred and fourteen —more than three-fourths—were hopefully pious; seven hundred and thirty-two had united with the church; fifty-seven had entered the ministry, or were engaged in their preparatory studies; and only fourteen were dissipated, about one-half of whom became so while residing with their parents. In twenty-seven of those families, there were one hundred and twenty-three children, of whom all but seven were hopefully pious; seven of them were deacons, and fifteen ministers. In fifty-six of those families, there were two hundred and forty nine children over fifteen years of age, and *all* were hopefully pious.

An old lady was recently asked why she never read the Bible: "Because," said she, "I do not love to read it. I was not taught to love it when young, and now I am an old sinner, and there is nothing pleasant to me in the Bible."

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From the American Christian Review.

PRESIDENT CONE'S EXPERIENCE.—*No. VII*

Mr. T. W. Jenkyn, D. D., President of a College in London, and a Congregationalist, who has written, as I suppose, the best treatise on the mission and work of the Holy Spirit extant, declares himself, on this subject, in the following pertinent and pithy language:

"It cannot be shown, by either analogy or argument, and the Sacred Scriptures never intimate, that the union between the Holy Spirit and the church, or the presence of the Holy Spirit in believers, is of the same kind as his union with the spirits of inspired men. There is nothing in the New Testament to encourage us to expect it, or to encourage us to pray for it. The claims to these impressions and impulses, are no less than pretensions to personal inspiration, and individual revelations, communicated and received in immediate intercourse between God and favorite minds. These impulses of modern pretenders, differ greatly from the inspirations with which holy men of old were moved by the Holy Ghost, in the kind of estimate which they suggest of the written word and the use of ordinances. The men truly moved by the Holy Ghost, were as distinguished by the diligent use of means and their profound and fervid respect to divine ordinances, as they were for the sublimity of their revelations. The ancient prophets never claimed for their suggestions a superiority to the Mosaic institutions, and the primitive Apostles were inflexible and indefatigable in their vigorous use of means. The disciples of inward impressions, on the contrary, find it much easier to soar in lofty flights of sentimental desires, and listless waiting for new inspirations than to make a determined and pertinacious use of a full and perfect revelation already given. The spiritual pride, and sanctimonious haughtiness of these inflated visionaries, are in unhappy contrast to the modesty, meekness and humility of those who spoke by the Holy Ghost. The fount of real inspiration, that flowed fast by the oracle of God, issues forth in rills clear, fresh and healthful, while the sources of impulses on the imagination are thermal springs, marked chiefly by the exhalations of offensive and noxious vapors.

"In the notions of impulses by the word, it is not the *matter* revealed, but the *manner* of revealing, that constitutes the divinity of the impression and suggestion. As certain ancient cabalists saw mysteries in the length of a letter, and in the termination of a line, these divines in occult marvels see inspired portents in the recollection of a

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sentiment, and in the traversing of a thought. The doctrine, or the duty, in the sentiment recollected, as it is contained in the written word, has no influence on their minds; it is only the manner of suggestion that bears the characteristics of a celestial charm and a divine spell. In syllables, words and sentences, it has a definable and common-place meaning; but muttered in mysterious whispers, or pronounced in aerial sounds, or seizing the memory with a striking suddenness, or perhaps catching the roving eye accidentally—these are, in their apprehension, the evidences that it is 'the great power of God,' and then their souls feel the power, and yield to the sublime impulse.

"There are four considerations that should dissuade the church from expecting any such fitful and uncertain presence of the Holy Spirit as that implied in the doctrine of impulses.

1. In all the authentic history of God's real communion with his church, there is neither instruction, nor precedent to warrant any people to decree and establish it as a rule, that a sudden, strange, violent and unaccountable impression on the mind, or the imagination, is a criterion of the presence, or of the agency, of the Holy Spirit.

2. It is notorious that such impulses have been supernaturally given to some of the most reprobate characters recorded in the Scriptures, which proves that they are never to be regarded as of a saving and sanctifying kind.

3. The universal and invariable failure of all the intimations, predictions and expectations of their most confident and oracular inspirations, is, in solemn truth, nothing but a practical revelation to the church, that the author of the Bible frowns, in resolved indignation, upon all such irreverent and audacious pretensions.

4. The church is in no need of these inspiring impressions and intermittent impulses.

"The *witness* of the Spirit cannot consist in immediate and sudden impressions on the imagination." "It is not evidence created in the soul, but furnished to the soul, and agreeing with the evidence previously borne by the soul itself. The world finds this evidence of our own spirit in our life; but where is the world, or the believer, to look for the confirming evidence of the Holy Spirit? This evidence is not given in our spirit, or in our life; for that would be a begging of the question, that it is an additional and corroborative evidence. This evidence and witness of the Spirit is given in the Bible."

"The other form of this delusion should excite pity, rather than provoke rebuke, and calls for the skill of the physician, more than the instructions of the theologian. The limits of insanity have not yet been ascertained—perhaps it has none; and certainly there are facts that favor the belief that the interval between the common weak-

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ness of judgment and outrageous madness is filled up by an insensible gradation of absurdity nowhere admitting of a line of absolute separation. Where, for example, shall we pause, and separate the sane from the insane, among those who believe themselves to be favored perpetually with special, particular and ultra scriptural revelations from heaven? The most modest enthusiast of this class, and the most daring visionary, stand together on the same ground of outlawry from common sense and scriptural authority; and though their several offenses against truth and sobriety may be of greater or less amount, they must both be dealt with on the same principle; for both have alike excluded themselves from the benefit of appeal to the only authorities known among the sane part of mankind, reason and scripture. Those who reject both, surrender themselves over to pity and compulsion. "It would manifestly be better that men should be left to the darkness and wanderings of unassisted reason, than that they should receive the immediate instructions of heaven, unless they possess at the same time a public and fixed rule to which all such supernatural instructions are to be conformed, and by which they are to be determined; for the errors of reason, how great soever they may be, carry with them no weight of Divine authority; but if the doctrine of divine communications be admitted—and admitted without reference to a public and permanent standard of truth—then every extravagance of impiety may claim a heavenly origin, and who shall venture to rebuke the most pestilent error; for how shall the reprover assure himself that he is not fighting against God?"

☞ Such is the head and front of our offending. It has this extent no more!! Can the Baptists receive this and repudiate our views?-!

A. C.

BAPTISTS AND DISCIPLES:

THEIR AGREEMENTS AND DIFFERENCES.

A Series of Articles in the Christian Banner Re-published.

From these we make the following extracts.--A. C.

"'On this side and on that, mankind are in quite different states.—On the one side they are pardoned, justified, sanctified, reconciled, adopted and saved. On the other, they are in a state of condemnation. This act is sometimes called immersion, regeneration, conversion."

Mr. Frazer, after offering these and a few other picked sentences as

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a fair representation of Mr. Campbell's teaching, adds, "I thought it best to give these most deadly errors without note or comment, as they speak for themselves, and clearly prove that the churches cannot be too much on their guard against this growing system of forms without grace and spirit." So speaks Mr. Davidson's "Bro. Frazer." Now it is not to be supposed that friend Frazer will object to his own method of quoting from authors and proving heresy, should we turn from the writings of men and open the oracles of heaven. If he should 'condemn himself in that which he alloweth' he will please ascribe the glory of it to his own recklessless, Meantime, then, to give him the benefit of his manner of working as a "workman that needeth not to be ashamed," let us put some primitive heretics on one side and friend Frazer witnessing against them on the other:

WILLIAM FRAZER.	PETER, ANANIAS, PAUL.
"I thought it best to give these	Even baptism doth also now save us,—
most deadly errors without note or	Peter, 1 Epistle.
comment, as they speak for	Many of you as have been baptized
themselves, and prove that the	into Christ. Gal. iii : 21.
churches cannot be too much on	Be baptized, and wash away thy sins.—
their guard against this growing	Ananias to Saul, Acts xxii : 16.
system of forms without grace and	Be baptized every one of you in the name
spirit."	of Jesus for the remission of sins.*

Such is the manner in which Mr. Frazer treats Peter, Ananias, and Paul—he places these inspired men upon a gag-stool—allows them to speak just enough to express what they do not mean—thus makes them the witnesses and the judges of their own heresy—then sounds the alarm and warns the Baptist Churches to beware of these men. But we protest in the name of the Divine Prince against this rude usage of our Lord's true workmen. It is a high misdemeanor in friend Frazer to use inspired teachers after this manner. We cannot be astonished at his treatment of cotemporaries, men who are uninspired, when he can so rudely and unfairly treat holy apostles and inspired teachers. These laborers for the Lord never did baptize any man without first preaching to him Jesus Christ and then taking his confession that he did heartily believe in Christ. The workmen whom Jesus qualified, never baptized non-confessing men, and hence they neither proposed nor promised remission of sins by means of only baptism, though the valuable correspondent of the "Messenger" condemns them for this neresy by cruelly disjointing their words and putting a theologic stop to their utterance.

Now after rescuing Peter and his co-laborers from the incivilities of our friend at Kincardine, we ask no apology for attempting to take a beloved brother out of his Philistinic hands. We regard not A. Campbell as a religious leader, nor will we as a professor be called by his name; but we think it no dishonor to put the words *esteemed brother* before his name, and, in fraternal love, regarding him as a laborer whose labors have been extensively blessed, expose the ruthless caricatures of him in his absence by such 'unjust judges' as our friend Davidson and his "Bro. Frazer." What, then has Mr. Campbell affirmed in respect to baptism?—baptism in its scriptural import and baptism by itself, separate from a knowledge of the gospel and faith in Christ? Let us hear:

"Baptism is designed to introduce the subject of it into the partic

* Acts ii : 38.

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ipation of the blessings of the death and resurrection of Christ; 'who died for our sins, and rose for our justification.' But it has no abstract efficacy. Without previous faith in the blood of Christ, and deep and unfeigned repentance before God, neither immersion in water, nor any other action can secure to us the blessings of peace and pardon. It can merit nothing."

Then he immediately adds—

"Still, to the believing penitent, it is the means of receiving a formal release from guilt."

The author of these words would seem therefore, so far as we are able to discover, to be in good company while teaching that believing in Christ and being baptized into Christ are to be kept together for the enjoyment of remission or salvation. The Lord himself so arranged faith and baptism, saying, "He that believeth and is baptized," &c. And that blunt man Ananias, whom the Lord sent to Saul in straight street, city of Damascus, appeared to realize that his Master meant something when he proposed salvation to the person who believed and was baptized—for he says to the believing Saul, 'Arise, sir, the Lord now asks you to be baptized, and wash away your sins, calling on his name.' Bold phraseology, indeed; and if this same Ananias should take a circuit from Damascus *via* Paradise to Kincardine or Brantford, and address a believer, "Be baptized and wash away your sins, invoking the Saviour's name,' no doubt Mr. Davidson or Mr. Frazer would send a Messenger before his face to prepare his way before him, warning the Regular Baptists that Ananias who spoke so barefacedly about baptism washing away sins, was no more to be countenanced than Brigham Young or Jackson Davis.

This, however, is only to our present point indirectly. It comes not within the scope of our design to prove Mr. Campbell's teaching apostolic. That is a chapter by itself. Our purpose is simply to show, in the face of misrepresentation, what Mr. C.'s teaching really is—that he does not attach the least importance to baptism, in itself considered, but that Christ being set forth, faith in him and baptism into him are means of salvation. Messrs. Davidson and Frazer are responsible to the Lord for their misrepresentations on this subject. They have, so far as they are able, stereotyped in the columns of the 'Messenger,' not only their own rampant prejudices, but they have, under the plea of special sanctity and pious concern for Baptist interests, put their hands to paper and boldly put to blush that old law which says, "Thou shalt not bear false witness against thy neighbor."

A Good Resolve.—Said an aged native convert of one of the Hervey Islands, after receiving his first copy of the entire Bible, "My brethren and sisters, this is my resolve: the dust shall never cover my new Bible; the moth shall never eat it; my light, my joy."

Clear and round dealing is the honor of man's nature; hate nothing but what is dishonest, fear nothing but what is ignoble, and love nothing but what is just and honorable.

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THE HERETICS OF ONE AGE—THE SAINTS OF ANOTHER

REMINISCENCES OF WHITFIELD.

"THERE was one fault in Whitfield which I suppose is not to be passed over in silence. At one period he had a spirit of censoriousness. But he was greatly corrected by a larger experience and observation. In January 24, 1739, Whitfield went to Newington to see Dr. Watts, who received him most cordially, and to Northampton, where Doddridge treated him most courteously; the spirit of experimental religion in those two men being very consonant with his own. Yet both Watts and Doddridge rebuked him for his rashness and uncharitableness, in suddenly pronouncing upon men and upon ministers, even in public, as being destitute of grace, and unfit to preach. And such was the credit and power of his word among the people, that his ban was like the curse of Jesus upon the fig tree. Mr. Edwards, of New England, observed the same censorious spirit of Mr. Whitfield, and he took occasion, in their more retired conversations, to remonstrate with him very distinctly. The General Association of Connecticut, held in Newington, June 18, 1745, passed a resolution against Mr. Whitfield. The record of the General Association is in the following words:

At a Convention of the General Association of the Colony of Connecticut at Newington, in the county of Hartford, on the 18th day of June, 1745, present, Rev. Benj. Colton, Moderator, Rev. Abraham Nott, Rev. Jacob Elliott, Rev. Ashbel Woodbridge, Rev. Simon Backus, Rev. Elnathan Whitman, Scribe, Rev. William Gaylord, Rev. Ephraim Avery.

Whereas, there has of late years been many errors in doctrine and disorders in practice, prevailing in the churches of this land, which seem to have a threatening aspect upon the churches; and *whereas*, Mr. George Whitefield has been the promoter, or at least, the faulty occasion, of many of these errors and disorders; this Association think it needful for them to declare, that if the said Mr. Whitfield should make his progress through this government, it would by no means be advisable for any of our ministers to admit him into their pulpits, or for any of our people to attend upon his preaching or administrations. Voted in the affirmative."

"But at length all the real friends of religion and revivals rejoiced in the influence of the Holy Spirit which attended his labors, which spread over the land, and which lives to this day. Rev. Joshua Belden, the successor of Rev. Simon Backus, at Newington, settled

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there in 1747, was a great admirer of Mr. Whitfield, received him joyfully into his house, and accompanied him into several of the adjacent towns, to enjoy his wonderful ministrations. Mr. Belden, in the class with Rev. Dr. Brainerd had been converted in college, while Mr. Whitfield and the two Tennents were preaching in New Haven; and thus derived the character of his long ministry of sixty-six years at Newington from the special influence of Mr. Whitfield himself. How remarkable that the interdict passed in that place should be followed, in two years, by what I considered to be the greatest blessing which the parish had never received! Nevertheless, I feel great charity to the memory of the Association. The prospect and the review are exceedingly different! This forms a great extenuation.

"Mr. Whitfield preached in all the principal places in America. — He was sent by the God of love for an everlasting blessing. The power of God was with him as it had never been known before. It was Christ speaking in him. His meeting Edwards at Northampton, says Dr. Gillies, was 'putting fire to tinder.' In New Haven, Harvard, Boston, New York, Philadelphia, the effect was great. In Philadelphia, one sermon was attended by twenty thousand hearers, and converts were every where multiplied as the drops of the morning. In doctrine he was exactly correspondent with the Orthodoxy of the new England churches, according to the testimony of that day. Many men riveted in Arminian and Socinian tenets yielded to the Divine Spirit. Licentious men fell under the unexpected power, and soon rejoiced in the grace and love of God. They fled to Christ; they detested their former courses; they loved God; they delighted in prayer and praise; they were tender in their hearts; they labored to be holy; they studied to please God; they wanted to promote his kingdom in all about them; they were loving, forgiving, asking forgiveness, abounding in justice and charity, condescending and meek and aspiring after greater degrees of holiness."—*Puritan Recorder.*

DR. R. J. BRECKENRIDGE.

This Rev. gentleman has recently refused to unite in the union prayer meeting at Danville, Ky., with the "Disciples of Christ," because they are not, in his *poor* and *humble opinion*, Christians. Their prayers would greatly injure his standing for orthodoxy among his brotherhood, and in his own conscience. Yes; he thanks God that he is not like such "publicans." He cannot be found in such company at the altar of prayer. He charges, it is said, that the "Disci-

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ples" deny the divinity of Christ, and the operation of the Holy Spirit, and, therefore, he cannot condescend to pray with them. I freely admit the Doctor's right to decide such a question for himself, and to act accordingly; but the plea which he is said to have made is supremely ridiculous—yea, slanderous; and he can plead no just apology for such reckless assertions. They cannot proceed from ignorance, because his means of information, to the contrary, have been abundant. I must, therefore consider, that his assertions were made without having the fear of God before his eyes. It may be possible that the Doctor is weak enough to consider his creed as the test of all religious faith and character. When speaking of "God and the Holy Trinity," it says, "In the unity of the Godhead there be three persons of one substance, power and eternity. The Father is of none, neither begotten nor proceeding. *The Son is eternally begotten* of the Father," etc. A Son who was "eternally begotten," is as sheer nonsense as a sane mind can imagine, and as false as the Doctor's sweeping charge against the "Disciples." "*Eternally begotten!*" who ever heard of such profound divinity in the word of God?

Let us hear Doctor Luke testify against Doctor Breckenridge and his church: And the angel said unto her, "Fear not, Mary, for thou hast found favor with God; and behold thou shalt conceive in thy womb, and bring forth a Son, and shall call his name Jesus." 1st chapter. The Doctor's creed says that he was *eternally begotten*. Luke says, "Thou shalt conceive." The birth of Christ took place in the days of Herod, and the word of God affirms that he was begotten nine months previous to his birth; and yet this learned divine, who is the very pink of orthodoxy, boldly affirms what is not only impossible, but directly in contradiction to the word of God.

That we do deny the Doctor's theology, or teaching upon the subject of our Lord's origin, I rejoice to admit; but that we deny his divinity, is a gross and palpable slander known to all men of candor, who are willing to examine our records, etc.

One would think, from the bold, open, (and I would say), manly course of the Doctor (so far as the announcement of his position is concerned), that his creed and position are wholly unassailable. The contradictions, both of reason, common sense, and the word of God are, however manifold. Mark what it affirms: "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when and where he pleaseth: so also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word;" 10th chapter. Common sense and reason affirm that there can be no elect without some non-elect; and thus his system and

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church decides the damnation of thousands of poor, innocent and sinless babes. Yet he is purely orthodox and scriptural!

Is it, or can it be, possible, that Dr. Breckenridge has not yet learned our position? If not, there is no apology for his supreme neglect of the means fully within his reach. I will give a brief statement for his information:

1. That in the Godhead there are three persons—the Father, the Son and the Holy Spirit; that these three constitute the unity of the Godhead, and all equally divine.

2. That the Son made a real sin-offering for the sins of all Adam's race.

3. That sinners are invited to partake of the benefits of his death by a hearty and full surrender of themselves to him, as announced in the Gospel. (Mark xvi: 16.)

4. That the Holy Spirit is the Great Teacher of Christ since he left the world, and this he always does by speaking. (John xvi: 13; 1 Tim. iv; Mat. x: 20.)

5. That the Presbyterian doctrine of elect infants, and baby sprinkling, are mere fables; and without any authority in God's Word, and that their system, in many respects, have been proven faulty by Mr. A. Campbell and others repeatedly.

6. That they are a *sect* in the strict sense of that word, and consequently the Holy Spirit loudly calls upon all the true hearted and loyal among them, to "come out of her, and be not partakers of her sins." With the kindest wishes for the Doctor's salvation from all errors, and his conversion to the Church of Christ,

May, '58. I am, respectfully, G. W. Elley.

We are mortified to see a gentleman of Dr. Breckenridge's talents natural and acquired, so stultifying his own understanding and slandering his own reputation in the eyes of his contemporaries. We understand his system, having been as thoroughly initiated in Calvinism, in its highest philosophy, as himself, or any other Presbyterian in Kentucky. We can, therefore, confidently affirm that no Calvinist has higher conceptions of the Personal Divinity, and of the sacrificial death of the Lord Jesus Christ, of the Divine person, mission, and work of the Holy Spirit than we have; and that we are just as far from Arianism, Socinianism, humanitarianism, and every other speculative abstraction dubbed heterodoxy, as he imagines himself to be. But these systems—or rather theories, are neither the Gospel nor Christianity as found in the Christian Scriptures or in the Jewish oracles. We claim to understand his whole system down to baby sprinkling "*in* the name of the Father, Son and Holy Ghost." A

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formula which he ought to correct in every boy who presumes to read the 28 of Matthew in the Greek original. A Rabbi in the Presbyterian Israel that confounds *eis to onoma*, with *en too onomati*, would have been a rare genius in the School of Matthew the Publican. I have much respect for Dr. Breckenridge, as a Kentucky gentleman; and I sincerely wish I could say as much for him as a teacher, *interpreter* or *translator* of the common text of the Greek New Testament. As for our conceptions of the Divine personalities of the Father, Son and Holy Spirit they are just as lofty as his can be in the full and by law established import of every word in the Received text of the Greek original. I wish the Doctor, for whom I cherish, and desire to cherish, a high respect, to be assured that it will afford me no little pleasure to meet with him in his own Danville, on any issue he may choose to form with me on this subject, or any other he may judge of vital importance, on any rudimental or radical topic in the Christian Scriptures. All of which I most respectfully submit to his most Christian and devout consideration. A. C.

THE LEADER.

A POLITICAL AND LITERARY REVIEW.

THROUGH the kind attention of our Bro. Robt. Macdougald, of No. 20 Niddry Street, Edinburgh, Scotland, we have been, for years, furnished with the weekly "Leader," a Political and Literary Review. Its motto is the following:—

"The one idea which history exhibits as evermore developing itself into greater distinctness is the idea of Humanity, the noble endeavor to throw down all the barriers erected between men by prejudice and one sided views; and by setting aside the distinctions of Religion, country and color, to treat the whole human race as one brotherhood, having one great object—the free development of our spiritual nature."

This motto is taken from Humboldt's Cosmos.

It is a weekly of 24 large Quarto pages, of three columns each, of compact type, and posts the prominent affairs,—Literary, Moral, Political and Religious of the British Empire. It, therefore, contains a large amount of interesting intelligence on all subjects of Leading Interest to the Philanthropist and the Christian. Touching the Revival in America we observe the following remarks.

THE "REVIVAL" IN AMERICA.

"THOSE who sneer at this religious agitation forget that at the worst it

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is better than a mania for rotten banks, or for railway shares. Any thing that takes away New York men from their dollar worship for an hour during the busiest part of the day, must incidentally, if not directly, do some good. Beyond this there is no doubt that some of the prayers and preachings they hear during the hour have in them much nobility of thought, and much of the spirit of true religion. One can easily pick out ludicrous passages, though, considering the general excitement, they are marvellously few. The poor negroes singing,—

"The debbil and me we can't agree,
I don't like him, and he don't like me;"

the announcement one day that "Burton is converted," which Burton, owner of a theatre, "flatly contradicts" the next evening on his own stage; the "prayers for the conversion of James Buchanan;" the telegrams announcing "thirty-four conversions this day;" the thought of recording angels solemnly suggested to one speaker by the sight of the penny-a-liners,—these, and a few more less notable, comprise all the oddities that may be discovered in columns of report and comment asa compensation, we have from Ward Beecher and others some fine words that would do honor to a Wesley or a Whitfield.

There are seasons of refreshment in the New as well as in the Old World. We are blessed with one of these at Bethany College. During a few days past, over twenty, mostly students, have been buried in Baptism, and have enlisted for life in the service of the Divine Redeemer. We have reason to hope that the harvest is not yet ended, but that others will participate in the greatest of all blessings, in having their names registered in the Book of Life everlasting.

A. C.

THE CHRISTIAN HOPE.—SECOND TIM. i: 10.

"*Jesus Christ has abolished death and clearly discovered life and immortality by the Gospel.*"

Christopher Columbus did not more certainly discover America than did Jesus Christ discover life and immortality and made them accessible to Jew and Gentile—to every man presented with the Gospel.

To Discover, in the judgment of the best critics, literally indicates *to uncover*, and is metaphorically expressed by "to lay open to view."

Columbus also discovered the variation of the magnetic needle

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But he only discovered, in either case, that which previously existed. Life and immortality were, during the preceding dispensations of a remedial economy, veiled in types and prophecies.

"Abolished death," too, is figurative. For death still lives or exists. But like Samson of old, Jesus killed death by entering into its dominion.

They called for Samson out of the prison house, and they placed him between the pillars of their temple, and he made them sport." He became a spectacle of wonder and contempt. "And Samson said to the young man that held him by the hand;—Suffer me that I may feel the pillars upon which the house resteth that I may lean upon them.

Now the house was full of men and women, and all the Lords of the Philistines were there; and there were upon the roof about three thousand men and women, who beheld while Samson made sport. But Samson called to Jehovah and said, "O Lord Jehovah, remember me, I pray thee, only this once, that I may be avenged of the Philistines for my two eyes! And Samson took hold of the two pillars upon which the house stood, and by which it was borne up, of the one with his right hand and of the other with his left. He then said "Let me die with the Philistines!" And he bowed himself with all his might; and the house fell upon the lords and upon all the people that were in it. So the men whom he slew at his death were more than those whom he had slain during his life."

Of this the only appropriate antitype, in the annals of earth and time, was the death and resurrection of the Lord Jesus Christ. His enemies seized and murdered him. His friends buried him. His Father raised him from the dead, and crowned him Lord of the Universe. The prophets foretold and anticipated all this of God's beloved Son. The Twelve Apostles have affirmed it, sustained it, developed it; and some of them sealed their testimony to it with their own blood.

But how has he abolished death? Death yet reigns! He himself died a martyr! And, with two exceptions, all past generations have died, and the present are dying every day. Still it is truly spoken.—"O, Death I will be thy plague! O, Grave by him I will be thy destruction! Repentance shall be hid from my eyes." The killing of death will be the most transcendent victory ever registered in the records of heaven;—the most thrilling event in the Annals of the Universe. The Prince of life alone, of all the potentates in the immeasurable area of a boundless creation, is competent to this. He is stronger than death, more potent than the grave. He is in very deed, THE LION OF THE TRIBE OF JUDAH.

We see but one figure, one type of this killing of death, on all the

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pages of time. We see Samson, the son of Manoah, in the temple of the Philistines at Gaza, insulted by the idolaters of that age and country. We see him standing with his two arms resting upon the columns that sustained the throne of their god in his own temple. We see the temple full of men and women—all the lords of the Philistines being in it; and upon its roof sat three thousand men and women, witnessing the scoffing and the ridicule inflicted on the abased and sightless Samson. But the Spirit of God supernaturally invigorated him; and placing his hands on the two central columns sustaining their temple, and appealing to his God, he bows himself with all his might, exclaiming in all triumphant faith,—"*Let me die with the Philistines!*"

Thus in, and by his death, he slew more of the enemies of his God than all that he slew through his whole life of valorous and mighty deeds.

But the Hero of man's eternal deliverance is infinitely more august than Samson, or than any other of the symbolic men of Holy Writ. He immortalized himself by destroying mortality. And it is faith in him, and neither reason nor imagination, that can arm any man against the fear of death, and enable him heroically to overcome it.

Hence he emancipates, and he alone can emancipate, any and every one that confides in him with all his heart, from that slavish fear of death which holds every other man in perpetual dread of it and of its consequences.

The more light and the less faith any man possesses the more is he held in bondage by the fear of that haggard and heartless monster, death. If Christianity, or the Gospel, did no more than fully emancipate a man from this slavish fear of death, on this account alone, it were worthy of universal acceptance.

But it does incomparably more than this. It plants in his heart a hope; and, if he fully and cordially embraces it—a "full assurance of hope"—that he will triumph over death and the grave; and, not only live forever, but forever enjoy himself—in the presence of his Redeemer and his God; associated, too, with all the angelic peers of all circles, and all the spirits of just men made perfect; and this, too, without doubt or fear of its eternal perpetuity. May we not, can we not, and do we not think, and feel, and sing?—

"A hope so grand and so Divine,
May trials well endure;
And purify our hearts from sense and sin
As Christ himself is pure!"

This hope is the richest and the loftiest cluster on the topmost branch of the true vine which God has planted in the Christian's par-

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adise. And shall we not, should we not, and will we not cultivate and dress the garden of our hearts and keep it with all diligence, that when faith and hope shall die we may have free access to the tree of life, and flourish in immortal youth and beauty amidst the loftiest circles of the New Jerusalem—the eternal home of all the true nobility and grandeur of God's vast dominions?—!

But this is not, all glorious though it be, the all engrossing aim and effort of the truly enlightened and well educated Christian man or woman. We have a work to do beyond what is due to ourselves. We have to work for God and man, for the Saviour that died for us and still intercedes for us. His whole kingdom is a kingdom of priests and kings—of hero men and women, He requires their aid and their best efforts in his cause. For which services he has promised large honors and rich rewards. All saints, all sanctified persons are to labor with him and for him in whatever sphere he has located them. He gives them grace and glory simultaneously. He credits them for one cup of cold water given to any of his friends in need. He charges himself with it and credits them for it. Hence they that be righteous shall shine as the firmament, and they that turn many to righteousness as the stars, forever and ever. These are large rewards and high honors. The realization of them in our faith and hope is the greatest, strongest, and most enduring stimulus to call forth and employ our whole energies and influence as co operants in the Lord's large and grand vineyard of humanity. Let us, brethren, arise from our supineness and lethargy, and go to work in earnest for the Lord and humanity.

A. C.

THE MISSIONARY SPIRIT.

The spirit of Christianity is heaven-begotten and heaven-born. It is Divine Philanthropy. It is, therefore, a *missionary* spirit. Moses and the Prophets, Jesus and his apostles were Divinely constituted missionaries. Every church of Christ is, therefore, a missionary society—a *home* missionary society.

Churches associated necessarily constitute a foreign missionary society. This is, indeed, implied and indicated, in the very elements and basis of all church association. It is, indeed, so evident and manifest, that all sectarian denominations,—Greek, Roman, and Protestant institute, patronize and sustain missions and missionary institutions

We, too, from the beginning, have recognized and acted on this principle. Churches in their individual capacity all over the country have

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been sending out, or permitting evangelists or preachers to itinerate, in regions proximate or remote, as preachers or proclaimers of the apostolic Gospel. And, indeed, when, all our movements are calmly and intelligently contemplated, from our incipiency till the present hour, whatever has been achieved, from one single congregation—from a few scores to hundreds, from hundreds to thousands, from thousands to tens of thousands, and from tens of thousands to hundreds of thousands, has been but the legitimate product of the missionary spirit, and missionary operations.

Hitherto we have found so much to do at home we have done but little abroad. We pitched upon Jerusalem, formerly the City of the Great King, the City of David and Solomon, the City where the hero of a world's redemption was crucified, buried, rose again, and whence from one of its consecrated hills, Mount Olivet, he ascended to the throne of the Universe. I say we pitched upon that city as the most eligible place of beginning. Where the Gospel of his resurrection and triumphant ascension was first announced; and where the Holy Spirit manifestly presented himself in attestation of his coronation in the heavens—declaring that he was constituted *Lord*, even *the Christ*, the *Anointed King* of the Universe.

It was in harmony with this transcendent fact and event that the proclamation of his coronation was ordained and promised to be first made in that city, among the seed of Abraham, God's special friend.

We, as a people, in harmony with our proposed purpose of restoring the Christian institutions as they were at the beginning, concentrated our minds, our affections, and our means upon Jerusalem and its environs, as eminently claiming our sympathies and regards.

This was, therefore, the first test and demonstration of our missionary or evangelical spirit. We have achieved a positive good in this our first fruit of a missionary spirit,—we have gained much and lost nothing by this enterprise. We have silenced the calumnies of a multitude of our calumniators, who misconceived and misrepresented our spirit and profession. We have, also, extended a knowledge of our principles and position otherwise unattainable. The attention of many of our cotemporaries has been called to the "City of the Great King," and also to our special attitude in reference to a sectarianized christendom. Many pilgrims to Judea, Jerusalem, and the "Holy Sepulchre," from every section of European and American christendom have had an opportunity of becoming acquainted with our peculiar position as advocating primitive apostolic Christianity. And will not, must not, and does not this leaven work, and work favorably in our behalf as a Christian community, in the minds of many, who, but for his enterprise would never have heard of us or our distinctive posi

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tions? We have not paid one cent too much for this advertisement. All who profess to do, or desire to do a good work for themselves and the public, freely pay for advertisements. Contemplated merely in this attitude, we have nothing to regret. We have already gained more than we have lost in this benevolent enterprise.

Need I more than state a few of these facts to awaken and to call forth the Christian sympathies, and the generous liberality of our brethren and sisters, from Dan to Beersheba, from the cities of the East to the villages and hamlets of the West?

Brethren and sisters, old men and maidens put your hands into your pockets, your drawers, your banks and open them as large as your hearts, and come up to the help of the Lord, who has honored you with the attitude and position of joint laborers with himself, in bringing many sons and daughters into his family—to God and Christ, to immortality and eternal life. Let us pray for Jerusalem and the Canaan of the patriarchs and prophets; and not only pray for them but work for them, and send to them a portion of the fruit of our toils, that we may have some capital in the bank of heaven when the earth shall be burned up, and all its riches and honors shall have perished forever.

We are happy to say, that with a respectable outfit, our Bro. Barclay and family have sailed for Jerusalem. His son-in-law, J. A. Johnson, consul to Begroot, and his son John J. Barclay, as vice consul, accompany him to Jerusalem.

Brother Beardslee has also commenced his labors in Jamaica. These two fields abroad and the large home field in these United States will, we hope, pay well in time, and to eternity. One thing is certain, we shall have our reward. There is no risk on our part. If the Lord credits a Christian for every cup of cold water he gives for the Lord's sake to any of the Lord's friends, certainly the laborers in the Lord's vineyard will not fail to receive an ample and glorious reward.

We would, while on this subject, remind our brethren in arrears, of their subscription to the Missionary cause, that the treasury very much needs replenishing. We have recently learned that Missionary funds are much in demand. A. C.

FRIENDSHIP is the medicine for misfortune; but ingratitude dries up the fountain of all goodness.

HE that walketh uprightly, walketh surely: but he that perverteth his ways, shall be known.

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PRESIDENT FANNING.

HAVING read President Fanning's "Reply" in the May No. of the Gospel Advocate, I desire to say a few concluding words in reference to the whole subject in controversy. In the first place I must express my regret at the spirit and temper as well as the evident purpose of Pres't F.'s article. He persists in endeavoring to make the impression on the public mind, that Dr. Richardson and certain other brethren whom he names, are teaching, as he says "unmixed and unblushing infidelity." This charge he affects to sustain by a few brief extracts from their writings. These extracts do not at all sustain Pres't F.'s assertion, and we wish to say that we consider it an outrage upon both editorial and Christian courtesy and upon the rules of church order and discipline, that a persistent effort should be thus made, without any adequate reason, to injure the character and influence of pious and excellent brethren who utterly repudiate the sentiments attributed to them by Pres't F.

As to Bro. Richardson, I am perfectly familiar with his sentiments on all the questions involved, and I can assure Pres't F. that he does him the grossest injustice, not only in certain uncourteous references which he makes, but in attributing to him any views incompatible with the great principles which we have always believed and taught. Pres't F has allowed himself to become super-excited, and his feelings and perceptions are manifestly in so morbid a condition that things appear to him quite otherwise than as they really are. Others who can judge of the "meaning of words" as well as Pres't Fanning, do not find in Bro. Richardson's essays the slightest ground for Pres't F's charge, and invectives, nor will the intelligent brethren justify or sanction his reckless assertions. We would suggest that if he would dismiss the whole subject from his paper, it would become a much more efficient "Advocate" of that Gospel which is designed to promote peace and love and Christian union, and as we have no idea of entering upon any discussion upon the matters involved, we shall, for our part, take no farther notice of them, but shall leave the "Advocate" to pursue its disquisitions upon what is "a priori" and what is "a posteriori" *ad libitum*.

A. C.

If thou faint in the day of adversity, thy strength is small.

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MELANCHOLY.

Joseph Stutsman, of Illinois, propounds the following query: In 1st Samuel, xvi: 14, it is said,—"But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."—We also read the following period:—"And Saul's servants said to him—Behold now an evil spirit from God troubles thee." And pray what was the remedy proposed! "Command thy servants—to seek out a man, an ingenious player on the harp, and it shall come to pass that when the evil spirit from God is upon thee, that he shall play with his hands and thou shalt be well." "And it came to pass when the evil spirit from God was upon Saul, that David took a harp and played with his hand. So Saul was refreshed and became well and the evil spirit departed from him." This evil spirit was *a fit of melancholy* with which Saul, being of an antibilious temperament, was, at times, sorely afflicted.

David's great poetical and musical talent on the harp, cured or dispossessed that melancholly, "and so Saul was refreshed and became well, and the evil spirit departed from him." Such is the fair construction of the passage and, it is well known that to those of Saul's temperament nothing is more salutary and exhilerating than good music on a good instrument. In all this there is no mystery. It is a common occurrence amongst those liable to melancholly. Physical laws for physical effects, metaphysical laws for metaphysical effects, and spiritual causes for spiritual effects. Temper and temperament are cognate terms, and not unfrequently are temper and spirit used interchangeably as tantamount to each other. A. C.

WOMAN'S SCEPTER.

The scepter of empire is not the scepter that best befits the hand of woman; nor is the field of carnage her field of glory. Home, sweet home, is her theatre of action, and the throne of her power. Or if seen abroad, she is seen to best advantage when on errands of love, and wearing her robe of mercy.

It was not woman who slept during the agonies of Gethsemane; it was not woman who denied her Lord at the palace of Caiaphas, it was not woman who deserted His cross on the hill of Calvary. But it was woman that dared to testify her respect for his corpse, that procured spices for embalming it, and that was found last at night, and

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first in the morning, at his sepulcher. Time has neither impaired her kindness, shaken her constancy, nor changed her character.

Now, as formerly, she is most ready to enter, and most reluctant to leave the abode of misery. Now, as formerly, is her office, and well it has been sustained, to stay the fainting head, wipe from the dim eye the tear of anguish, and from the cold forehead, the dew of death.—*Dr. Mott.*

REPENTANCE BEFORE FAITH.

A correspondent sends us the following syllogistic argument in favor of the necessity of repentance before faith.

1. We get rid of no sin before we repent of it.
2. Unbelief is a sin.
3. Therefore, we *do not* get rid of unbelief before we repent of it.

H. St. John Vandake.

ANSWER.

1. We get rid of no sin before we believe in Christ.
2. Impenitence is a sin,
3. Therefore, we do not get rid of impenitence till we believe in Christ. Is not this perfectly as logical, as syllogistic as this argument of our correspondent? And is it not more rational, more evangelical? A. C.

PROGRESS OF REFORM.

Louisville, Ky., May 18, '58.

Bro. Campbell.—In the Providence of God I was called to labor with the Second Christian Church, in Louisville, last Fall. My labors began about the first of October. I found a noble little band of saints here, who were ready to co-operate with me in every good word and work. But they had been laboring under the disadvantage of having no regular preacher for some time, and, of course, had done but little in the way of recruiting. Yet they had held firmly together, keeping the house of God in order, observing the ordinances weekly, and keeping up a good Sunday School all the time. And since my humble labors began they have been reaping the fruits of their labors, and, I trust, there is yet a richer harvest for them even in this life, and the full fruition of immortality in the life to come.

We recently closed a meeting of several weeks, which resulted in twelve accessions to our number. I was assisted, part of the time, by Brethren J. J.

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Moss and T. M. Allen. The number of additions in all, since I was called to co-operate with the congregation has been about thirty, and there is a state of zeal and good feeling among the members of the body here that is really encouraging. May the Lord prosper his cause, and refresh his people, and may truth and righteousness triumph in the earth. Ever kindly yours in Christ,

C. W. SEWELL.

WEST LIBERTY, VA., April 8, '58.

DEAR BRO. MILLIGAN.—It being always a source of gratification to the Lord's people to hear of the triumphs of the cross of Jesus the Christ, and of the labors of his servants in his vineyard, I beg leave, through your clemency, to make a few statements concerning the success of the Christian cause in this region, and some general suggestions about the manner of Evangelizing. There is a squeamishness on the part of some Evangelists, that causes them never to report the success, under the blessing of the Lord, of their labors. This feeling, no doubt, has been engendered by many running into an opposite and, if possible, a more fearful extreme; but two errors never made a right, and the true laborer in the vineyard of the Lord, should, for the encouragement and happiness of others, like the Apostles and Evangelist of primitive times, report to his brethren the immediate success of the Gospel and the openings that the Lord is making for the triumphs of the truth of God.

During no year of my public ministry, have I been more constantly, and, I think, successfully engaged in the work of the Lord. Not only have I endeavored to fully preach Christ Jesus the Lord as the Prophet, Priest, King, and Judge of the new economy, but also to set in order the things that are wanting, and correct many false and erroneous impressions in the public mind about the effort in which we, as a religious people, are engaged. I am now fully persuaded that if the Christian cause is fairly presented to the people, as found alone in the Word of the Lord, that the mass of religionists of all parties, if left to themselves, to act as they believe they should, would agree to unite together in the worship of one God even the Father, through the one Mediator Jesus the Christ, taking the Word of the Lord for the rule of faith and practice and a Scriptural name. But the party shibboleths and pride will cause yet many a hard battle to be fought before pure primitive Christianity shall triumph over the little isms of our day, notwithstanding we have what are called union meetings in many parts of our country, all of which is ominous of good.

During the past season I have labored chiefly in some of the bordering counties of Ohio. The religious interest awakened at Barnesville last Summer, under the preaching of the Word, and the number of additions made to that congregation chiefly amongst the young people of that place and vicinity, made it necessary to devote much time to that point. We have enjoyed here the hearty co-operation of our very successful co-worker, Bro. W. T. Moore, during the entire season. The resident brethren, too, have contributed largely of their means and influence to keep up that Christian fervor and good feeling that is so necessary to success by any corporate body; amongst whom Elder Wm. Barnes deserves to be honorably remembered for his sacrifices of time and means for the eternal good of so many of his fellow-citizens. The religious interest has continued unabated during the season, and the Christian cause stands fairer in

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public estimation there to-day than at any previous period. We have had to meet the lowest and meanest religious opposition from the Methodist Ministers of Barnesville, that it has ever fallen to my lot to encounter. They were unwilling to meet us fairly at any angle, but dealt out stale charges and low epithets unworthy of their high profession, and, by these means, hindered the Word of the Lord. As our Bro. Paul said, 2nd Tim. iv: 14, about Alexander, the copper smith, so say I of these: "The Lord reward him (them) according to his (their) works." These remarks are not applicable to many of the members of the Methodist church at this place, for we are assured that they did not sympathize with their Ministry in their general course towards us, and they frequently came out to hear for themselves. In the midst of all this, we endeavored to preach Christ and him crucified, and were rejoiced to see that the Gospel is still the power of God for salvation to every one that believeth it. Many who have not yet yielded themselves to the lord, we are certain are reflecting seriously on the subject, and, like the Bereans of old, are searching the Scriptures almost daily to see whether the things preached are so or not, and it needs no Prophet to foretell the result of such a course.

The brethren there, in connection with some of the neighboring congregations, should endeavor to secure a good evangelist for that field of labor; they are able and, I think, willing to sustain such an one, and his labors are certainly much needed in that region.

At Bellair, Beallsville and Middleton we enjoyed some pleasant seasons with commendable interest on the part of the people. Much good at all these points, I think, has been accomplished during the season.

At Mt. Olivet, about four miles from Barnesville, we gave in January, some ten or a dozen discourses, during a visit we made them, and a few weeks since, at the request of the brethren and many friends, we visited them again, and gave them twenty-six consecutive discourses on the mission of the Saviour to our world, embracing who he is, and what he is in his official relations to man as he is, and, as he shall be hereafter, what he requires of us in order to admission into his kingdom here and hereafter, &c., and had the pleasure of seeing twenty-five added to the congregation there, some of whom were among the most intelligent and influential citizens of the vicinity. There was a deep religious interest during the entire meeting, and it closed with a very fine impression on the whole community, leaving many almost persuaded to be Christians, of whom, I expect ere long to meet many in the kingdom and patience of the Saviour. If the brethren there will go on to perfection, as they should, and as I think they will, from the indications before I left of a Sunday School and a social meeting during the week, there is no reason why, as far as we can see, the cause of the Redeemer should not be triumphant in every heart. Bro. Jas. Rossel, who, in years past, devoted himself to the work of the Ministry, in the pioneer work of the restoration of primitive Christianity, resides here, being chiefly confined at home by an afflicted family and circumstances which he could not control. He still does something in the evangelic work himself, and is ready, as far as he can, to help on the work of the Lord. We have a number of superannuated brethren, who have spent the best energies of their lives in the proclamation of the Gospel, and whose sacrifices and labors should be remembered with filial gratitude by us, their children.

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I had thought of saying something about an error into which our brethren, and especially our Evangelists, have fallen in the establishing of Christian congregations; but I can only intimate it in this epistle. Looking at mammoth institutions, such as the Roman, Greek, and English churches, and their power to carry through whatever they undertake, even though it be against the highest interest of the children of men, and the shameful abuse of that power, we have, as a religious people, run into the opposite extreme, so that, in some localities, we have an independent congregation in every few miles square. Fearing monopolies, we have become too democratic—dreading concentrated power, we have weakened ourselves by separating our forces—or being frightened at Rome, we have run beyond Jerusalem. Let me illustrate what I mean by an example: Take Beallsville, Ohio, for a centre with ten miles for a radius, and you sweep twelve Christian congregations, all independent, having something called Elders and Deacons, with all the powers, at least, that Scripturally belong to men filling all the qualifications that the Apostle lays down in order to induction into these sacred offices. I only instance this as one example of the imprudence of our brethren on this subject. New congregations are often established just to gratify the ambition or suit the convenience of a single family or person. These things ought not so to be. All such little congregations are struggling for existence, and the brethren are, in some cases, heavily taxed to pay for houses and to have a meeting or two per year by some of our Evangelists. An army divided in this way could never successfully meet an enemy—united we stand, divided we fall, has grown up into an adage, and it is doubtless true.

Our brethren have been writing much about what we need as a religious people, to give us strength; I suggest, then, as one means, that our Evangelists be more careful, in the planting of new congregations, not to divide, tax and weaken the old ones, but rather endeavor to concentrate our forces at as few points as practicable in a given locality. Brethren who reside in the country, usually have some means of conveyance, and can easily travel five or six miles on the Lord's day, &c., to church. A general's ultimate success when attacking an enemy in his own land, is often dependent on his strengthening the garrisons in the rear, and placing over them officers who understand their business. So it is with us; under the blessing of the Lord, we have met and conquered, for the time being, the enemy at many points, we need now to have these points well garrisoned and officered. But, in a hasty religious movement, like that in which we have been engaged, it is utterly impossible to qualify a sufficient number of men for the Bishop's and Deacon's offices in so many little congregations; Reason, then, as well as Revelation, says, what you do, do well. Place no man in these sacred offices who does not fill all the qualifications laid down by the Apostle in some degree, preach and teach Christ Jesus the Lord, and we shall see Zion travailing and bringing forth sons and daughters to the Lord God Almighty.

But I must close. With great Christian affection, I am, your brother in Christ,

A. E. MYERS.

ROGERSVILLE, Greene Co., Pa., April 25, '53.

BRO. CAMPBELL.—The cause of Christianity has been advancing gloriously in this region of country, during the last two months. A meeting was com

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menced in a district school house, 3 miles from Pleasant Ridge congregation, on the 6th day of March, and closed on the 15th, which resulted in 38 additions by confession and baptism, and 14 others who had been previously baptized. Some of them from the denominations and others who had previously been brethren and sisters. The meeting was conducted by Elder W. W. Leonard, assisted by Elder David White.

A few days after this meeting, in another school house near his residence, Bro. W. W. Leonard commenced a meeting which was continued some 8 or 10 days, a part of the time at night only, which resulted in some 30 additions to the congregation at that place, about 25 of them by confession and baptism. Since that time, by the labors of the above named brethren, there have been added some 15 or 18, chiefly to the Pleasant Ridge congregation, making in all about 100, from what might be called one neighborhood.

We are holding meetings for prayer and general cultivation on Lord's day, and week day evenings, an excellent spirit prevails among us, old differences and hard feelings seem to be all gone. Brethren and sisters seem unusually bold and spirited in the exercises of our meetings, and we entertain a hope that we shall be able, by the grace of the Lord, through his instituted means to keep these new converts actively engaged in the service of the Lord, that they may grow up from babes in Christ, unto men and women in the Lord.

Yours in the hope of the Gospel, S. Coe.

OBITUARY NOTICES.

Mr. A. W. Doniphan, of Missouri, son of Col. A. W. Doniphan, a student of Bethany College, was drowned in Buffaloe Creek, on Tuesday the 11th ult.

This melancholy event occurred in consequence of his going in to bathe in Buffaloe Creek during a freshet, in company with Mr. Yates, of Mississippi, and Mr. J. R. Rogers, of Kentucky. The Creek was unusually high, and consequently the stream was very rapid. They had all come out once, but finding the air colder than the water, he said to one of his companions, in the words of Cæsar to Cassius:—

"*Darest thou*, Cassius, *now*
Leap in with me into this angry flood
And swim to yonder point?"

They both plunged in, and getting into the centre of the stream, the freshet being high and the current strong, he became chilled, and was borne down with great impetuosity. Seeing a person at some distance, he called for help—but none could be extended to him. In a few moments he was out of sight. Every effort possible on the part of the students and citizens to discover his body was made. Besides the continued efforts made by the students, the Faculty advertised two hundred dollars to any one who discovered the body; but as yet, owing to the great rains, and the rapidity of the current, no discovery has been made. The fear now is that the body has been borne into the Ohio river.

Mr. Doniphan was a close and diligent student, highly respected by the whole college—indeed, by all who knew him. He gave large promise of becoming a distinguished man. But how uncertain is life! And how soon our brightest hopes may be crushed! We most cordially sympathise with his bereaved parents and relatives in their sad and melancholy bereavement.

A. C.

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BIBLE UNION.

We learn that the Acts of Apostles is now out of press, making quite a handsome Quarto Volume. Those desiring to obtain single copies can apply to the Office of the Millennial Harbinger. Those desiring to buy wholesale will apply to the "Bible Union Rooms, No. 350, Broome Street, New York." Our brethren will do well to order the work immediately, especially those living at the centres of trade and commerce. Reasonable deductions will, no doubt, be made to those ordering liberally. In doing which, they will aid the Bible Union, as well as promote the edification of those who desire to stand perfect and complete in the knowledge of the Christian Institution as exhibited in this most interesting history of the commencement of the Christian dispensation. Price $1,25. A. C.

FURTHER CONTRIBUTIONS FOR SISTER WILLIAMS.

From the church in Davenport, Iowa, $20,00; from a Sister in Hopkinsville, Ky., $3,00; from R. C. Robert, Albany, Georgia, $5,00; from Sister Purcell, Cincinnati, $1,00; from Sister Baker, Illinois, $1,00; from Sister M. Porter, Iowa City, $5,00; from Mrs. E. S. Stillman, Brownsville Tenn., $1,00.

Bethany, April 30, '58. S. H. Campbell.

THE ALUMNI SOCIETY.

The following is the order of exercises for the next meeting of the Society.

Oration, *John T. Dye*, of Kentucky,
Alternate, *W. A. Hall*, of Tennessee,
Lecturer, *Alexander Ellett*, of Mississippi,
Alternate, *J. King*, of New York.
Essayist *L. Pyron*, of Georgia.
Alternate, *John Bryson*, of Pennsylvania.

A. W. Campbell, Jr., *Sec.* J. H. Pendleton, Prest.

The Annual Commencement will be held on the 2nd, and not on the 4th, of July as usual.

The Exhibitions of the three Societies will be held on the preceding evenings, as follows:—Neotrophian Society, June 29, American Literary Institute, June 30; Alumni, July 1.

Notice.—The Annual Meeting of the Board of Trustees of Bethany College will be held at the Steward's Inn on Thursday, July 1st., at 11 o'clock, A. M.,

J. A. Campbell, *Sec. of the Board.*

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. I.] BETHANY, VA., *JULY*, 1858. [No. *VII.*

THE CORNER-STONE ADDRESS OF BETHANY COLLEGE.

CIRCLES have their centres, squares their rectangles, and all terrestrial edifices their corner-stones. These should always rest upon the solid earth. The solid earth itself rests upon the heavens, and the heavens rest upon the omnipotent *will* of God. Such is the splendid architecture of the present domicile of man. A practical recognition of these facts is honorable to man—to educated reason, and to the wisdom, power and goodness of God,—himself the supreme projector and architect of the universe. He "weighed the mountains in scales, He placed the hills in a balance." He measured the waters of oceans and of seas, of lakes and of rivers, in the hollow of his hand. He gave to these oceans and seas, to these lakes and rivers, limits and boundaries which they cannot pass:—a decree that their waters shall not cover the earth.

A man of good sense, of well developed mind, who is always a Christian, recognizes the hand of God; the power, wisdom, and goodness of God, in every work of his hand. He recognizes the Bible as the Book of Divine wisdom, the oracle of God, the volume of human redemption, the charter of a future and an eternal life to man.

He, therefore, delights to honor it, to build all his hopes of an eternal future upon it, and to regard and venerate it as the star of his own eternal destiny in this magnificent creation.

While a rock is the only reliable basis of terrestrial edifices, the

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Rock of Ages is the sub-basis of the entire empire of the universe. All that we truthfully and satisfactorily know of our origin, our destiny, and our eternal relations to the whole creation is contained in the Holy Bible. It is, indeed, the true philosophy of Divinity and the true science of humanity.

Bethany College, not the edifice so called, but the institution of which it was the domicil, was the first College in the union, and the first known to any history accessible to us, that was founded upon the Holy Bible, as an *every day* lecture and an *every day study*—as the only safe and authoritative text-book of humanity, theology, and christology—of all true science upon the problems of Divinity and humanity—of the world or worlds that preceded this, or that shall succeed it.

From the origin of Bethany College on the 1st Monday of November, 1841, till this day, a period over sixteen years, there has been a Bible study and a Bible lecture for every College day in the College year. The Bible is read, as it was written, in chronological order, and a lecture on every reading is delivered, exegetical of its *facts* and *documents*—historical, chronological, geographical; whether they be *natural*, *moral*, or *religious*, in reference to the past, the present, and the future of man. Theories, speculations, sometimes called *doctrines*, *faith*, *orthodoxy*, *heterodoxy*, come not within the legitimate area of Collegiate literary, moral, or Christian education.

In *Natural Science* we have the *facts* of nature as its appropriate area of observation, comparison, and deduction.

In *Intellectual Science* we have the powers, facts and acts of the human understanding—the powers of perception, reflection, comparison, deduction, abstraction, imagination, ratiocination and generalization.

In *Moral Science* we have *conscience*, or the *moral sense* of personal and social right and wrong; moral law, moral obligation, rewards and punishments, &c.

In religion—or in Christianity, we have a Divine remedial interposition; a mediatorial institution—a prophet, priest and king, invested with all Divinity and humanity in one personality—*himself* the altar, the sacrifice and the priest; all forms of majesty, honor and glory culminating in him, "the Alpha and the Omega" of all legislation and interpretation, of all judicial and executive authority.

Such is Christianity, *scientifically* conceived and exhibited, in the Christian or remedial institution. But Christianity, if actually enjoyed, is a new and a spiritual life; a life of communion and fellowship with God, through Christ—in our hearts the hope of glory.

Such, therefore, being the premises of all social institutions connected with the social system called the state, the nation, the empire, the

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world, unless based on these premises and conducted in harmony with them, no system of education is rational, scientific, philanthropic, or adequately adapted to the real condition and cravings of our common humanity.

Education is, therefore, a theme perfectly transcendental possessing paramount claims on the patriot, the philanthropist, the philosopher and the Christian. It comprehends in its premises the development of creator and creature, heaven and earth, time and eternity, in full and perfect adaptation to the cultivated and capabilities of man.

True, and lamentably true it is, that few—comparatively very few, indeed, have the capacity, the patience, the perseverance, the taste and the means adequate to its acquisition and consummation; and, equally to be regretted is the fact, that larger and more liberal provisions are not made for its extension and perfection, both by the State and the Church; as to both it is the greatest known or conceivable auxiliary.

There are no people in the civilized world, known to us, that have indicated a higher estimation of the value and importance of education, in its fullest latitude and longitude—in its height and in its depth, in its length and its breadth, than the citizens of these United States of North America. *We* have more schools and academies male and female; more colleges and universities of all growths and varieties, than are possessed and sustained by the same amount of population under any one Federal Government—whether or not so denominated—or whether national or imperial, Aristocratical or monarchial. *We* have more graduates in Languages, Sciences, Arts and Professions, annually issuing from our numerous Literary and Scientific Institutions, our Medical, Theological and Legal schools and colleges, than can be shown by any people on the civilized globe, of the same number, means, and facilities.

We have, indeed, too many colleges and universities, too many institutions so *called*, in all the Religious denominations of our country. And we, as a *Christian* people, have, in one sense, already outgrown ourselves, as well as outgrown other denominations of religionists in the *penchant* for colleges and universities. We have the Missouri Canton University, the Indiana Indianapolis University, and the Kentucky Harrodsburg University, on paper and in print—in stones and in brick, as well as in men, women and children. We have also in Illinois no less than three strippling colleges, Abingdon, Eureka and Jacksonville. One in Arkansas, one in the environs of Nashville, and I know not how many more in inception.

England has had her two great Universities for hundreds of years to these she has added another two of recent origin.

Scotland's glory, in this particular, for centuries flourished in he

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Edinburgh, Glasgow, and Aberdeen Universities. Ireland in her Dublin, Maynooth and Belfast Universities.

Pennsylvania has sundry such Institutions,—two of them within twenty miles of Bethany College, in the bosom of the Presbyterian Church. Ohio has one, twenty miles West of us, so that we at Bethany are living in a constellation of Colleges. This speaks loftily for Young America, however it may speak for the cause of Literature, Science and Religion. But a College well endowed, well furnished with buildings, with Libraries, with Apparatus, and with a well educated corps of Professors, is not quite so easily reared and consummated, as Young America dreams or imagines. We have had some little experience on this subject in the colleges of the old world and the new. We have some volumes of theory and a few chapters of experience, which have been read and studied with care; and the impression is deep and abiding—that it is *men* and not *stone*, nor *brick*, nor *mortar*, nor a *charter*, nor a good *code of by laws*, nor a few *ten thousands of dollars*, safely invested in good banks, or loaned on mortgaged real estates; nor even a board of annual or semi-annual curators in attendance, on any emergency, that constitute the essentials of a College, or endow it with claims on the patronage of a discriminating population, much less make it a fountain of blessings to society—to the Church or to the State.

'Tis mind alone that works on mind. 'Tis educated mind that educates mind. 'Tis living men and living books that quicken, inspire, develope, energize and polish mind. It is not theory nor a dead letter that animates and actuates the faculties of man. It is the animation of the teacher that animates the student. Hence it was Paul that made Timothy and Titus, and neither Moses nor Aaron. Paul owed much to Dr. Gamaliel. Had there not been a Demosthenes amongst the Greeks, there might never have been a Marcus Tullius Cicero amongst the Romans. It is the present living generation that gives character and spirit to the next. Hence the paramount importance of accomplished and energetic teachers in forming the taste, the manners and the character of the coming age.

Man never lives for a past generation. He lives for the present and for the future. Colleges, too, are for the present and the coming generations. The good or the evil that men do is not always interred with their bones. Both the good and the evil that we may do, not unfrequently survive us for several generations.

Colleges are, in every point of view, the most important, and inappreciable institutions on earth, second only to the Church of Christ in their inherent claims upon Christian liberality and Christian patronage. If they be not worthy of the smiles and the prayers and the

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contributions of a Christian community, I know not, beyond the Church, what is, or ought to be, an appropriate and approved object of Christian patronage and Christian liberality. We must have educated mind in order to the prosperity and progress of society.

And needs there be, or can there be a question, or a doubt, whether the educated mind shall be Christian or Infidel? And can there be in any Seminary of learning a Christian education without the Christian Oracles? But, unfortunately we have a patented orthodoxy and an unpatented heterodoxy, altogether, in most cases, factitious and accidental. How, then, shall we dispose of these? Abjure them both! Proscribe them both! Substitute for them the five historical books of Moses, and the five historical books of the Evangelists and Apostles of Jesus Christ! The wisdom of God was and is displayed in presenting neither a theory nor an abstract formula of doctrine or mere learning—but *facts*, *documents*, *precepts*, and *promises*. These, too, are the only appropriate themes of faith, hope and love. And these three, says Paul, shall ever abide in the Church.

On these views and premises, Bethany College was first conceived, matured and founded. We have had an ample and a most satisfactory experience and proof of the perfect practicability of the views long cherished upon the whole premises of mental development and moral culture. There is an energy of spirit, and a moral polish of character which this system has demonstrated as perfectly practicable, and, indeed, exhibited as a natural, necessary, and rational result, of such communings with the spirit that breathes upon the inner man, from the Divine unction and effusions of that spirit of wisdom and of cultivation which clothes itself in a language peculiarly its own; and which kindles in the soul aspirations and longings, which, in many instances, terminate in a spiritual renovation of the inner man, and a consecration of body, soul, and spirit, to the Lord of life and glory.

The calamity which has befallen Bethany College will, we hope, soon be turned to good advantage, through the liberality already developed, and still being developed, to raise its towers and bulwarks, and to furnish its libraries and laboratories with all that is essential to the increasing demands of the age—to place it in the front rank of beneficent and potent institutions, literary, scientific, and moral.

With these aims and objects, and through the encouragement already vouchsafed by a generous public—the friends and patrons of Bethany College, and especially by the Alumni of this institution we now proceed this 31st day of May to lay the corner-stone of the edifice of the second edition of Bethany College, enlarged and improved. *Hic jacet non lapis terminalis, sed lapis angularis, Collegii Bethaniensis,*

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Literaturæ," Scientiæ et religioni sacri; hoc die Trigesimo primo, Mai, Anno Domini unum mille, octingenti quinquaginta octo.

In this corner-stone we deposit a copy of the Holy Bible, not to bury it in the earth, but as a monumental symbol of the fact, that this book, this everlasting document ought to be the true and proper foundation of every Literary, Scientific, Moral, and Religious institution—that it is of right Divine, entitled to be, and ought to be, the basis, the sub-basis of every public and benevolent institution—essential to the perfect and complete development of man in his whole constitution—as a citizen of the commonwealth, a citizen of the kingdom of Heaven, an heir of the universe through all the cycles of an eternal future. To whom be all glory and honor, now, henceforth, and forever!

Is not this in harmony with the all-suggestive and eloquent fact,—that the whole universe was founded and continues to rest securely upon the *Word of God*—the everlasting word. Hear John the beloved Apostle, the most philosophic and elevated in his conceptions of the original Twelve—"In the beginning was THE WORD, and THE WORD was with God, and THE WORD was God." All things were made *for* him, as well as *by* him. Hence he is "the ALPHA and the OMEGA" of universal being and blessedness.

It is, in our esteem, apposite to the occasion—this solemn and sublime occasion—of erecting a monument in honor of the paramount claims of Literature, Science, Religion, and the Arts, both the useful and the ornamental, to call upon all true patriots, philanthropists, and Christians—irrespective of local or partizan feelings—*pro or con*, to co-operate with us on the broad basis of a common humanity—a common country—a common political destiny—and a common Christianity.

We, therefore, desire it to be known and realized, that we do not selfishly refuse the generous and liberal contributions of our fellow-citizens, of every creed and of every name, to re-erect, furnish and garnish Bethany College; which, we doubt not, will be an investment on their part, as profitable to themselves, their heirs, and representatives, as it will be acceptable and gratifying to us. We have taken pleasure in assisting our fellow-citizens in such like benevolent institutions. And may it not be due to them to extend to them, such opportunities as they have been pleased to vouchsafe to us?

But to conclude: The legitimate position, end, and aim of all colleges, properly so called, is, or ought to be, the education, or development of the whole man,—*body, soul* and *spirit;* and this, too, in harmony with the attributes and laws of God, exhibited and developed in the Five cardinal dramas of the universe:—Creation, Legislation, Providence, Moral Government and Redemption.

The analytic and synthetic methods of investigation and develop-

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ment, already canonized, with the consent and concurrence of the Great Masters of Science, truly so called, are those we have judged supreme in the conduct and career of all schools, adapted to the wants and cravings of man in the world that now is, and also in reference to that which is to come. Years of experience in schools and colleges in the old world and in the new, have fully satisfied us that this is the true philosophy of education; and that it has the approval of every well informed man, indeed, of all who are capable of understanding the subject.

We, therefore, have no new positions to assume or defend on the premises. We consequently do no more than to pledge ourselves to prosecute the same course, which at the commencement we adopted, and have prosecuted till now. It is simply that which *educationally* meets and satisfies all the wants of man, in reference to the present, *now*, and to the eternal future, of his being, relations, obligations and destiny. A. C.

PRAYER.—*No. IV.*

Courteous Reader—Through the good providence of our Heavenly Father, we are again permitted to invite you to meet with us at the mercy-seat. For some months past, other more pressing demands have interrupted our essays on prayer. But we have neither exhausted nor abandoned the subject. Sundry matters of great practical importance, still remain to be considered; and to some of these we now very respectfully invite your attention.

First then, in order, if not first in importance, is the question, Who has a right to pray? In our previous articles on this subject, we have endeavored to show that prayer is a very great privilege; and that when properly offered, it is attended with the very best of consequences. But it does not hence follow that all men have a right to pray. The right of petition is a very great privilege granted by every parent to his children. But nevertheless, they may forfeit that right; and whether they shall ever again be allowed to enjoy it, may depend on the will of the parent.

Now we are all, by creation, the children of God; and we have, by transgression, forfeited every claim to his mercy and his benevolence. Whether, then, we shall ever again be allowed to lisp his name; whether we shall be permitted to approach his throne of mercy and to touch the scepter of his love; or whether we shall, like the angels that kept not their first estate, be forever deprived of the right of peti-

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tion, confession, praise, and thanksgiving, must, of course, depend wholly on the will of God, as it has been revealed in the Holy Scriptures. From this standard, there is no appeal. All conclusions drawn from any other data than the facts, the precepts, and the promises of the Word of God, are as unsatisfactory as the baseless fabric of a vision; or the empty vagaries of a bewildered imagination.

What, then, have the Prophets and the Apostles taught concerning the privilege of prayer? May all men pray? or is the right of petition restricted to any particular class of persons? In Romans xiv: 23, Paul makes a remark which throws much light on this subject. "Whatsoever," says he, "is not of faith is sin." But the prayer of the unbeliever is not of faith. Therefore, the prayer of the unbeliever is sin. This argument is entirely conclusive. If we acknowledge the Divine authenticity of the Bible, there is no escape from the preceding conclusion. And this being admitted, cuts off from the mercy-seat, all classes of unbelievers.

The same sentiment is also taught in Heb. xi: 6, "Without faith," says the Holy Spirit, by the same Apostle, "it is impossible to please God: for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." This is equally plain and convincing: and so, also, is the following testimony of David and Solomon. "If," says the former, in Psa lxvi: 18, "I regard iniquity in my heart, the Lord will not hear me;" and the latter adds in Prov. xxviii: 9, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." These passages harmonize perfectly with the testimony of Paul already quoted. Regarding iniquity in the heart, and neglect of the Divine law, are but indications of the want of that faith which works by love, which purifies the heart, and which overcomes the world; and without which it is impossible to please God in any thing.

No man, therefore, according to the concurring testimony of these three inspired witnesses, has a right to pray without faith. It is true, that the Cristian may pray for faith; *i. e.*, for an *increase* of faith.—But to pray while the heart is full of unbelief, and while it is estranged from God by wicked works, is, to say the least of it, but an act of solemn mockery, and a daring insult to the infinite majesty of Jehovah.

Want of faith, then, is a Divine restriction upon the right of petition. And may we not add that it, in connection with that penitential change of heart which a living faith always produces, is the only restriction? Can any one believe with all his heart, and not pray? Is not prayer a natural and necessary consequence of faith? Is it not as natural for the believer to adore and to bless his Creator, Preserver,

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and Redeemer, as it is to love him or to serve him in any other way? Is not prayer, next to repentance, one of the first-fruits of that all pervading, soul transforming, and regenerating principle by which God purifies the heart, makes it a fit temple for his Spirit, and gives new life and energy to the soul? And was it not in consequence of this faith, that the poor publican feeling his own utter unworthiness, and trusting in God as his only hope, would not so much as lift up his eyes to Heaven; but smote upon his breast saying, "God be merciful to me a sinner!" Was it not, also, owing to the power of faith in the soul, that the dying thief was heard to exclaim in his last agony, as he hung by the side of our blessed Redeemer, "Lord remember me when thou comest into thy kingdom!" And was it not because his prayer was sanctified by faith and repentance, that Jesus so promptly replied, "To-day shalt thou be with me in Paradise? What else than the all-subduing, converting, and sanctifying power of faith, could, in so short a time, have transformed a thief, a blasphemer, and a scoffer, into the humble, confiding, and acceptable worshipper of the suffering Saviour? For, says Matthew, "The thieves also who were crucified with him, cast the same revilings and mockings into his teeth." But when one of them saw the God like majesty, the meekness, the love, and the humility of our blessed Saviour; and when he heard his prayers for his persecutors, he was pierced to the heart, and said to the other malefactor, "Dost not thou fear God, seeing thou art in the same condemnation? And we, indeed, justly, for we receive the due reward of our deeds; but this man has done nothing amiss." Then turning to Jesus he said, "Lord remember me, when thou comest into thy kingdom."

"His prayer the dying Jesus hears,
And instantly replies,
To-day thy parting soul shall be
With me in Paradise."

The case of Cornelius is also in point. It was the strong and living faith of that devout centurian that caused his prayers and his alms to go up as a memorial before God. He was not, indeed, at that time, a follower of Jesus Christ; because he had not then been instructed in the mysteries of the kingdom of Heaven. But he was an honest man. He was a truth-loving and a truth-seeking man. He believed in the God of Israel and prayed to him always. And *for this reason*, as well as for his works of faith and labors of love, he was honored as the first convert from the Gentile world.

These remarks might be very much prolonged. But it is unnecessary. The facts before us, are, we think, sufficient to warrant the conclusion, *that want of faith, with that change of heart which it immedi*

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ately produces, is the only barrier between any sinner and the mercy-seat. If God so loved the world, that he gave his only begotten Son, that whosoever believeth into him might not perish but have eternal life; if Jesus Christ has, by the grace of God, tasted death for every man; if through his blood, a new and living way has been opened up through which all men may come to God; if the only obstacle between any man and the mercy-seat is in the man himself,—in the lusts and passions of his own evil heart; if faith is the principle by which all these are to be removed; and if it inclines a man to pray just as naturally, and as necessarily, as it inclines him to love, or to repent; then why may he not at once, under the very first impulses of that faith which lays hold of the promises of God, pour out his prayers and his supplications to the Father of all mercies, the God of all comfort? If this was the privilege of the Ninevites, of the publican, of the thief on the cross, and of Cornelius the centurian, why is it not still the right and the privilege of every one who believes with all his heart whatever God has revealed to him concerning life, death, and immortality?

To all this, so far as our memory serves, we have heard of but one objection from any who profess to be the followers of Christ. It is said by some of them, that the incense offered on the golden altar of the tabernacle was typical of the prayers of the saints; that that altar was not in the court of the Gentiles, but in the holy place, the type of the church; that none but priests were allowed to offer incense upon it; and hence it is inferred that none but those who, through faith, repentance, confession, and baptism, have entered the church of the Living God, have any right to pray. This inference, too, it has been alleged, is farther sustained by the fact, that on the day of Pentecost, when three thousand persons, pierced to the heart, cried out, "Men and brethren what shall we do," the Apostles said nothing to them in reference to prayer; but simply commanded them to repent, and be baptized in the name of Jesus Christ, in order that they might obtain the forgiveness of their sins and the gift of the Holy Spirit.

This seems to be a plausible objection; and we shall, therefore, endeavor to consider it fairly and candidly. Let us, then, in the first place, inquire into the validity of the argument drawn from the rites of the tabernacle. It is evidently based on the hypothesis, that the incense offered on the golden altar was a perfect type or symbolic representation of all the prayers that could ever be rightfully and legally made under the reign of the Messiah. But is not this a mere assumption? Is it not, indeed, wholly inconsistent with what Paul has taught respecting the typical institution of Moses? Has he not said in his letter to the Hebrews, that the law was only a shadow of

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good things to come, and not a perfect similitude of any one thing, whatever, in that new and better covenant which was established upon better promises? And is there not, therefore, very great danger of pressing these analogies beyond their true and legitimate bearings? It is, for example, a general truth that Canaan was a type of Heaven; but we must not, therefore, expect to find in the latter place, the Hivites, the Hittites, the Perizzites, the Jebusites, and the Amorites.—Just so it is with the tabernacle and its services. Because the priests daily entered the Holy Place, and went out of it as often; it does not follow that the Christian priesthood may daily enter the church of Christ and leave it *ad libitum*. Neither does it follow, that it is now unlawful to burn incense or to pray in any other place than in the courts of the tabernacle. Such restrictions are inconsistent with both the letter and the spirit of the Christian institution.

Equally fallacious is the argument drawn from the opening of the reign of Heaven on the day of Pentecost. Logically stated it stands thus. The laws of the kingdom of Heaven being uniform and immutable during the entire reign of the Messiah, whatever was not required of the first converts to Christianity, must still be regarded as unnecessary and sinful. Prayer before baptism was not required of the first converts. Therefore prayer before baptism is a mere sinful act of will-worship.

Now, is it not plain to every student of the Bible, that the minor premiss of this argument is a mere assumption, wholly unwarranted by any thing that is recorded in the second chapter of the Acts or in any other part of the Sacred Scriptures? Would not the same fallacious mode of reasoning bring us to the conclusion that the Philippian jailor and his household were saved by faith alone? Would it not also serve to prove that the Pentecostian converts were translated from the Kingdom of darkness into the kingdom of God's dear Son, without love to their Saviour, and without the confession of his name? "When pierced to the heart by that Word of inspiration, which is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow;" and when under the influence of that faith which penetrates our whole nature, transforming and renewing it "after the image of Him that created us," they suddenly cried out, "Men and brethren what shall we do;" not one word was then said about love, the chief of all the virtues; nor about confession, which Paul says is unto salvation. Why was this? Was it because that in the case of the Pentecostians, love and confession were unnecessary? Nay, verily; but because they were the legitimate fruits of that faith which works by love, which purifies

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the heart, and which makes all who are in possession of it, humble, penitent, and prayerful.

The proof then, that the Pentecostian converts did love their Saviour; that they did humbly and gratefully confess his holy name; that they did pray with all the ardor of a newly awakened conscience, is not to be found in the very brief and condensed narrative of Luke; but in the necessary and legitimate tendency of all true and saving faith. No man, who understands the principle of gravitation, wants any other evidence that bodies have weight on all parts of the Earth's surface. No more does the Christian philosoper want evidence that the first fruits of faith are always love, gratitude, penitence and prayer.

But for those who desire it, we have other evidence than that of faith. We have the case of Saul of Tarsus. And we have the testimony of the Holy Spirit, not only that he prayed before he was baptized; but also that this fact was mentioned by the Lord himself *as a proof of his sincere repentance.* "And the Lord said unto Ananias, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus; *for behold he prayeth.*" Acts ix: 11.

If any farther evidence should be required in the case of Saul, it may be found in the testimony of Luke, as it is recorded in Acts xxii: 16. "And now," said the Holy Spirit by the mouth of Ananias, "why tarriest thou? Arise, and be baptized, and wash away thy sins, CALLING *on the name of the Lord.*" The intelligent reader will observe that the participle *calling* (επικαλεσαμενος) is not in the future tense; it is in the first aorist, and evidently implies that it was both the privilege and the duty of Saul to pray to the Lord while rising from his kneeling or reclining posture; while preparing for baptism; while going to the water; and while buried in the water.

It is now, we think, our time to construct an argument on the uniformity and immutability of the laws and usages of Christ's kingdom. This being concluded, it follows, that whatever under the reign of Heaven, was right in the case of any one believer before his baptism, is still equally so in every similar case. It was right for Saul of Tarsus to pray after he believed and before he was baptized. And, consequently, it is right for every truly penitent believer to pray to the Lord at all times, whether before or after his baptism into the name of the Father, and of the Son, and of the Holy Spirit.

This argument is, we think, absolutely conclusive. And we, therefore, ardently hope, that we shall hereafter hear no more of that cold, lifeless, anti-Christian theory, that would not at the moment when faith first overcomes the enmity of the human heart, so much as allow

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the believer to raise his voice to the heavens, and say with the poor publican, "God be merciful to me a sinner!" that would require him to walk from the church to the water, like a culprit to his prison, without one pious emotion of prayer, praise, or thanksgiving to the Lord of life and glory! and that would, even in the water, stifle the spirit of prayer, and not allow one petition to escape from the lips of the believing penitent, until he rises from the liquid grave, purified by the efficacy and application of that blood which cleanses from all sin!

There is a time, says Solomon, for every thing that is done under the Sun. And there is surely no better time to cultivate the spirit of prayer, and to impress upon our hearts the conviction, that we depend upon God for every blessing, than during the first days and hours of our conversion. If this part of our religious education, were more strictly attended to by Elders and Evangelists; if young converts were encouraged to pray more; to renounce all dependence upon self, and to commit themselves wholly to God, and to the Word of his grace, we would soon have fewer prayerless professors among us; fewer heady and contumacious exposers of the faults and errors of others, while they are themselves as destitute of the spirit of prayer as the brutes that perish! Alas, how very applicable to many professing Christians are the following words of Jehovah to the prophet Isaiah, concerning his ancient people. "The ox," said he, "knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." How many still live and feast daily upon the bounties of God's providence, without one emotion of gratitude to Him from whom comes down every good and perfect gift!—How many wear the Christian name, who never pray! Who never retire to their closets! Who never worship with their families! and whose voice, though eloquent in strife and debate, is never heard in the public supplications and thanksgivings of thesaints! "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters! They have forsaken the Lord; they have provoked the Holy One of Israel to anger; they are gone away backward."

Brethren, let us all cultivate in our hearts more and more the spirit of prayer; let us pray without ceasing; let us in every thing give thanks; let us often retire with our blessed Redeemer to spend at least a few moments, if not whole nights, in prayer to our Heavenly Father. In this way we shall be happier in life; more triumphant in death; and better prepared to join the general assembly and church of the first-born whose names are written in Heaven, and who cease not day nor night to worship God, saying, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou has created all things, and for thy pleasure they are, and were created." R. M.

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"SAVED BY BAPTISM!"—WHO SAID SO?

This is a startling annunciation. "Saved by baptism!" Who ever said so? "Paul to the Gentiles never said so!" Stop, courteous reader. "Stop and think before you farther go." What is the last exposition of the meaning of Christian Baptism given in the Christian Scriptures? Aye! That is the question. As prefatory to any answer to such a question we will propound another:—*Who first instituted Christian Baptism?* Jesus Christ or Peter? Of course we must respond,—*The Lord Jesus Christ.* But we shall be asked, *when?*—or, *when* and *where?* We answer with all candor, and with all authority. The *when*, and the *where* are important auxiliaries to a complete and satisfactory answer to, and conception of, the so grave and so suggestive interrogatory. Neither of these questions can be precisely answered. The precise spot and the precise moment are not reported to us and we cannot report them. Neither can any living man. The nearest approach we can make, as to the place where, is, that it was in Galilee, a *mountain* in Galilee. The eleven disciples were present—alias *eleven Apostles;* the faithful and true apostolate,—the approved missionaries and witnesses of Jesus the Christ.

As to the precise day; it was the *forty-third day* after his crucifixion, or one week before the day of Pentecost. The day of Pentecost, commemorative of God's descent as a Lawgiver, was very apposite to the occasion of the descent of the Holy Spirit to be the Oracle of Jehovah, and to institute a dispensation of grace by which he was to become the *Holy Guest* of Christ's mystical or *spiritual body* the church —to become *its head* and the Holy Spirit *its heart.*

These are sanctifying and consoling ideas. The Lord Jesus Christ humbled himself beyond expression to elevate man to an honor—a dignity and glory alike inconceivable and inexpressible. His last ordinance was intended to commemorate and symbolize all this—Christian immersion into the name of *Jehovah Elohim*—of *Father, Son* and *Holy Spirit.* And this, too, as symbolic of their actual remission of sin, and adoption into the family of God, as joint heirs with his Son. This is the mystery of mysteries, "God manifested in flesh, justified in spirit—attended by angels, announced in nations, accredited by a world, gloriously taken up"* into heaven—made or constituted both Lord and Christ.

* This version is true to the original rigidly and grammatically construed. See Bagter's text in loco. Seen by angels is metaphorical—tantamount to being waited upon. With us it is a common saying—*I will see to it*—equal to "*I will attend to it.*"

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We have had an interminable controversy about "*Christian doctrines*," as if there were such a positive entity in the whole revelation of God. No one has yet found *in the plural number* the term *didaskalia* or *didachee*, applied to the oracles of God, or the teachings of his Spirit. The former occurs *twenty-one* times The latter occurs *thirty times*. The former is found *four* times in the plural, always associated with the *doctrines* of men and demons. Never doctrines of God or Christ. The latter is found once in the plural, and then it is "*divers* and *strange doctrines*." These are most significant and suggestive facts.

To change the subject; we have, indeed but *one baptism*. No man ever found in our Holy Scriptures from Genesis to the Apocalypse two kinds of Baptism, either in water or in Spirit. No man of common sense, not infatuated by a false terminology, could ever conclude that *sprinkling* or *pouring* is *dipping*; or that *dipping* is *sprinkling* or *pouring*. In honest truth and in the Queen's English, no man can, by any possibility, *pour* a man or *sprinkle* a man. You may *pour* or *sprinkle* something *upon* him;—dust, salt, ashes or water, milk or wine, but you cannot sprinkle or pour *him*; but you can dip, plunge or immerse *him* in water, milk or wine, or any other fluid. This is plain English, but no plainer than Latin, Greek or Hebrew.

If the reader cannot understand this, I presume him to be irreclaimably gone into a maze of confusion confounded; and while we pity him we cannot help him. For the christian religion is a *reasonable* service, and every man must have a reason to give for all that he believes, says, or does, or submits to have done upon him, for him, or by him.

Think, for a moment, curious and inquisitive reader. You can sprinkle dust, salt, or water, but you could not sprinkle a living man were the whole world tendered to you for the act. You say "I could sprinkle or pour water *on* or *upon* a man. True. But no man living or dead, ever found the Greek preposition επι—*epi* (*upon*) immediately *after baptizoo*. *No preposition in Greek literature* is ever found associated with *baptize* save εν and εις—"*in the name of*, and *into the name of*. The former preceding the other accompanying the act. *In* the name of the Lord I baptize or immerse you *into* the name of the Father and of the Son and of the Holy Spirit. These prepositions shew relations the most intimate and definite, and decide with all clearness and definiteness the connections of acts and their objects. The violence of partizan zeal in this case demonstrates a superlatively daring attitude in every attempt to substitute a human dogma for a Divine and positive ordinance.

"*Saved by Baptism!*" Who says this? The Apostle to whom the Lord Jesus gave the keys of the kingdom. He says this in his open-

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ing speech, and in his first Epistle—in the former, on the day of Pentecost, and in a world's convention; and, in the latter, to a portion of the population in Pontus, Galatia, Asia, and Bithynia—"the elect according to the preordination of God." To the former he said, "Repent and be baptized every one of you in the name of the Lord Jesus for the remission of your sins;" and to the latter, "Baptism now saveth us also by the resurrection of Christ—not the putting away the filth of the flesh, but the answer of a good conscience towards God." 1 Pet. iii: 21. And does not the Lord himself indicate this in his commission registered by John Mark—"Preach the Gospel to the whole creation, (in Adam) he that believes and is immersed shall be saved, and he that believeth not shall be condemned! These are as well authenticated facts as any other facts reported or narrated in the Christian Scriptures.

We have, in the Scriptures of the New Institution, salvation, or justification ascribed to grace, to faith, to baptism, to the blood of Christ and to works. These are severally true, but not separately true. Each and every one of these is true, because each of these being true the others are always implied. These are in the science of causation contemplated as inseparable. Hence we have an *original* cause, an *efficient* cause, an *instrumental* cause, a *concomitant* cause, a *meritorious* cause, of numerous effects and issues. But of these more exegetically and definitely on some other occasion.

There has been a special revelation vouchsafed to me of the ignorance, real or assumed, of some of our contemporary Scribes and Pharisees, and that, too, by themselves, on the whole premises in issue. They talk of faith, repentance, baptism, justification, sanctification, grace and works as though they had never carefully read Paul to the Romans, to the Corinthians, to the Galatians and to the Hebrews. They have got, not the marrow, but the dry and empty bones of Greek and Roman mummies, for which they seem to have a superstitious veneration.

As respects orthodoxy it merely indicates, with them, their own *doxy*, and heterodoxy another's *doxy*. If they concede to me the facts, precepts, promises and threatenings of the Apostolic Scriptures, they may have all the orthodoxies from Geneva to Boston, from Oxford to California. We prefer the old Peter to all the popes, patriarchs and fathers,—to all the cardinals, Archbishops, Synods and councils that have been consecrated during some sixteen hundred years.

But we must now close these desultory remarks, hints and suggestions, and on some future occasion resume them. Meanwhile, no theory, orthodox or heterodox, ever saved—ever sanctified, justified, or glorified any man. It is a living faith in a living Saviour, and a

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repentance not to be repented of, and a consecration of body, soul and spirit, to him that ransomed man from sin and death, that constitute the elements of a spiritual and everlasting life. And be it noted that the self same Peter who, on Pentecost, in Jerusalem, opened the reign of heaven to the Jews, and in Cæsarea to the Gentiles, who in his last epistle said, "use all diligence that you may become partakers of a divine nature." "And to this end add to your faith fortitude; and to fortitude knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. For when these things are in you and abound they manifest that you are not barren nor unfruitful in the knowledge of our Lord Jesus Christ." A. C.

From the Louisville Journal.

REVISION.

A Bible Faithful to the Inspired text—its Enemies, Who are they?

Archbishop Whateley, in illustrating the various forms of *ignoratio elenchi* in logic, speaks of one kind "in which the respondent finds it more serviceable to dispose *some part* of that which is required, and dwell on *that* suppressing all the rest. Thus if a University is charged with cultivating *only* the mere elements of Mathematics, and in reply a list of books studied there is produced, should even *any* one of those books be *not elementary*, the charge is in fairness refuted; but the sophist may then earnestly contend that *some* of those books *are* elementary; and thus keep out of sight the real question, viz: whether they are *all* so." Our five clerical friends, who are attempting to arrest the Revision of the Bible, have given the readers of their publication of March 1st an extended display of that method of disputation, as we shall now proceed to show. The means by which objects and designs of any organization are to be discovered and settled are through its constitution and laws. The constitution and laws of the Bible Union in all their completeness have been before the public for the past five years. No attempt has been made to conceal any of those fundamental features, but on the contrary all possible publicity has been given to them.—Truth has been piled upon truth, fact has been heaped upon fact in such a manner as to make the platform of the Bible Union perfectly familiar to the public mind. We hold that this platform is invulnerable to attack from any quarter. The five Louisville clergymen have not even attempted to assail any one principle proclaimed by the Bi-

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ble Union, yet every one, who has read the two decretals they have issued, knows that they would be intensely gratified if they could find one salient point in the constitution, organization, or platform of the Bible Union, against which they could direct an assault. The enmity is willing but the power is weak. And we feel amply assured that the Bible Revision movement cannot be assailed by any one truth or fact in the possession of these clergymen. Let us test this declaration by notorious facts. The Bible Union says: *there is not, and there never has been an English version of the Holy Scriptures faithful, in all respects, to the inspired original.* Now, if these gentlemen know of one such version, they can produce it and we are silenced. The Revision movement is at an end. If these clerical gentlemen can find any such version, their appointed task of annihilating the Revision cause becomes one of the easiest and cheapest of labors. Again the Bible Union says: *That King James's version is condemned, in very many places, by the highest authorities in all the leading sects.* The five clergymen do not and cannot deny that truth. The Bible Union says: *That the masses of the people who speak English are fully entitled to have the utterances of the inspired text in as clear, full, definite, and intelligible terms as the masses had them in the original languages.* The five clergymen do not. cannot controvert that truth. The Bible Union says: *That Scholarship or the means of sacred philology are able to make as perfect a representative in English of the inspired text as any translation can be a representative of the ideas of an original.* Our clerical friends do not dispute that truth, because, if they were to do so, they would virtually destroy all usefulness of the entire text of inspiration, so far as the English race is concerned. Now, in order to give the people of the English race the benefit of these principles in a practical way, the Bible Union made a constitution, founded upon this living truth: "The Word of God shall be translated into all languages, so as most clearly to express to the people the exact sense of the original or inspired text, without reference to the tenets, or practices of any sect or party in Christendom." That truth is broad enough to hold every Christian on this earth, who loves his Maker and Redeemer more than he does his party. These five clergymen can easily step upon that platform, if they desire to take a hand in securing a version of the Bible, faithful in all respects, to the original. In the most intimate acquaintance they may form with the Bible Union, in its most secret archives, they will not find one principle or practice, that is, in the least degree, inconsistent with the broad truth announced above.—Come in, gentlemen; you will create more joy in heaven and on earth by *manfully* struggling for a faithful version of the Word of God, than by *clerically* fighting for a faulty one. Inasmuch as you do not

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even call in question one principle or truth announced by the Bible Union, what have you to fight about? Do you really know? Surely you do not suppose that you are fighting the Bible Union in assailing some of its members, for you know that there is not one organization of men under the heavens that can truly and honestly be measured by any thing but its constitution and laws. You may try individuals by the constitution or laws, but you cannot try the constitution and laws by individuals. Thus, when infidelity undertakes to measure Christianity by *some* of its professors, our five clergymen can easily detect the fallacy. They appeal to the Institution as founded by Jesus Christ, and the laws ordained by the Apostles. Take another example: Suppose a Judaising teacher had gone to Antioch, immediately after the difficulty between Paul and Peter, and announced that the Gentiles must submit to Moses. The "pure Bible speech" brethren at antioch would meet the doctrine by an appeal to the constitution—the decree of the Apostles, Elders, and Congregation at Jerusalem on the Mosaic point. But the Judaiser, in the very *ignoratio elenchi* of our five clergymen, would ignore even the existence of such a document and insist that Peter was the head and heart of Christianity, the foremost man in the cause, and that he had been recently at Antioch refusing to acknowledge the baptized, but uncircumcised Gentiles, as Christians. Thus, though crushed down by the mountain load of testimony, our Judaiser managed still to carry on a verbal campaign.

But let us pursue our clerical friends through all the sinuosities of their logic. We have shown all the principles of the Bible Union, against no one of which do our clerical disputants utter one dissenting word. Now what is the Bible Union? Is it a regularly organized body of Christian people, who stand perfectly fair in society, as honest, upright people before God and man? There is not a Bible Society in the world that has stronger claims upon the confidence of every pious man and woman on earth. But this society is not able, of itself, to make a pure version of the Word of God, and has not attempted it. Where is the capacity for this essential work to be found? The unanimous voice of the world says it exists exclusively in men of learning. The Bible Union, therefore, constituted a Board of Revisers, consisting generally of the most learned Biblical scholars that could be found in Europe or America, and many of the highest dignitaries in the various denominations assisted the Bible Union in finding the *best scholars in their ranks*. We are debtors to Episcopalians, Church of England men, Presbyterians of diverse names, and Methodists for the assistance given us in finding *their scholars*. To this Board of Revisers the entire subject of translation is committed, and it has full and independent control of that whole department. It

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decides upon the text that is to be printed, as the version secured by the Bible Union, and is in no way hampered by the Union, except in the requirement of fidelity to God and man. This Board consists of upwards of forty men of unsullied character as men, and they are recognized as among the most learned men of this or of any other age. And so little idea did the managers of the Bible Union have that their object was to procure, as the five clergymen assert, a translation merely of the word baptizo; that this Board of Revisers, this jury on faithful versions, to whom the whole responsibility is given, is so constituted that it has a large majority of Pedobaptists in it.—If the assertion of these clergymen, as to the objects of the Bible Union, had even a shadow of evidence to rest upon, would not this fact be conclusive against their assertion?

No one has any control over this Board, either in its deliberations or acts. The Bible Union has confidence in the men who compose it, and has submitted to it the entire question of translation, without attempting to hamper any man in the Board with a single sectarian or party thread. Our five clerical friends do not deny any of these truths; they cannot indeed controvert one of them. Those who may not have read their production of March 1st, may feel curious to know under these circumstances, how these gentlemen manage to argue.—They cannot assail the Bible Union with one truth or fact, and how can they make a show even of controversy? Why, with the most imperturable gravity they undertake to batter down the impregnable bulwarks of the Bible Union by publishing the opinion of Dr. Spencer Cone on the proper rendering of the Greek word baptizo, and by asserting that Alexander Campbell made a translation of the New Testament! Let no one suppose that we are losing sight of the dignity of the Revision cause and imagine that we are jesting. We are uttering the words of soberness and truth. "Why," says some straight-forward man, not expert in the ways of dodging, "what have those two things to do with the question of Revision? The five clergymen might as well have quoted General Jackson's proclamation on the South Carolina difficulty, and have said that Napoleon died at St. Helena." Certainly they might have done quite as well with these two items of the past; they have quite as much bearing upon the question before the public. Yet those gentlemen could not have inflicted a greater shower of words than they did on this little piece of false logic, if they had been recording the discovery of a new continent. Dr. Cone had, and Alexander Campbell has strong and well settled convictions as to the meaning of the word baptizo, but when a tribunal of learned men of integrity was established to decide all questions of translation, Dr. Cone and Alexander Camp-

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bell at once went into the Bible Union, and showed that they were willing, in a meek and quiet spirit, to submit baptizo, with all the other words of the Bible, to the tribunal of revision. Would it be discreditable to these five Pedo-Baptist clergymen to imitate the example? If they are as well convinced of the strength of their view of the meaning of the word baptizo, upon which they harp so much, as they say *Dr.* Cone and Alexander Campbell were, why not submit their case to the adjudication of this learned tribunal? Their Pedo-Baptist brethren largely predominate in this board of adjudication.—Are they afraid of their own brethren and of their own scholars? All questions of life, liberty and property are amenable in this country to tribunals erected by the people, and the award of justice depends upon the purity of constitutions, laws and courts, and not upon the wishes or hopes of litigants. If a litigant begins to abuse a respectable jury, before it utters a sign of its award, common sense would say that such litigant felt that his cause was desperate. The Bible Union is in the exact condition of the tribunals of the American people, in its leading points. It has a constitution, laws, and competent tribunal for revision, and the purity of these fundamental provisions of the Bible Union is not challenged or controverted by the five clergymen. Why then, are they not willing to seek justice as other men do? Granted that the opinions of Dr. Cone and of Alexander Campbell on immersion are strong, can they not make their opinions equally as strong on sprinkling? If they can, they will be equally potential with Dr. Cone and Alexander Campbell in guiding or biasing the learned jury who have charge of the whole case. If they cannot, the deficiency is not chargeable to the Bible Union. The revision jury will not settle the character of a word or phrase by the wishes of any partisan or sectarian or of any number of such persons. Unless our plans and rules are false and unconstitutional, or our translators are incompetent or bribed, each word or phrase of the inspired text will be faithfully dealt with. If baptizo should be translated by the word immerse, it will be under the general law requiring fidelity to God and man, a law which no man impeaches, and it will be done by a board that has a large majority of pedobaptists in it. It would not require one half the courage on the part of these clergymen to do as Dr. Cone and Alexander Campbell have done; to lay down all their preconceived notions at the feet of this tribunal and await its award, as it does to be stemming the torrent of truth and fact that is roaring in their ears, in this discussion. If they refuse this honest proposition, may not public opinion turn upon themselves the weapon they have been prodigally using upon the Bible Union, and settle downup on the conviction that the opposition of the

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five clergymen, to the Bible Union enterprise has not arisen from a study of the movement in its aims, principles, and measures, but from a sectarian jealousy on their part in regard to the rendering of a single word?

To that point, gentlemen, you have brought yourselves, and there you must hang. The revision enterprise is a general work, extending from Genesis to the close of Revelations, and it is carried on by general principles. It knows nothing of single words, as such.—*May not a shrewd public detect the fact that the opposers of this work are consciously or unconsciously acting the part of sectarians, in directing all their opposition to a single point of translation which may possibly affect their sectarian positions and standards?* While officiously attempting to pull the mote of partyism out of the eyes of their brethren, may not their own vision be obscured by a beam of sectarianism? Look at these things, gentlemen. You charge that the rendering of the word baptizo is a fore-gone conclusion. How can you assert anything of that kind? The tribunal that is to decide it for the Bible Union has not given the least hint as to what is to be its decision, and how can you announce its foregone conclusion? Should you not, as clergymen, pay some little attention to the proprieties of fact, and assert nothing that you cannot prove? The views of Dr. Cone and of Alexander Campbell upon baptizo or any other words of the Bible cannot sway, bias, or coerce the revision tribunal, which has all this matter in its hands, any further than those opinions may be based on clearly established truth and philological authorities. As clergymen, you certainly do not object to this. Even if the Board of Revisers should see the opinions of Dr. Cone and of Alexander Campbell on the word baptizo, may it not also see your fresh, original, conclusive, and overwhelming arguments and statements on baptism with which you have embellished your two articles against revision, and be converted? May you not, gentlemen, have overwhelmed the Board of Revisers by your cogent reasoning upon baptism? It is not the Baptists nor the Christians that are trying to create an outside pressure upon the jury to wring the verdict from that body. It is a portion of he Pedo-Baptist clergy that are exercising their timidity and fears in his way. But, if our clerical friends have fully swept the Revisional tribunal into their logical vortex, what becomes of their gaudy rhetoric about Spencer Cone as "the head and heart" of this work, when he was not even a member of the Board of Revisers? And what becomes of their assertions respecting Alexander Campbell's position? He is but one man in the tribunal, where their brethren are largely in the majority! But they assert that he made a translation of the New Testament to suit himself. Suppose he did, what has that to do

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with the revision question? Hundreds of the brethren of these clergymen have translated the New Testament, and certainly our clerical friends will not claim that they hold a patent for the business. John Wesley revised the New Testament to suit himself, but that did not seal his lips upon the Bible nor paralyze his actions. The Methodist book concerns throughout the country print, sell, and circulate this revised New Testament, revised by *one* man, who had not such advantages of Biblical scholarship, as the humblest scholar on the revision jury of the Bible Union possesses. And here is a stationed Methodist preacher denouncing, in the papers, some of the best scholarship in the world for doing what the founder of his church did, without a murmur from his lips. Every blow that he aims at Alexander Campbell's head on the subject of translating the New Testament, falls heavily on the head of John Wesley. All the denunciation he lavishes on the Bible Union falls furiously on the Methodist book concerns of this country. If, as this preacher tries to teach in the newspapers, the Bible Union has no right to revise the Holy Scriptures, John Wesley had no right to do it; but, if the Methodist book concerns have a right to print and circulate a revised New Testament, the Bible Union has an equal right to do a better thing. Alexander Campbell had as much right to translate the New Testament as the Episcopal Church has to use two varying versions of the Psalms, and he had quite as much right to do this as any one of the five clergymen has to stand up in the pulpit and translate portions of the Bible to suit himself, a luxury these gentlemen use whenever they please. If, because Alexander Campbell made a translation of the New Testament, his lips are to be sealed on revision, then, by parity of reasoning, the lips of at least four of these clergymen should be sealed on the subject, for they make translations of the Scriptures whenever the humor siezes them. It is a bad rule that will not run parallel lines. These five clergymen seem to teach that if a man has ever been engaged in the business of translation he is disqualified from translating. Thus they reproduce an equivalent of the maternal idea expressed in the prohibition to the son against going into the water until he had learned to swim!

The public may not be aware of the truth that the assertion of these five clergymen that Alexander Campbell translated the New Testament has no foundation in fact. As small as the matter may appear to reasoning and intelligent minds, we must say that Alexander Campbell never translated the New Testament, as these clergymen assert he did. He *published* a New Testament translated by two Presbyterian divines, who are among the brightest biblical intellects the Church of Scotland ever possessed, and by a doctor of divinity of

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the Congregational Church, a species of Presbyterian Church. Geo. Campbell, the pioneer mind in biblical science and one of the most remarkable intellects that has been devoted to the Bible, translated the four Gospels of Alexander Campbell's publication. James Macknight, prolocutor of the Presbyterian General Assembly of Scotland for nearly thirty years and one of the best biblical scholars known to history, translated the Epistles of Alexander Campbell's publication. Philip Doddridge translated the Acts of the Apostles of that publication. The work of these three translators constitutes the book which these pains-taking and accurate clergymen call Alex. Campbell's translation.

We suggested to our clerical friends; last Tuesday, the propriety of revising some of their statements, rather than to leave for us that work. We have just revised the statement these five clergymen made about Alexander Campbell's translation. That one now to be revised is of a graver cast. In the anxiety of these gentlemen to press Dr. Cone into their service, they have ascribed to him, in quotation marks, sentiments which he never uttered by mouth or pen and which nobody but these clergymen ever reported on him. We know what we are saying. Now let these gentlemen produce evidence to sustain them or make public reparation for the wrong done to Dr. Cone. It is bad enough to thus attempt to wrong the living; it is worse to invade the sanctity of the tomb.

These clergymen, in the face of the Rev. Richard Fuller's own recent publications, and of the notorious fact that he is President of the Maryland Revision Association, to both of which facts we referred these gentlemen, have the hardihood, in their article of March 1, to *again* claim him as an enemy to revision. Such conduct needs no comment. The first announcement might set up the weak plea that it was a sin of ignorance. The second can seek no cloak of that kind. As a specimen of clerical courtesy it is duly appreciated.

Our clerical friends spend a great deal of time in dwelling upon the general excellence of the authorized version. They owe the public some explanation for slumbering at the post of duty. These clergymen know that the Bible Society has been for years circulating Bibles, which that Society in 1852 acknowledged had nearly *twenty four thousand errors* in it. A learned committee of that Society reported this fact in 1852, and we have the report now before us. Now it betrays great indifference on the part of these clergymen as to what kind of Bibles the people get, when they permit editions of that book to be in market with nearly *twenty four thousand errors* in them, and with no word of warning to the people. And the very men, the very sects, the very Bible Societies which are now up

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in arms against the Bible Union, circulated these Bibles with nearly twenty-four thousand errors in them, up to 1852. And more than that, at the very meeting of the Bible Society to which the report of this committee was made, Dr. Edward Robinson, the distinguished Presbyterian scholar, urged the Society to expunge Easter from the Bible as an utterly false rendering, which no man could justify.—The Bible Society refused to do it, as a matter of time-serving policy. But that Society, in its marginal Bibles, *prints the words used by the Holy Spirit in the margin*, and permits the Saxon idol, Eostre or Easter, to occupy the text of the Word of God! In the Bibles printed for the masses of the people this falsehood glares from the text without any marginal correction! And those who sanction, encourage, and sustain such tampering with the text of inspiration, dare to insult the public intelligence by talking in advance about a sectarian Bible from the Bible Union!

This is a specimen of the kind of fidelity which some anti-revisionists exercise toward the word of God. When the Bible Union thus tampers with the text of inspiration then, and not till then, let it be denounced. But let it be remembered, that when the Bible Society corrected, through a jury of experts, in the special art needed, nearly twenty-four thousand errors in the Bible in common use, these clergymen said not a word, but when the Bible Union undertakes with the aid of the best scholars that can be found, to correct the numerous errors in King James's version, which all biblical science says should be corrected, these gentlemen make a declaration of war upon the Bible Union. Has not the Bible Union every right to make a faithful version of the Bible, that the Bible Society had to correct nearly twenty-four thousand errors in the authorized version? Will our clerical friends answer that question?

JAMES EDMUNDS,
T. S. BELL.

DENOMINATIONALISM.—*No. I.*

"*Let no man glory in men*," is an Apostolic injunction that, like many others, is regarded with but little favor by the professed followers of its author. No man who cultivates a "denominational spirit" in others, or who lives under its influence himself, feels the authority which that injunction should exert over the conscience. He glories in man; and since this is as allowable in one collection of human beings as in another, the justification of such a course in any

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one collection justifies it in all, and thus is the injunction set wholly aside. That there *may* be a denominational term, not included in the list of those condemned by the Apostle is not questioned; but that any others are allowable, according to the Divine standard, is certainly denied.

Persons educated under the influence of a denominational spirit, cannot conceive of a religion that has not some schismatic form.—Hence, they not only adopt or cultivate some distinctive name for themselves, but apply one to others, derived, generally, either from the real or supposed founder of the schism, or from the most prominent feature amongst those exhibited by the heretics. The name is sometimes generic—as Calvinist or Arminian;—sometimes specific, as Baptist, Presbyterian, &c. This denominational temper induces those controlled by it to ignore all the courtesies of life, and despite, of them, to apply names to others who not only obey the Apostolic injunction, but who feel and declare that they are greatly wronged by such injustice. Possibly it is unnecessary to say that I allude to the conduct of those who call the Apostolic doctrine "*Campbellism*," and its defenders and propagators "*Campbellites*."

It may be well once more to look at this matter seriously, and to ask those who fear God *to reason* with us, if they will not at once succumb to Apostolic authority. Of some men this cannot be expected, because they have committed themselves too far, and because "by this craft they have their living;" but others, we have good reason to hope, will have the candor, not only *to think* upon the subject, but *to act* in the fear of God, and under the control of his will.

By way of approaching our subject understandingly, we must settle first one point—namely: *the meaning of any denominational term*. And this may be done in the interlocutory form, thus:

Q. What is Calvinism?

A. The doctrine of John Calvin.

Q. Is that doctrine in the Bible?

A. Certainly it is.

Q. Did John Calvin *put* it there?

A. Why, no. He *found* it there.

Q. Did he, then, *invent* it?

A. No. He only *discovered* it.

By what right, then, it may be justly asked, is it called *Calvinism*? Is it not God's Word? Do we not slander that Word by thus attributing it to any man living or dead! If John Calvin *invented* any truth, and inserted that truth in the Bible, *that* is Calvinism, and may be justly so denominated; and such as believe it may without impropriety call themselves Calvinists, if they intend to form a party upon

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that basis. But we ought certainly to distinguish between one who merely *discovers*, and one who *originates* a truth. The latter may give his name to his *invention*, but the former cannot claim that honor, if it be one, for his discovery. If the Editor of the Harbinger has inserted in the Bible any propositions not previously there, and has formed those propositions into a system, as the basis of a party—that system may be denominated "*Campbellism*," and those who unite upon it "*Campbellites*;" but if he and they have discovered truths there, and out of the fullness of their love to man, have uttered those truths in the words which the Holy Spirit has employed, "expressing spiritual things in spiritual words;" the grossest injustice is done them and him when, upon such grounds, he is represented as the founder of a party, and they as his followers. He has certainly directed the attention of the religious world to sentences in the Bible containing most important truths—truths which had been overlooked by all religious parties; and has urged the reception, not only of these, but of all Bible truth, as the one foundation already laid; while he has developed principles that have told upon every denomination, and are felt in almost every pulpit filled by an intelligent man; but those who assail him, and dishonor the advocates of Christianity—denominational and practical—are hereby called upon to demonstrate that *he* has *invented*, and that they have believed and acted upon, any proposition not found in the inspired volume; or, let them stand convicted, as wilful slanderers before God, and before the world.

Recently, a paper in Kentucky—once the most able, and most readable Baptist paper in the West—has made the exhibition, distinguished, it is true, by lamentable imbecility—of a most intensely virulent desire to plunge those who have been co-operating in the greatest work of any age, into denominational strife. It has said much about "Campbellism"—after having been whipped into the traces by the Tennessee Baptist—of the necessity of "*drawing the lines*," an "*intensely Baptistic paper*," "Baptist schools," "Baptist bookstores," &c., &c. And why not about Baptist shoemakers, and tinners, and painters, and paper-hangers? Why not *draw the lines?* Why eat but at a Baptist tavern, or drink but at a Baptist grogshop? Why buy meat or bread but of a Baptist baker, or butcher; or put on clothes not bought of a Baptist merchant, or not made by a Baptist *tailor*? It should be insisted upon that these gentlemen shall *draw the lines*; that they shall fold their Baptist garments around them, and pass by on the other side, when they meet a "*Campbellite*" whose money they have secured, but whom they have, nevertheless, while they called him "Brother," pronounced to be an infidel and a deceiver. Let them *draw the lines*. So far as we are personally concerned it matters not·

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They honor no Christian by admitting him to *their* pulpits, or by breaking bread with him. They dishonor no such one by refusing either. They dishonor themselves, and the cause of God, and the cause of humanity, and the prayer of the Son of God for the unity of those who should believe on him through the word of his Apostles, when they would thus call down fire from Heaven upon such as *cannot* walk with them, with whom they *will not* walk, but who are followers of those who through fidelity and patience expect to inherit the promises.

But, after all their blustering, there is not amongst them a single man who will affirm the following proposition:

"BAPTISTISM IS CHRISTIANITY.

Not a Baptist believes this; as can be proved to his own satisfaction. To believe it, a man must take leave of his senses. As a logical proposition, its falsehood is manifest at a glance; and as a religious statement, it is as absurd as unscriptural. This ought to arrest all their bravado. But let us see. Suppose the above proposition to be asserted. Then, if Baptistism be Christianity, it follows unavoidably

1. That nothing else is;
2. That every Baptist is a Christian; and
3. That none but a Baptist can be a Christian.

By "Baptistism" is meant the *whole system* which *any* Baptists believe and teach. If *any* Baptist sect affirm the proposition, that sect cannot affirm it of any but itself; not even of any other Baptist sect, much less of any not Baptist. But *one* system can be called Christianity;* and if any Baptist system be identical with it; *that alone* can be so called. The term "Christianity," as descriptive of a system can be synonymous, if with any, but with one other term. No Baptist then, can dispute the first corollary if he admit the proposition.

A Baptist is one who believes in and practices Baptistism. A Christian is one who believes and practices Christianity. If, then, the systems under which they respectively live be identical, the terms representing the individuals living under the systems must be interchangeable—that is, "every Baptist must be a Christian;"—since whatever may be affirmed of the whole, must be applicable to all its parts. And, *vice versa*, if the parts are equal to the whole, what is affirmed of each part constituting the whole, *can be affirmed of nothing else*. "None but a Baptist can be a Christian," then, if the proposition be true.—These consequences are, therefore, unavoidable; and follow as necessarily if any other denominational term be substituted. It may be added that, if the consequents *can* be removed, the antecedent cannot be true, whatever may be the term employed as a subject; and that if there be any denominational term that may be used both as the

* This word is used for want of one more appropriate.

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subject and predicate of the antecedent, with the preservation of truth; the removal of the consequents of that antecedent is impossible.—This we shall see presently. Let us now ascertain if every Baptist does not remove all the consequents of this proposition, and thus prove its falsity.

I desire a Baptist of any school to say it he admits that "*any but a Baptist can be a Christian.*" If he say that he does not, he stultifies himself; for, what will he call those *pious* persons of other denominations whom *he admits to have been regenerated?* He does not deny that one in whom "the spirit of Christ" dwells is a Christian. *He will immerse none but Christians.* A man must, then, be a Christian, before he can become a Baptist. But suppose that he never becomes a Baptist, he is, nevertheless a Christian; and this cannot be successfully denied, without making absurdities of all these principles and of his own practice. He must then admit that a man may be a Christian who is not a Baptist.

But, supposing him to admit this—that a godly and holy man is a Christian who is not, nevertheless, a Baptist. Then we may ask if such a man believes in and practices Baptistism. He does not, is the immediate reply. But still it is affirmed that "Baptistism is Christianity." Of course, then, *there may be a Christian who neither believes in nor practices Christianity!* And this is a palpable absurdity. No Baptist then can believe that "none but a Baptist can be a Christian: and, if he deny this, he, by removing the consequent, falsifies the antecedent. Let us now examine it in another light.

"There are Christians in all denominations." This sentence is uttered, occasionally, by members of every party. But what does it mean? It is to say, in other words, that the denominations, themselves, *are not Christian.* Of late it is asserted not only that "Baptists are not Protestants," and that they do not constitute a sect, a party, a community, or a society, but that they are "*a denomination!*" Where do some men get their wisdom?—! Well. They are a denomination, and sometimes use the above language. It may, then, be applied to themselves. There are Christians amongst them; but, denominationally, *they are not Christian.* Now, no Baptist who uses this language can believe that "none but a Baptist can be a Christian; hence he must deny the proposition. Once more:

"I know that I am a Baptist, but do not know whether I am a Christian." This is language that every Baptist must, at times, employ, in order to enjoy the confidence of his brethren; who would tell him, otherwise, "If you do not doubt, we must doubt for you."—But no one who uses it can *believe* that "every Baptist is a Christian"—since he has doubts as to his own case; and, if he do not believe

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this, he does not believe the proposition. He removes the second consequent, as he has already the third; and thus again removes the antecedent. In no case, then, can he believe that "*Baptistism is Christianity*." It does appear clearly to me, then, that these are the last people in the land who ought to assert, so arrogantly as they do, their exclusive claims to the ministry of the word and ordinances of the Christian religion.

Some man, however, may ask: Is Campbellism Christianity? No. For then the foregoing reasoning would apply to it as well as to Baptistism, *and no better*. I have already shown that "Campbellism" is whatever the Editor of the Harbinger may have *invented*, and have imposed on men as Divine truth, and as the foundation of a party. The same definition applies to "*Baptist* doctrines," Methodist doctrines, Presbyterian doctrines, Unitarian doctrines, Universalist doctrines, *et id genus omne*. These must be pure *inventions*; since, to call *parts* of God's Word, or the whole of God's Word—unless perverted by these parties—by the name of any party, is a gross insult to Heaven. No man who sits at the feet of Jesus, or of the Apostles, can dare to call what he discovers in their words by his own name, or that of any other man. This whole nomenclature must be exploded.

If asked how I would describe Christianity—in what sort of a proposition I would present it to man; I should answer: In what logicians call *an identical proposition*, thus:

CHRISTIANITY IS CHRISTIANITY.

Here the *terms* are the same. They are used *in the same sense*; and no other single word will supply the place of either as subject or predicate. All that belongs to the subject is affirmed of the predicate. The terms are thus used in the same comprehension and in the same extension. The converse would be identical with the original proposition, and cannot be made to differ from it in any particular with the preservation of truth. Logically, every other proposition having "*Christianity*" for one of its terms must be untrue, for, either we must affirm that the whole is equal to a part; or that a part is equal to the whole.

Let the antecedent be stated, as before, with its consequents, thus: Christianity is Christianity; then, 1. Nothing else is. 2. Every Christian is a Christian; and 3. None but a Christian can be a Christian.

Every one must see that *not one* of these consequents *can be removed*. The antecedent, then, is established; and there *is* a denominational term not condemned by the Apostle when he says, "Let no man glory in men." "He that glorieth let him glory in the Lord."

Very truly your's in the "*one* Lord, one faith and one immersion."

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A WEEKLY PAPER.

LOUISVILLE, KY, April 14, 1858.

DEAR BROTHER.—The most urgent appeals have been made to the Christian brethren of Louisville, during the past few years, for the publication of a weekly paper in this city, to be devoted to every interest which the Bible teaches belongs to us. The subject has occupied a large share of our thoughts and we have fully considered it in all its bearings. We know that a properly conducted paper could be made to render great service in the promotion of biblical instruction and obedience. But we are not unmindful of the cares, responsibilities and troubles that must be attendant on such an enterprize as our brethren demand. The character of the paper would, necessarily, have to be of a very high order. The matter contained in it must be at least equal in its intellectual force and energies, to the highest qualities of biblical knowledge, and it is difficult to always command material of this kind.

We know, however, as has often been urged upon us, the absolute necessity of such a periodical as we have described, and we have resolved, provided the lovers of the Bible, through this State, the West and South will co-operate with us in the enterprize, to undertake the weekly publication of a paper devoted exclusively to Bible interests. After the planting of the Christian Churches, even while they were endowed with special powers by the Holy Spirit, the Apostles had to wage a perpetual warfare with the pen, against the intentional and unintentional misapprehensions of the doctrine of Christ, by the members of various congregations. The cause of the Bible and the Bible alone; of the words of inspiration against the devices of human wisdom and the jargon of the schools; of the Institutions of Christ in all their majesty, force, beauty and blessedness, as contrasted with the destruction, perversions and veiling of them by the various parties calling themselves religious bodies, demands our steady, firm, enlightened and well directed labors. Nothing else can well supply the lack of a properly conducted weekly paper, devoted to the unity of the saints of our Christ upon the unmistakable and perfect platform devised in the words of Inspiration. The colossal iniquity of our age is the dismembered condition of what is called the body of Christ, colossal because it is the parent of almost all other wickedness.

We have resolved to call our paper "The Bible Union." Its mottoes express its animus. They are: "Nor do I pray for these alone, but for all who shall believe on me through their word; that they all may be one; as thou Father art in me and I in thee, that they also may be one in us."

"Keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one immersion, one God and Father of all, who is above all, and through all and in all."

The utter neglect of these foundation elements, by the various religious parties, has filled the world with rebellion against God and against His Christ and caused iniquity to abound and to magnify itself. We shall direct our forces mainly to the instruction of the teach-

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able, upon these vital elements, under the firm conviction that whoever is full and complete on these points, cannot be wrong upon any portion of Christ's doctrine.

We have sixty thousand persons in Kentucky, who hold "the bond of peace" drawn by the Holy Spirit. Is there any good reason why we should not have three hundred thousand on that bond? One hundred and twenty persons unrolled that bond against the opposition of the whole world, and the holders of that divine instrument conquered in the strife. Is it less powerful, less divinely attractive, less vitalising, than when Peter announced it on Pentecost day? Not in the least degree. All the divine aid that was pledged to it in the hands of the Apostles, stands pledged to it to-day. It is, this day, as much our mission to urge upon the world that "bond of peace" for maintaining "the unity of the spirit," as it was the mission of the Apostles. The congregations; the body of Jesus Christ are the inheritors of all the treasures of Divine wisdom, of all the promises of God, of all the powers of the kingdom established by the authority of Jesus Christ, and they have to give an account as individuals of the cumulative use of the profuse riches bestowed upon them in the Gospel of our Christ.

In order to accomplish the desirable ends thus indicated, the brethren of Louisville have formed an organization, well guarded in its details, into which they are entering liberally, confidently and zealously. Each member of this organization pays ten dollars once, in order to secure the life of the weekly paper, until it has sufficient age to pay its way. In order that we may have assurance of full means for publishing the paper regularly, in its beginning, we call upon our brethren every where to join us in this organization, in the spirit in which we have entered it. And we request each one after discharging his individual duty, to induce as many others as possible to imitate his example. This is a comparatively small enterprise for the combined labors of sixty thousand members of the body of Jesus Christ. Let all be awake to duty and perform it thoroughly.

The paper will be edited with the highest ability we can command; and in biblical literature and science, in devotion to the teachings of the Holy Spirit and to all the mission of Christ in its perfectness, we shall strive to make this periodical, at least equal to any in existence.

We see no necessity, at present, for further details. Our object now is to advise you of our intention to establish such a paper as we have indicated, and to ascertain the disposition of our brethren to cooperate with us in this field of labor in its initial stages. After it is once well under way, it will take care of itself. Let us hear from you as early as possible, as to what you are willing to do for yourself, and able to get others to do within the sphere of your influence. And as soon as we find sufficient encouragement to hope for success, we will issue a prospectus and announce in fullness the character of our periodical. In the bond of peace, we are yours,

T. S. Bell,
D. P. Henderson, } *Committee.*

I certainly approve the projected purpose and object contemplated in this movement of our brotherhood in Kentucky, and doubt neither

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its practicability nor its utility. Every State in the Union in which our brotherhood are in possession of the talent and the means to sustain an acceptable weekly visiter in the form of a weekly paper, devoted to the cause we plead, ought to avail itself of its service in visiting every family in the State. Our theory has been one good weekly, one good monthly, and one good quarterly Review for every State, provided it has the men and the means adequate to the demand. If not, one of each for all the United States. Kentucky certainly has the men and the means. A. C.

REPORT ON THE VALIDITY OF THE BAPTISM ADMINISTERED IN THE REFORM OR CAMPBELLITE BODY.

Adopted at the late meeting of Transylvania Presbytery, and ordered to be published as part of the minutes of that meeting.

Your Committee find on page 65 of the Church Records, referred to them for review, the following statement in explanation of the grounds on which a person was received without baptism to full communion in the Church.

"That the person was already a member of the Reform or Campbellite Church, known to most of the Session as a lady of intelligence and exemplary piety, who was willing and desirous to be examined touching her faith and profession, but was satisfied with the baptism which she had received when she joined the Reform Church, whereupon she was received without other or further baptism."

To this record of the action of the Session, and also to the action itself in this case, your Committee recommend that the Presbytery take exception for the following reasons:

First, as to the grounds of the action. This record of the high personal qualifications and the self-satisfaction of the party admitted without other baptism to the full communion of the Church, if it have any significancy at all, assumes the truth of either one of these three propositions:

Either, 1st. That intelligence and piety, with satisfaction of conscience in remaining unbaptized, are all that is absolutely essential as prerequisites to coming to the Lord's Table; or,

2nd. That as intelligence and piety are essential to adult baptism, so conversely, the existence of these, together with satisfaction of conscience in the subject, is presumptive proof that a baptism otherwise invalid is to be held as valid in such special cases; or,

3d. That baptism by a member of the Reform or Campbellite body is of so peculiar a nature as to require only intelligence and piety and satisfaction of conscience in the party receiving it, in order to make its validity complete.

Now, as to the first proposition, it is directly in the face of the almost unanimous judgment of evangelical Christians that baptism, as well as intelligence and piety, is an indispensable condition precedent to coming to the Lord's Table.

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As to the second proposition, it is equally in contradiction to the nearly unanimous judgment of the evangelical Church, that the validity of sacraments, as administered in any case, is to be determined, not by the personal character of the recipients of them, but from the official standing of the administrator thereof, as a duly appointed minister of a true Church of Christ. "No Church, no sacraments," has become an axiom.

As to the third proposition, if what has just been stated be true, then manifestly the intelligence and piety of the recipient of the ordinance of baptism can in no way avail to give validity to an administration of the ordinance otherwise invalid. Nor in any case is the question of the validity of a baptism to be decided upon the judgment of the applicant for admission to the Church, but only upon the judgment of the Church Court to whom the application is made.

Independent, therefore, of any issue as to the final action of the Session in this case, in the judgment of your Committee the recorded grounds of the action seem to involve principles to which exception may justly be taken.

We proceed next to consider the act of the Session in receiving such an applicant to full communion without other or further baptism. This action is in effect a formal recognition by a Court of this Church of the validity of the ordinance of baptism as administered by the body known as the Reform or Campbellite Church. It involves, therefore, a question of the gravest importance to our Church especially that part of it within whose bounds this peculiar modern sect has obtained position and influence.

In an age in which the evangelical Church of Christ, though holding the same essential truths, of "one Body and one Spirit even as we are called in one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of all," is yet found existing in several sections and under distinct organizations, and is surrounded also by various unevangelical and anti-evangelical sects, no question can arise of greater importance than that of the "signs of the Church," and on what credentials a body calling itself Christian shall be recognized as a part of the true visible Church of Christ. And when in the Providence of God this question meets us as a Presbytery in the ordinary course of business, we should prove unfaithful to our duty as a Court of Jesus Christ if we shrank from a candid expression of our judgment upon it. In the opinion of your Committee, the Church Session in this case, misled by wrong views of what Christian courtesy and charity required of them, gave an erroneous judgment.

According to the Scriptures, as interpreted by our standards, (see Confession of Faith, chap. 28; Larger Catechism, question 165; Form of Government, chap. 7, Directory for Worship, chaps. 7 & 9) among the fundamental ideas of the nature of baptism, are these:

1. That it is an ordinance of Jesus Christ, a seal of the righteousness of faith and a sign of cleansing by the blood of Christ and the sanctifying influence of the Holy Spirit, established for the solemn admission of the party baptized into his visible Church.

2. To be administered to such adult persons as give satisfaction with respect to their knowledge and piety on public profession of their faith;

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3. And to be administered, not by any private person, but only by a minister of Jesus Christ lawfully called to be a steward of the mysteries of God.

To admit the validity of baptism in any case is, therefore, to acknowledge the body into which the baptism introduces the party as a true Church of Christ, holding baptism to be a seal of the righteousness of faith and a sign of cleansing by the blood of Christ and the sanctifying influence of the Holy Spirit; and to acknowledge also the person administering the baptism to be a minister of Christ lawfully called to administer ordinances.

Now, this being the teaching of Scripture as interpreted by our standards—that no Court of the Presbyterian Church should recognize the body of people called the Reform or Campbellite Church, as a part of the true Church visible, and its baptism a valid baptism, is manifest for the following reasons:

1. The presumption is very strong against recognizing any body of people who fail or refuse to make known to the Christian world by the commonly received method, in some authoritative form, the substance of their testimony for the truth of the Gospel, and the principles by which they are governed in teaching the word of God and in administering the order and ordinances of Christ's house. So far from admitting that such failure to proclaim their faith and Church order, and consequently our ignorance of the doctrines and order of the body, should operate to restrain us from any utterance against the validity of Church ordinances as administered in such a body; on the contrary, for this very reason, as the General Assembly of our Church has declared, in reference to the validity of baptism by a Unitarian, (Digest, p. 76,) we should presume the ordinances invalid. Certainly no body of people have a right to complain if, thro' their own failure, either from neglect or from persistent refusal, to give the Christian world due notice, in some recognized official form, who they are, and by what authority they do these things, other Christian bodies decline to recognize the validity of ordinances which they have no means of verifying by the word of God. The vessel that sails the seas, refusing to show the flag, is presumed to be piratical.

2. To this negative presumptive is to be added the consideration that, so far as the evangelical Churches of Christ have the means of judging of the spirit of this body, thus refusing to declare in some recognized official form its principles, there is nothing to allay the suspicion arising from the cause just stated. While connected with that body are doubtless to be found many pious and excellent characters, yet these individual cases can in no way effect the argument touching the character of the body considered as a Church of Christ. For so also there are, beyond doubt, pious and excellent persons connected with the apostate Church of Rome; and beyond doubt also there are many pious and excellent persons not connected at all with the visible Church of Christ. The fact that such individual cases of piety occur in the body is not, therefore, a proof that the body is a true Church. If then, we look to the general spirit and policy of this body of people, as it presents itself in its public teachings and acts, it must be admitted on all hands that it has no particular claim upon the Christian charity and courtesy of the Evangelical Churches of Christ

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—whose baptism this body utterly repudiates—and whose very existence as true Reformed Churches it denounces with a zeal hardly surpassed by the great Roman apostacy itself. The very titles assumed by this body are most significant in this respect. They call themselves *the* Christian Church, as assuming all other Churches to be unchristian or anti-christian. They style themselves *the* Disciples, implying a like exclusive claim. They style their Church, as among other Protestant sects, the *Reformed Church*, as though no other Protestant body were truly a Reformed Church. And that these titles are really thus significant is manifest from the spirit of the great portion of the public teaching current within the body. Not only is this teaching to the effect of an implied denial of the validity of the ordinances of all other bodies claiming to be Christian, but under the disguise of denouncing sectarianism, this anti-sectarian sect seems to regard it as its special mission continually to denounce directly or to insinuate indirectly the general corruption, dishonesty and unfaithfulness of the entire evangelical Church of any and every name.

3. If now, in the third place, we come to inquire into the question of doctrinal teaching—that which is, by general consent, the special mark or sign whereby to discern a true Church,—so far as it is possible to gather, the current teaching of a body without an authoritative symbol—there is nothing to weaken but much to strengthen the foregoing presumption. So far as your Committee have been able to inform themselves from the teachings of the more prominent leaders of the body, in the absence of any authoritative symbols, it is believed that among the doctrines current in this body are Sabellian views of the Trinity, denying the three persons in the Godhead, as commonly held by the Church of Christ in all ages; and specially a denial of the personality and office-work of the Holy Ghost, and consequently an obscuring of the great practical truths of experimental religion; an utter subversion of the doctrine of a visible Church as the spiritual kingdom of Christ upon earth; an utter perversion of the design and meaning of the ordinance of baptism, as simply a rite through which men receive the remission of sins; and a denial of the Gospel ministry, Christ's great ascension gift to the visible Church, as alone having authority from Christ to teach and administer ordinances.

It is manifest, therefore, that if tried by the test of the "signs of the Church," as commonly recognized among evangelical Christians since the Reformation—namely the true preaching of the word and the sacraments lawfully administered—this body cannot be recognized as a true Church of Christ. Even on the supposition that the foregoing statement of the general views of the body may be too strong, especially in some individual cases, this could but little affect the argument, since such is the impression which their teaching makes upon any candid inquirer; and by reason of the refusal of the body as such to set forth authoritatively their doctrine and order, we are left to gather their creed only from the general impression which their public teaching makes upon us. It is believed, however, that this statement is just, as a description of the general average teaching of this body, making proper allowance for exceptions both ways—of some who come nearer to evangelical truth, but of more who diverge still more widely into error.

The argument seems conclusive, even to stop here. But aside from

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the foregoing reasoning, which contemplates chiefly the negative errors of this body of people, as compared with the evangelical Churches, in the judgment of your Committee, the argument is not less conclusive against the recognition of this body as a part of the true Church of Christ, if we proceed to consider simply that peculiar positive error of the body, by which it aims to be specially distinguished, viz: the utter denial of all creeds, and the authority of the Church to have any creed, except in the vague sense in which they may be said to hold a creed who hold the Bible to be the word of God. For this dogma, that it is anti-christian for the Church visible to frame and to hold any authoritative symbol of faith and order, not only involves a denial of the existence historically of any true visible Church between the exit of the Apostles from the Church and the advent of these Reformers of the nineteenth century, but involves also an utter subversion of the chief end and the practical purpose of a visible Church on earth. The Church visible, in the common acceptation of the term, in the nature of the case when contemplated as to its practical purpose in the scheme of redemption, has a three-fold function; a divinely organized educational institution for teaching the Gospel to the nations and calling and training Christ's people; as a distinct spiritual government on earth; as an instrument through which Christ calls and commissions his servants to preach the Gospel. In all three of these aspects a creed is essential to the Church.

1. The visible Church, as a great educational institution for teaching the truth of God to the world, must have creeds, both in the form of scientific statement of the doctrines of the Gospel, for the training of her teachers, and in more popular forms of statement for the proper instruction of the people at large. As any other institution for the education of men, the Church is bound to gather from the great field of revealed truth, just as men gather from the great field of nature, the truths which God hath scattered broadcast over the field, into systematic form, in order to the most effective inculcation of the whole system, and to enable learners to go forth and study intelligently and effectively the truth as it lies in the great field. As well do enthusiasts scoff at systems of Natural Science, of Botany, of Medicine, or of Law, for the training of men to be teachers and practitioners in these departments severally, as scoff at systems of Theology and creeds for the guidance of those who would teach Theology. As well may men scoff at all popular systematic expositions of science for children at school, as at popular expositions of the truth unto salvation for the education of the Church's children.

2. The visible Church as a government on earth—the Kingdom of Jesus Christ—a spiritual commonwealth—is obliged to have a constitution and a creed. For like every other free commonwealth, she must have the fundamental truths of society and government embodied in some form of constitution, by which to control and limit those who are entrusted with power over the people. Hence in the Presbyterian Church the creed and the constitution, so far from being a yoke upon the necks of the people, are not required to be formally avowed by the people as a condition of membership in the Church, but must be formally avowed by every officer entrusted with authority to teach, to rule, or to minister. This is really the grand protection of the people against the encroachments of power, either in

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teaching or ruling, which power is dangerous only when unrestrained by written creed and constitution, but left vague and undefined to the discretion of any and every popular and influential leader. Precisely as in the case of the citizens of our civil government, who are never called upon as private citizens to swear to the constitution of the Federal Union or of the Commonwealth; but once chosen to the humblest office, cannot be admitted to the exercise of its functions, except he first swear to govern according to the constitution. As well might a Judge scoff at the idea of being hampered by a civil constitution, and claim to administer his office according to his own untrammelled views of general and eternal justice, as for one who assumes offices in Christ's spiritual commonwealth to scoff at a creed and ecclesiastical constitution, and pronounce it anti-Christian to hamper thus the officers of the Church. The European Jacobinism which affects too high a freedom and republicanism to be restrained and hampered with a civil constitution like the American, is found at last submitting to the despotic dicta of a despot, fancying all freedom to consist in the freedom to elect a despot. So in ecclesiastical authority, whether in teaching or ruling; they who reject all creeds and constitutions as restraning their freedom can quietly take the arbitrary dicta of some leader as worthy all the reverence which any creed can claim. Those who strain at even a gnat in the form of a creed, can yet swallow a camel with all the anomalous and unsightly humps.—The very protests against all creeds and symbols which form the peculiar distinction of the Reform or Campbellite body, is thus subversive of the very existence of the visible Church in a free spiritual commonwealth.

3. The Church visible is obliged to have a creed, as the agency through which Christ sends forth ministers to teach the nations and to rule in his Church. The teachers who preach and administer ordinances in Christ's name are not only appointed through the Church visible to their office, but are received by those to whom they go chiefly because of the confidence of men in the Church of Christ who sends them, and not on their own private account. The church becomes, as it were, their endorser and the source of confidence in them as true teachers and not ravenous wolves. Unless there be some creed by which the nature and character of their teaching and administration of sacraments shall be limited and defined, the endorsement of the church becomes a vague endorsement in blank, leaving the party in whose favor it is given to fill up without limit. Now among men engaged in commercial affairs, he who is known thus to habitually endorse in bank soon comes to be esteemed of no value as an endorser for any, and common sense cannot fail to see that the analogy is perfect between this commercial and the ecclesiastical endorsement. Who can tell what the teachers of the Reform or Campbellite Church may teach or with what view they administer the sacraments—nay, or whether in any given case the administrator had any authority to minister in Christ's name?

In every aspect of this case, therefore, your committee feel constrained to give it as their judgment, that baptism in the Reform or Campbellite Church is not baptism in the sense of our standards; that this session have committed a grave error in recognizing this baptism as sufficient, and in receiving the person without baptism to

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the full communion of the Church. And your committee recommend that this exception be entered upon the records of that session as fully sustained by Presbytery.

On motion, this report was unanimously adopted and ordered to be printed as a part of the Minutes of Presbytery.

RESPONSE—PART FIRST.

This is quite an ecclesiastic curiosity, viewed in the light of the 19th century, and more especially as emanating from "*a late meeting of Transylvania Presbytery*;" and, no less strange, "ordered to be published as part of the minutes of that meeting."

"A person," "a lady," too, "*of intelligence and exemplary piety*," "who was willing," and even "desirous to be examined touching her faith and profession" at baptism, though satisfied with the baptism which "she had received, without other or further Baptism;" but who, for convenience or some other cause, desired communion with a Presbyterian Church, and who was actually, without other or further baptism," received into what is called "full communion" in the Presbyterian church,—but is now judged as unworthy of a place in said church, and of course treated as a reprobate by the Transylvania Presbytery, on account not of anything said or done by her, but because of the invalidity of her baptism, in the case of the administrator! She is now placed amongst the reprobate coin; not because she is impure silver, not because of the mould in which she was cast, but because the administrator had no parchment in his pocket nor any Aaronic oil on his head, or in other words—"*because the validity of sacraments*, as administered in any case is to be determined not by the personal character of the recipients of them, but from *the official standing* of the administrator thereof, as a duly appointed minister of a true Church of Christ"—The papal maxim, "no church, no sacraments," has become a Presbyterian axiom.

This formerly called "Protestant popery," I had not expected to have seen revived by a Presbyterian Council in Kentucky!

We do not depreciate church order; and still more important, we do not depreciate good character; but really I had formed a higher, a much higher estimate of the good sense, good understanding, and Christian science of Kentucky Presbyterians than to have imagined that any council or Presbytery, or Church Session, or diaconate in that Commonwealth would or could have published, Anno Domini, 1858, "that the validity of Sacraments"—(church ordinances)—"as administered in any case, is to be determined, not by the personal character of the recipients of them, but from the official standing of

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the administrator thereof, as a duly appointed minister of a true Church of Christ." "No church, no sacraments."

Where, Doctors? In Rome? Yes, in Rome! But not in Protestantdom! Baptists, Congregationalists, Independents of every name known to me, at least in the Old World, once protested against such clerical arrogance.

Among Christian ordinances we include:—*Prayer*, *Praise*, *Fasting*, *the Lord's day*, *the Lord's Supper*, *Christian Baptism*, *Ordination*, *Bishops*, *Deacons*, *Evangelists*. Here are ten Divine Institutions as distinct from each other as are the Ten Commandments from one another.

The Lord Jesus Christ on his ascension into heaven and investiture with the supremacy of the universe, showered down gifts, official and Divine, upon his newly instituted and constituted church.—"He gave some Apostles, some Prophets, some Evangelists, some Pastors, Teachers, Exhorters, Deacons and Deaconesses,—officers of various grades and gifts, and, in one sweeping clause, ordained that, "as every one has received a gift, so let him minister, as a good steward of the manifold grace of God."

Acts of Parliaments, decrees of councils, Lord's temporal and Lord's spiritual have no place in Christ's kingdom nor in these United States of North America.

But as you, gentlemen, have gone into the details it is alike due to you and myself that I should also go into details and trace your meanderings to their legitimate source. You recommend that certain exceptions should be taken to the action of the church in receiving to the Lord's table "a lady of intelligence and exemplary piety who was willing and desirous to be examined touching her faith and profession, but was satisfied with the baptism which she had received when she joined the Reform Church, whereupon she was received without other or further baptism."

A selected committee recommended that exception should be taken by the Presbytery. Three reasons or propositions are assigned.

1st "That intelligence and piety with satisfaction of conscience in remaining unbaptized, are all that is absolutely essential as prerequisites to coming to the Lord's table;"—Satisfaction of whose conscience? Whose conscience?—Gentlemen! Yours or hers! As the case appears, it was yours, not hers. She was satisfied, you were not. You would have her to be baptized to please you, and not herself! She would not. She conscientiously could not. This seems, at this stand point, to be the head and front of her offending.

But you submit a second proposition,—"That as intelligence and piety are essential to adult baptism"—before we farther go into the

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merits of this case we must clear the premises of all ambiguities.—"Adult baptism" is not found in the Christian Scriptures, in any version, in any language from Saint Jerome's to the present day.—There is neither the term nor the idea in the Christian Scriptures. Age, no more than city or country, has no connection with baptism. There is neither "*infant*" nor "*adult*" baptism in the new Testament. This idea and formula were conceived long after all the Apostles were dead and buried. *Faith*, and not *age* nor *years*, was the Apostolic prerequisite. "If you believe with all your heart"—is the only Apostolic requisition. "you may be baptized," if not, you may not be baptized, is as plain as the primer.

Presbyterians have two baptisms;—Adult and Infant. Christians have but one Lord, one Faith and one Baptism.

The third proposition is still more inapposite, discourteous, and I am sorry to add, untruthful.

We uniformly demand of the candidate a confession of Faith in the Divine person, mission, and work of the Lord Jesus Christ, in the very words of the Christian Oracles. We cannot conceive how any christian man—and still less, how a Christian ministry could publish to the world such a *palpable falsehood*. Can it be gross ignorance?

Do any of our Elders, Evangelists or preachers in Kentucky, require a candidate for baptism to profess or confess "intelligence, piety, and satisfaction of conscience"!!! And these, too, to complete its validity!—the validity of Baptism. I can only say that in the thousands of baptisms that I have witnessed during 45 years of my ministry, my recollections afford not one solitary instance. We cannot believe it. Till evidence be adduced, we must regard it as a falsehood, the offspring of ignorance we hope, and not of malice prepense and forethought.

The Transylvania Presbytery owes it to its fair fame. Truly its attitude in this case makes necessary its saving clause. Indeed it has in this case made it essential to its personal safety and fair fame. It is this as expressed in its own words. "The validity of sacraments as administered in any case is to be determined, not by the personal character of the recipients of them, but from the official standing of the administrator thereof, as a duly appointed minister of a true church of Christ." This is a striking oracle. It is highly suggestive. It was hatched in a Jesuit school, and to this day it is most popular and authoritative amongst the initiated in that school. I am sorry to see it so patronised by a Presbyterian committee, and endorsed by a Transylvania Presbytery! "No church no sacraments" is its first born son. I have much respect for many Presbyterians. I cher-

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ish it. We selected a Presbyterian professor at the commencement of Bethany College. He was and is a gentleman of fair fame. A staunch Presbyterian, dyed in the wool. We never disparaged him because he was a Presbyterian. There is much in the Presbyterian polity that I always appreciate. But it is only reformed popery or prelacy. There is neither religion nor morality in church politics any more than in state politics. They never saved nor reformed man, woman, or child, any more than democracy, aristocracy or monarchy in Europe or America. Still they are as useful as a mail coach, a rail car, or a Jersey wagon, as the case may be. In all my readings I never met with the case of any man, woman, or child having been regenerated, converted, justified, or sanctified by politics ecclesiastic, nor have I in all my readings met with a case of any one who was regenerated, converted, justified or sanctified by reading or hearing a creed—whether of Westminster, Edinburgh, Oxford, Cambridge or Danville, Kentucky. A. C.

(*To be Continued.*)

"NO CHURCH NO SACRAMENTS."

"This is now an *axiom*" adopted by the Transylvania Presbytery, and published by said Presbytery. The time when and the place where are singularly omitted in the printed document before me. I infer that it was quite recently given to the public and as informed "it was unanimously adopted and ordered to be printed as a part of the minutes of Presbytery." It is, therefore, a formal and authentic document and designed for public edification.

Being *axiomatic* in the judgment of said Presbytery, does not make it axiomatic outside of its community. But why is it *axiomatic* in that *learned* community? It is not so in Webster's Dictionary nor in any other known to me in all Protestantdom. What is an *axiom*? Let our great standard in American schools and colleges say. It is "a self evident truth, or a proposition whose truth is so evident at first sight, that no process of reasoning, or demonstration can make it plainer; as "the whole is greater than a part," so Webster, Johnson, and the Encyclopedia Britannica. Now I appeal to the common school teachers all over the West, and ask them the grave question:—*Is "no Church no Sacraments" a self-evident*, or *an axiomatic truth!!*

What means the word *Church?* A stone, or a brick and mortar building! A *kurioik* a *kyrke*—an abreviation of the two Greek words *Kurios oikos* or rather a *kurioik*—in Scotland formerly written *kyrke*—now *kirk*. In old Saxony *cyre* or *ciric*—Literally "the Lord's house," be it *wood*, *brick*, *stone*, or *clay*. But in modern Christology the terms

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Church and Kyrke are used to indicate the congregation or the organized community—and the house they meet in. Hence we have a *stone and lime* Church, and also *a flesh and blood* Church. This was borrowed and never returned, *alias* stolen, from Papal superstition and usage. The English borrowed *Church*, and the Scotch, *Kirke* from the papacy, and never returned either. And we Americans, as duteous sons, adopt without any scrupulosity their prescriptions, especially in matters of religion.

But gratuitous as this presumption is, it is transcended in the use made of it by the Transylvania Presbytery. They unequivocally affirm that "the validity of sacraments, as administered in any case, is to be determined not by the personal character of the recipients of them, but from the official standing of the administrator thereof as a duly appointed minister of a true Church of Christ." The proof of this assumption given by the Presbytery is in the following words:—"*No Church no Sacraments.*" "*This*," they say is, or "*has become an axiom.*" But some one will ask what mean the words "*official standing?*" Is it exclusive or inclusive of Christian spirit or character? Most decidedly we answer *exclusive* of Christian spirit or character. A drunken parson may Christen, or sprinkle, or dip an infant in the Protestant *rite* of sprinkling or pouring, and it is quite as valid, and as profitable to the subject, as if Paul or Peter had done it! In other words without faith and without knowledge on the part of the subject, no spiritual benefit can accrue to the subject. Indeed, the validity of all Christian ordinances, so far as spiritual or evangelical benefit is concerned, must always depend on the faith of the subject, and neither on the faith or the piety of the administrator. This once was as catholic as Lutheranism, or Calvinism. But soon as infant Baptism or rantism was grafted on the stock of circumcision, which went wholly and only to the flesh, and to that of the males exclusively, they were obliged to mystify the whole affair—as the Transylvania Presbytery now does, even at the Meridians of Danville and Lexington, Ky.

It is highly presumable from all the premises submitted in the document before me that, in the perplexities of the case, the Transylvania Presbytery forgot, *protempore*, their own positions; and Presbyterian like supposed themselves as the only "duly appointed ministers of a true Church of Christ," and, therefore—"No Presbyterian Church no Sacraments," has become their axiom. We, then, have the consolation that all the Baptists in Kentucky and elsewhere are in the same tribulation with us. I have, indeed, a little consolation that I was a sound Presbyterian, before I became a Baptist, or in English an immersionist.

Indeed, their third proposition is, in all its pith, marrow, and fat-

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ness as fatal to the Baptist church in Kentucky, and everywhere else, as it isto us 'the disciples' or 'reformers' or "christians" by profession. But we must not forget that we are condemned, and that too, without a hearing by "a Court of Jesus Christ." Yes! "A Court of Jesus Christ" on their own presumption; for so they declare themselves to be. They even condemn a "church session." Yes, their own "church session," for receiving a wandering sheep from our fold, and that upon the plea —"We should prove unfaithful to our duty *as a Court* of Jesus Christ, if we shrank from an expression of our judgment upon it." And should we not on their own principles, (every christian church of Jesus Christ being quite as much a court of Jesus Christ as they can be, to say the least of it,) I say, should we not be as really culpable, as they assume in their own case, should we shrink from a candid expression of our judgment upon their assumptions, presumptions and decisions on all the premises before us!

Will the reader then please note with special attention, the three articles quoted from their own standard, giving their views—their fundamental views—of the nature of Baptism, on pages 94-95:

1. That it is an ordinance of Jesus Christ, a seal of the righteousness of faith and a sign of cleansing by the blood of Christ and the sanctifying influence of the Holy Spirit, established for the solemn admission of the party baptized into his visible Church.
2. To be administered to such adult persons as give satisfaction with respect to their knowledge and piety on public profession of their faith;
3. And to be administered, not by any private person, but only by a minister of Jesus Christ lawfully called to be a steward of the mysteries of God."

These fundamental ideas of the nature of Baptism are fatal to Presbyterianism. We accord to the first of them. But it is fatal to Presbyterian infant baptism—"a seal of the righteousness of faith!" Must there not be "*the righteousness of faith* in the subject, before there can be a seal to it!

Have infants the righteousness of faith?—! If they have not faith before baptism, can baptism be a seal of it!—! Does Jesus Christ seal blank bonds for Presbyterians to fill! Till Presbyterians answer these questions satisfactorily to the public, they must be regarded as unrighteously assuming a power, and that, too, suicidal to their own positions.

Are infants cleansed from sin by the blood of Christ before baptism! If they are not, how can baptism be to them *a sign of cleansing*!

But still more perplexing;—If Baptism be established for the solemn admission of the party baptized into Christ's visible church, as

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affirmed by the Presbytery; follows it not then, that all sprinkled or immersed infants, as the case may be, are actual, *bonafide*, in good and honest faith, actual members of Christ's church! Then must there not be two classes of members—believing, and not believing, members in Christ's church!! Such are the members, and such, on their own shewing, is the membership of the Presbyterian church.—Do not think, courteous reader, that we are in spirit or in form, in word or in deed, exaggerating the assumptions and presumptions, the claims, and the gestures of the American Presbyterian church, Old School or New School, or any one of the five or seven schools of the Old World or of the New; for even Presbyterianism is ring streaked, speckled and spotted, as was Laban's flock by the superior tact of Jacob. They have made a Jacob's flock out of Laban's herd, and have as many parti-colored sheep as ever had the old supplanter.

Still they have courts of *Oyer and Terminer*, ecclesiastic, and religious. But Solomon in his day saw, some glimmerings of the same scenes. He says—"I saw under the Sun the place of judgment—wickedness was there;—and the place of righteousness,—and iniquity was there." We, too, have had some similar strange sights and scenes. We have, indeed, become familiar with them, and we must say we fear them more than we love them. We fear them not on our own account, but on their account, who favor them; and who without reason or enquiry receive such fanciful glosses, alike untrue to reason and to religion.

We cannot give more space in this number to this Report. It is, indeed, intrinsically unworthy of it. Its only merit is that it was adopted and ordered to be published by *the Transylvania Presbytery of Kentucky*, as part of the minutes or moments of that meeting.—What has become of my old friends Dr. McCalla, and Dr. Rice, of Kentucky fame? Whom have they converted to their views and positions in the last *five and thirty years?* They declared war and opened the campaign. They have spent many a Sabbath in creating and killing some phantom nicknamed Campbellism. And still the monster lives and prospers in their midst. It is a mere spectre—a *monstrum horrendum informe cui lumen ademptum.*

Orthodoxy is becoming heterodoxy, and heterodoxy orthodoxy, notwithstanding the preachings and anathemas of my cordial opponents. We have not one unkind feeling to any one of them. Many of them have a zeal for orthodoxy, but not according to knowledge. I pray God to have mercy upon them all. A. C.

He that hateth, dissembleth with his lips, and layeth up deceit within him.

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ELDER CROWELL AND THE WESTERN WATCHMAN.

Some three months since the Western Watchman of St. Louis, Mo., gave its readers an editorial notice of our answer to the Query, "Is prayer a divinely appoin'ed means of conversion? We should not now at this remote period advert to said notice, were it not that we have not been so clearly understood, by some of our readers, as we could wish.

Elder Crowell, in his notice of said query, first gave his readers a new version of the query itself, and then proceeded to answer it accordingly. Whether the query would admit of his version, we leave it to the reader to decide for himself. But that his version expressed our understanding of said query, our answer must decide that also. We should have been pleased had Elder Crowell fairly joined issue with us on the question in the light of our response. We should not have feared the result. But as he has in the obliquity of his course, formed a new and false issue, we cannot consent that he be both judge and jury in the case and abide the sentence that he has been pleased to pronounce.

All that we desire is that we be fairly understood in the matter *sub judice.*

Elder Crowell sees an ambiguity in our query, but he admits of none in our answer. But our answer he regards as a tissue of error —a gross perversion of gospel truth. The charge of a gross perversion of truth lies between us. One or the other of us is verily guilty in the matter.

Personal veracity and the truth in particular demand that this work of darkness be placed in the light.

The Court of Appeal shall be constituted of the facts of the case. 1st Fact. We took the query in the following sense, Is prayer on the part of a believing penitent, a means divinely appointed for his conversion? This we regarded as the subject matter of the inquiry of our querist. And by a careful induction of particulars, we answered it in the negative.

2d Fact. Elder Crowell, because of some supposed ambiguity of the query, made out a totally different query, not intended by our querist, nor ever denied by us, which he intended should read as follows: Is prayer on the part of the christian in the behalf of the penitent sinner a divinely appointed means for his conversion?

3d Fact. In our answer to said querist, we repeatedly stated that no men prayed oftener, or more fervently for success in the preaching of the Gospel than did the Apostles.

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4th Fact. We presented a number of cases from the Acts of the Apostles to show that the appointed means of conversion, were, on the part of the Apostles to preach the word, and on the part of those who heard it, to believe, repent, and be baptized for remission of sins.

5th Fact. That the unbaptized believing penitent has no promise of receiving pardon of past sins in answer to prayer since Jesus Christ ascended to the throne of his Father.

6th Fact. That the promise of pardon of past sins is not made to the unbaptized penitent in answer to prayer, he cannot pray in faith for that which God has nowhere promised in answer to prayer.

But these are facts which Elder Crowell cannot believe, and maintain his theory of conversion. The truth, now, as formerly, cannot but offend those who are committed to the maintenance of error.

A. W. C.

MEETING OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, BELFAST, IRELAND, MAY 12.

Immersion of the Rev. R. M. Henry, late Minister of the Reformed Presbyterian Church.

We copy from the Belfast Morning News the following:—

"Lecture on Baptism.—(*From a Correspondent.*)—A lecture on the mode of baptism was delivered in the Baptist Church, Belfast, on Sabbath evening last, to a most attentive audience, by the Rev. R. M. Henry, late minister of the Reformed Presbyterian Church, Linen Hall Street. Every available place in the building was crowded before the hour of meeting. Many had to stand during the whole of the services, while numbers, unable to obtain admittance, were obliged to leave. The Rev. gentleman took for his text Acts, viii. 38; and after a few introductory observations proceeded to show from the classic usage of the word denoting baptism, and from the testimony of the most eminent scholars, and the practice of the early churches, that immersion is the scriptural mode of administering the ordinance. The Rev. gentleman concluded a very powerful discourse by an impressive appeal to his hearers to realize in their own hearts the great blessings of the gospel symbolized in the ordinance about to be dispensed. After singing a portion of psalmody, a lucid and argumentative address was delivered by the Rev. Mr. Eccles.—Prayer was then offered up, and after another portion of psalmody had been sung, the rite of baptism was administered to the Rev. Mr. Henry by the Rev. Mr. Eccles. The audience were then dismissed by the apostolic benediction, many of them seeming deeply impressed with the solemn services of the evening."

Great is the Truth, and mighty above all things, and shall prevail.

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INJUSTICE OF PRESBYTERIANS.

On my table lies before me, a small duodecimo of over 200 pages, titled "*Scripture Baptism*;—its Mode and Subjects." By Asbel G. Fairchild, D. D., author of the "Great Supper," Philadelphia Presbyterian Board of Publication, No. 821, Chesnut Street, A. D., 1858.

"THE BAPTISM AFTER BEING AT THE MARKET.

In Mark vii. 4, we have another example of the scripture use of the word βαπτίζω (*baptizo*). "And when they come from the market, except they *wash* they eat not." Here the word *wash* is in the original βαπτίσωνται (*baptisontai*), from the verb βαπτίζω (*baptizo*,) TO BAPTIZE. Being found in the First Aorist Subjunctive Middle, the verb has a reflex signification, so that the strict grammatical meaning of the passage is, "except they *have baptized themselves* they eat not."*

We have already seen that this baptizing of themselves consisted in the washing of the hands. There was probably a more particular and thorough washing of the hands, when they came from the market than on other occasions.

THE BAPTISM OF TABLE COUCHES.

In the latter clause of the verse last quoted, we are informed that "many other things there be, which they (the Jews) have received to hold, as the washing of cups and pots, brazen vessels and tables."—Here, again, the original word translated *washing* is βαπτισμοὺς (*baptizmous*) BAPTISMS. The word rendered *tables* is κλίναι (*klinai*), which, all admit, denotes the couches on which the Jews reclined at their meals. The beds on which they slept, were indeed small and light, and easily carried about. But these table-couches consisted of a large frame of wood covered with mats or cushions, made as high as their tables, and of sufficient size to admit three persons to recline on them at full length. Here, then, we have the *baptism of table-couches*, and the question is, How was it performed? As it was merely traditional, the mode of it cannot be determined by the Mosaic law.—But can any one suppose that every Jew, in summer and winter, in conformity to tradition, was obliged to take these heavy articles of furniture to a pool or river, quite distant from his dwelling, perhaps,

* Mr. Alexander Campbell, in his version of the New Testament gives the following translation of Mark vii. 3, 4. "For the Pharisees, and indeed all the Jews who observed the tradition of the elders, eat not, except they have washed their hands by pouring a little water on them, and if they be come from the market, by dipping them." This, instead of being a translation, is a scandalous perversion of scripture. The phrase, "by pouring a little water on them," has not one syllable in the original Greek to correspond with it. Then the phrase, "they eat not," occurs twice in the Greek, but only once in this pretended translation. Again: the Greek words ἐὰν μὴ βαπτίσωνται (*ean me baptisontai*), he renders, "*by dipping them*," thus adding the words *by* and *hem*, not found in the original, and ignoring the existence of the Greek words ἐὰν (*ean*) and μὴ (*me*)!

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and plunge them under water? The idea is perfectly ridiculous.—This baptizing of tables was done simply with a wet cloth or sponge filled with water; and we see again that the word *baptism*, as used by Mark, does not mean *immersion*."

Now the simple fact of this case is a *palpable falsehood*. He attributes to Alexander Campbell a note of Dr. George Campbell, D. D., F. R. Society, Edinburgh, Principal of Marischal College, Aberdeen. I shall now copy it, or as much of it as pertains to the quotation made, from the Boston Edition of Wells, Wait & Co., Boston, A. D., 1811.

"For illustrating this passage, let it be observed, 1st, that the two verbs, rendered *wash* in the E. T. are different in the original. The first is νιψωνται, properly translated *wash*; the 2d is βαπτισωνται, which limits us to a particular mode of washing; for βαπτιζω denotes *to plunge, to dip.*"

"It destroys the contrast clearly indicated by the Evangelist between νιπτειν and βαπτιζειν. The opinion of Wet. I think with bishop Pearce, on the whole far the most probable, that the word denotes here a *handful.*" "βαπτιζεσθαι," says that excellent critic, "est manus aquæ immergere, νιπτεσθαι manibus affundere." This is more especially the import, when the words are, as here, opposed to each other. Otherwise νιπτειν, like the general word *to wash* in Eng. may be used for βαπτιζειν, *to dip*, because the genus comprehends the species; but not conversely βαπτιζειν for νιπτειν, the species for the genus. By this interpretation, the words, which, as rendered in the common version, are unmeaning, appear both significant and emphatical; and the contrast in the Gr. is preserved in the translation."

This is one of the sample cases on our files indicative of the spirit and character of many of our staunch Presbyterian clergy of the Dr. Rice school, of Lexington memory. They have not generally read that work, else they would have been more cautious. Why has that Debate obtained so very limited a circulation amongst Presbyterians? Our brethren, we learn, have been its chief purchasers. We commend a special reading of it to Dr. Fairchild and the "Presbyterian Board of Publication at 821, Chesnut street, Philadelphia."

We shall be indebted to the Dr. for his authority for those "wet cloths" and "sponges filled with water," by which the Jews baptized tables. This sponging system would be quite an improvement on sprinkling. It would not shock the infant sucklings, and it would soon dry. They might still improve on it by laying on a damp towel, or perfumed pocket handkerchief, or place a *neckerchief* around the neck, as some M Ds. prescribe, for teething infants.

We respectfully demand truth and justice from the Presbyterian Board of Publication, No. 821, Chesnut street, to whom we shall send a copy of this. A. C.

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ELDER D. P. HENDERSON AND DR. CRAIK.

We learn from Brother Baker, of Louisville, that Brother D. P. Henderson, and Dr. Craik, "*Rector of Christ's Church*," according to the constitution of the English Hierarchy, have had a sociable newspaper interchange of sermons on the everlasting theme of "Christian Baptism." The old antiquated "mode and subject" have long been afflicted with the dropsy, and unless Dr. Craik, rector of Christ's Church, can find some absorbent panacea for it, there is little or no hope in its case. Still some Drs. are so humane and so sanguine that they will never give up a patient until he is congealed in death.

There has been shown for some centuries, a surpassing sympathy for infant ablutions, physical and canonical. Still the great physician of souls never sprinkled or poured water, nor commanded any citizen of his kingdom to sprinkle or pour water on any human being as a means of any blessing, temporal, spiritual, or eternal, to the person so sprinkled. I am sorry to learn that my friend Mr. Bristoe has also got into some of *the modes* of baptism. This is one of the most puerile of all the ecclesiastical contentions of the living age, kissing the Pope's great toe alone excepted. Dr. Craik's his memory is more at fault than his heart, when he says the Greek church did not immerse, and that no case of immersion could be found from the year one to 275! even for the Pedos.

This is too reckless. Were not multitudes immersed by John, and the Disciples of Jesus, even before his Crucifixion. On the day of Pentecost, after the Coronation of Jesus Christ, as the Lord of heaven and earth, no less than *three thousand souls* were added to the one hundred and twenty, then present in Jerusalem. When were they added? Before baptism, or after?

So successful was John, the Harbinger of Jesus, in preparing a people for his reception, we are informed, that "Jerusalem and all Judea, and all the region round about, went out to him and were immersed by him in the Jordan, confessing their sins."! Pharisees and Sadducees, forgetful of their antagonistic tenets and theories—came confessing their sins, and received his immersion.

"*Confessing of sins*," is, in the Holy Scriptures, connected with remission of sins. Repentance, therefore, precedes remission. For this reason John preached repentance, alike to Pharisee and Sadducee, commanding them to bring forth fruits worthy of repentance.—"I, indeed," said he, "immerse you in water *into* repentance." This is John's Baptism, as expounded or developed by himself. But in positive contrast with this baptism in water into repentance, he pre-

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sents another baptism or immersion to be dispensed by the Lord Jesus himself *in fire*—as literally, in this case, *in fire*, as in the former case *in water*. He is quite pleonastic. In verse 11, it reads—*ennpeumati agioo kai, πυρι*. These words cannot be interpreted—one *literally* and one *figuratively*. They are here both to be understood literally. It is *water* or *fire*. So the following words. He explains this *fire*—"Whose fan is in his hand." "He will blow out all the chaff; fully clear the threshing floor; gather in his wheat, and burn up the chaff in an unextinguishable fire." After this address, Jesus repaired from Galilee to Jordan, to John, to be immersed in that river by his Harbinger—the Immersionist.

His case to John, appeared incongruous. He had no sin to confess. He needed neither repentance nor baptism. But he gave us an example of paramount importance to every disciple of the Lord Jesus; it is *that* of implicit obedience to every Divine institution. Hearken to Samuel; "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1st. Samuel, 15, 22. This is sound philosophy. It is heaven's own orthodoxy. A. C.

REV. HENRY WARD BEECHER ON BAPTISM.

Last Sabbath morning week, Mr. Beecher proposed for admission to the Plymouth Church nearly 200 members. In relation to the circumstance that several of them were to be baptized by immersion, Mr. Beecher remarked:—

So many have lately been admitted to our church who have received baptism by immersion, that the question has been plentifully asked me, by letter and otherwise, "Have you become a Baptist?" I remain where I always have been. I believe that immersion, pouring and sprinkling, are all alike baptism. If Christ ever was baptized by immersion, it does not follow that his disciples must be. It is the *spirit* of his life, and not its outward form, which we are to copy, otherwise we must needs all be circumcised and become Jews. If one has been trained to think that immersion is the only baptism, or if arguments have been brought to bear upon him which convince him of its superiority, or if his taste leads him to feel that it is the most beautiful and appropriate method, then he ought to be immersed; and if for like reasons he prefers the affusion of water, or sprinkling, let him be gratified. I am indifferent as to the mode of baptism, and willing to conform to your views in the matter, so as to help you forward in the divine life. I have no objection to immerse you every month, if you wish it. There is no reason why this ordinance should not be celebrated as often as the Lord's Supper, if one desire it. Thus

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you see I am a Baptist, but I never can feel about immersion as our Baptist brethren do; and the doctrine of close communion to which many of them conscientiously adhere, I reject as utterly opposed to the interior spirit of Christianity. But I love them, they know I love them, and therefore I can say these things. If I did not belong to the Congregationalists, I would join the Baptists, were I neither Presbyterian, Episcopalian, Methodist, nor Quaker.

CHRISTIANITY—HOW SHOWN TO BE TRUE BEYOND THE CHARGE OF IMPOSTURE.

Leslie, in his 'Short Method with the Deists,' and his larger tract, "The Truth of Christianity Demonstrated," has an argument comprised in four short rules, which do all meet in the matters of fact of Moses and Christ, and do not meet nor can possibly meet, in any imposture whatever. The rules are these:

1. That the matters of fact be such as that men's outward senses—their eyes and ears—may be judges of it.

2. That it be done publicly in the face of the world.

3. That not only public monuments be kept up in the memory of it, but some outward actions be performed.

4. That such monuments and such actions or observances be instituted, and do commence from the time that the matter of fact was done.

Mr. Jones, in his preface to a new edition of these tracts by the Society of promoting Christian Knowledge, says:

"In the former of these tracts the argument is so short and clear that the meanest capacity may understand it, and so forcible that no man has yet been found able to resist it. When it was first published, some attempts were made, but they soon came to nothing. I am not aware, however, that any direct answer to these incomparable treatises ever appeared."

Mr. Jones relates on the authority of the late "Dr. Berkeley, son of the celebrated Bishop of Cloyne, that Dr. Middleton, feeling how necessary it was to his principles that he should some way get rid himself of Mr. Leslie's argument, looked out for some false fact, to which the four marks might be applied, and that this he did for twenty years together, without being able to find one."—*Bishop Van Mildert.*

Effects of Encouragement.—The celebrated Benjamin West related that his mother once kissed him eagerly when he showed her a likeness he had sketched of his baby sister; and he adds, "That kiss made me a painter."

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LETTER FROM BRO. D. S. BURNETT.

Leavenworth City, K. T., June 10, 1858.

Dear Bro. Pendleton:—Your favor of the 17th ult., and one from sister Campbell, are just received upon our arrival here. Sister Campbell requests me to furnish for the M. Harbinger, an account of our trip from our separation in Washington, D. C., till this date, but there are several objections to compliance with her kind proposal; such as the lack of interesting incidents and the time which has elapsed since our departure from Washington. I will however state that after holding meetings in Philadelphia, Baltimore and Washington, we reached Richmond in the midst of the Christmas Servile Carnival, when the masters are the truest servants. I delivered two or three discourses in the midst of a severe snow storm, and took the cars for Augusta, Ga., stopping only to eat at the proper stations.—Traversing North Carolina for the first time, we were struck with the comparatively small breadth of the land in cultivation, the forest and the swamp claiming the larger part of the surface on the route of the railways running South and West. Tar and turpentine seemed to be the chief products till we reached the rice meadows in the vicinity of Wilmington. Augusta is a beautiful place. The fine plateau high above the treacherous Savannah, the wide streets, the evergreen oaks of various species, the beautiful magnolia, the crape myrtle grown to a large tree, the Spanish dagger or *Yucca gloriosa*, all contribute to the illusion that you are in a rural village. Here commenced the rains which have followed us up to this very day, giving us no respite except during part of February. Sister Tubman received us very kindly, and here we met sister Kinsingham, long known to us in Kentucky, and others whom we forbear to mention. The rains prevented large congregations during our short stay. Indeed the church is weak in numbers, and the ardor of Southern towns, I am told, is often expended in religious bigotry, amounting to a general embargo. I was quite surprised at this state of things, fondly hoping that a genial climate would moderate the rigors of our nature rather than fire its hatred. I made a visit to Erwinton, S. C., and amidst storms and floods preached several times to the lovely little band to which bro. A. G. Thomas ministers, enjoying the society of brethren Havener and Thomas and the Erwins. At Savannah, the handsomest urban city that I ever saw, and yet a sea port with large trade, we enjoyed the hospitalities of Father Dunning, whose subsequent sudden death has been noticed in the Harbinger. He was an eminently good man. Here is a field for evangelical labor.

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We stopped not again in Georgia, but, proceeding *via* Macon, took the steamer St. Nicholas at Montgomery, Ala., calling awhile at Selma, the city of Artesian wells. Several days were spent at the fine sea port of Alabama, Mobile, during which time it rained almost incessantly. In New Orleans we found the church a wreck, with scarcely a fragment to show the name it had worn. The meeting house having been converted to the uses of the city schools, I had no place to preach, and delivered but three discourses, two in Odd Fellows Hall and one in the Congregational church. Thence I visited my only surviving paternal uncle, Judge D. G. Burnett, who resides near the head of Galveston Bay, Texas. Upon returning across the Gulf of Mexico to New Orleans, I suffered a severe illness for two weeks, and started up the Mississippi, reluctantly passing Baton Rouge, Jackson, Memphis, and St. Louis, for want of time. Landing at Hannibal, I proceeded, after speaking several discourses, to Paris, the result of which, I believe, I gave you, namely 83 additions in twelve days. Since then, I have labored day and night at Fayette, Lexington, Richmond, Liberty, Independence, and Kansas City, having delivered in Missouri, eighty-eight discourses in sixty days, and realized about 120 additions. I never labored harder in my life, and my health has been threatened.

Since our arrival in this city of seven thousand inhabitants, and 3 years' growth, it has rained incessantly, and both the climate and the unpaved streets seem decidedly moist. Locomotion is a terrible undertaking here after 48 hours rain. For near seven months, I have been missionary on my own account, but for the glory of Christ, seeing many old faces and making many new acquaintances, trying every mode of travel by land, and both fresh and salt water, without accident. Truly the Keeper of Israel has been kind.

I will reply to your letter in my next. My paper is full.

Yours Fraternally,

D. S. B.

OUR GENERAL MISSIONARY SOCIETY.

We ask the readers of the Harbinger to read a single page on the subject of Missions.

Our General Missionary Society is in active operation—*and has exhausted its means.*

Bro. J. O. Beardslee and family are in Jamaica, actively laboring, and have already begun to reap some fruit of their labors. The more we know of Bro. B. the better are we satisfied of his eminent fitness for the field of his choice. He is pious, zealous, prudent, and deeply

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in love with a pure christianity. Sister B. is a lady of good attainments, correct taste, and deep religious feeling, and largely shares her husband's devotion to the cause.

Dr. BARCLAY and family are on their way to the city of the Great King. Whatever others may think of that field of missionary labor, the fact that this devoted family, after years' experience, are *anxious* to return, and spend their lives for the salvation of the blinded race of Israel, should settle the question. They are a noble family—their self-denying consecration to a missionary life should be heartily seconded by the brethren. *Those who pledged money at the last October Convention for the Jerusalem Mission, should now pay in without delay.*

Bro. W. W. Eaton has gone to Nova Scotia to help weak churches and plant the Gospel in destitute regions.

Help is wanted for Jamaica, Kansas, and other very inviting mission-fields.

THE TREASURY IS EMPTY.

We have talked, written, and debated much to prove our religious position. Now let us *work*. *Deeds*, DEEDS, DEEDS of benevolence are in great demand just now.

We ask of all who love the Lord, to send us help according to their ability. ISAAC ERRETT, *Cor. Sec.*

Remittances should be addressed to Isaac Errett, care of H. S. Bosworth, Cincinnati, Ohio.

Need I say to any brother in Christ, that he is now called upon to co-operate in this greatest and grandest of all human enterprizes, within the area of human efforts. The field is open, the harvest is ripe, reapers are in great demand, and the reward is sure and everlasting. Brethren let us now act as we would wish to have done when standing upon the banks of the Jordan. A. CAMPBELL.

A GOOD MAN'S WISH.

I freely confess to you that I would rather when I am laid low in the grave, have some one in his manhood stand over me and say:—"There lies one who was a real friend to me: he kindly and privately warned me of the dangers of the young; no one knew it, but he aided me in time of need. I owe what I am to him;' or I would rather have some widow with choking utterance telling her children "there is your friend and mine. He visited me in my affliction, he found you, my son, a good employer; and you, my daughter, a happy home in a respectable family.' I say that I would rather such persons should stand at my grave, than to have erected over it the most beautifully sculptured monument of Parian or Italian marble. The heart's broken utterance of the reflections of past kindness, and the tears of grateful memory shed upon the grave, are more valuable in my estimation, than the costliest cenotaph ever reared.—*Dr. Smith.*

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A BEAUTIFUL THOUGHT.

Chisel in hand, stood a sculptor boy
With his marble block before him,
And his face lit up with a smile of joy,
As an angel dream passed o'er him;
He carved the dream on that shapeless stone,
With many a sharp incision;
With heaven's own light the sculpture shone—
He had caught that angel s vision.

Sculptors of life are we, as we stand
With our souls uncarved before us;
Waiting the hour, when at God's command,
Our life-dream passes o'er us.
If we carve it then, on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives that angel vision.—*Bishop Doane.*

REBUILDING OF BETHANY COLLEGE.

It will be gratifying to our friends to know, that through the prompt liberality of the few to whom alone we have been able as yet, to present the appeal of Bethany College, we have now going up a beautiful Building, which will be ready for use next session, and which will enable us to conduct the affairs of the College with increased satisfaction. This building, however, is designed for Society Halls and Libraries, and will only be used for College purposes, until we can complete our main College Edifice. The friends have, every where, expressed the desire that our new building may reflect the liberality and spirit of our people, and we have accordingly spared no pains to project every thing upon the most improved models of architectural taste and convenience. The Gothic has been adopted as the style most fitly expressive of the *aspiring* nature of the Christian's aims and hopes, and every care is being taken to adapt the plans and proportions to the present wants and growing prospects of Bethany College. During the few months of labor given last winter to the task of raising the means, we obtained a most hearty and ready response. Over *Thirty Thousand* Dollars were promised, and of this, more than *two-thirds* was given in a *few counties of Kentucky*. We will, before long, publish a detailed report of subscribers' names, and the amounts given by each;—meantime we must make honorable mention of Cincinnati, O., and the counties of Kenton, Bourbon, Fayette, Clarke, Montgomery, Madison, Woodford, Scott and Jessamine, Ky., for their ready liberality. But we must refer to our forthcoming report for particulars.

It is our earnest desire to complete the present beautiful edifice now under way, so as to be ready for use next session, and also to get the

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foundation for the main College Building laid during the present season. Our present outlay and contracts for Apparatus and building amount to about *Seventeen Thousand* Dollars. About *Twelve Thousand* of this must be paid, including disbursements already made, by the *1st of October next.* The rest of the $17,000 will not be due till the beginning of next year. The subscriptions which we obtained were mostly on time, and we find in casting up the amounts that there will not be enough coming due by the 1st of October next to meet the payments which must then be met. Under these circumstances we submit it to the friends, *Shall we borrow the money, or will each subscriber, who may find it convenient, send us on in advance the whole or a part of his subscription?* We *know* that with a great majority of those who have so liberally promised us aid, a few months in the time of paying a few dollars, will make no practical difference; whilst to the interests of the College, it is a matter of much concern to be able promptly and without embarrassment to go on with the work of replacing the buildings, necessary to her usefulness. *Will not every friend think of this, and send us, at once, a token of his desire to help the work on to a speedy completion? We feel sure they will. Do not put it off, for our contracts will be coming due, and they must be met.* Remit to W. K. Pendleton, Treasurer of Bethany College, and the amounts will be duly acknowleged in the next issue of the Harbinger—as well as credited on the notes. Brethren, let us hear from you. A. C.

AGENTS FOR BETHANY COLLEGE.

We noticed in our last that brethren Bacon and Saunders, of Iowa, are our duly appointed agents to solicit subscriptions for the rebuilding &c., of Bethany College, *in Iowa.* We meant not, however to restrict their efforts to this State. Wherever they may find an inviting field, they will labor.

Bro. W. T. Moore, a graduate of this session, will also travel, mostly perhaps in Kentucky, on a like mission. Other agents, including the members of Faculty, will also be engaged in this work, and we trust the day is not far distant, when the liberality of our friends will prove, the evil predictions of our enemies to the contrary, notwithstanding, that Bethany College has not labored in vain, and that she is yet destined, under the fostering care of a generous brotherhood, to a wider and more lasting usefulness. A. C.

☞ Will our papers generally do us the favor to copy the two preceding notices?

BIBLE REVISION ASSOCIATION.

DeKalb, Mo., June 11, 1858.

Bro. A. Campbell—*Dear Sir:*—Permit me, through the Harbinger, to request the Life Members of the Bible Revision Association in Missouri, who have not paid their instalments due for 1858, to bring or send them to the State meeting of Missouri, which is to be held this year in Columbia, Boone county, commencing on Wednesday before the first Lord's day in September next. J. Creath.

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YEARLY MEETINGS.

THE annual meeting of the churches in the Second Congressional District, State of Missouri, will be held at Mexico, Audrian county, on Friday before the 3d Lord's day in August next, commencing at 11 o'clock, A. M. All the congregations are earnestly requested to send messengers, with funds, to aid in carrying forward our Missionary and Educational enterprizes. Bro. John Smith, of Georgetown, Ky., has promised to be present.

J. J. ERRETT, *Cor. Sec.*

WOODSFIELD, Monroe County, Ohio, May 31, '58.

Please announce in the Harbinger that the Belmont, Guernsy, Monroe and Noble county yearly meeting meets at this place on the 27th of August next.

JOHN M. KIRKBRIDE.

The annual meeting for the counties of Washington and Fayette, Pa., will be held with the church at Bethel, (5 miles from Connellsville) commencing on Friday before the 3d Lord's day in August. The church at Bethel cordially and affectionately invites her sister churches throughout these two counties to meet with her in annual meeting, and spend a few days together in the worship of Almighty God, and in conferring together relative to the best means for the advancement of the cause of our beloved Redeemer.

JAMES DARSIE, Cor. Sec.

PROGRESS OF REFORM.

THE protracted meeting that was commenced in the Christian Church, in this place, some days ago, by Elder D. S. Burnett, was brought to a most happy and successful termination on Monday night. It was truly a most interesting and refreshing season; one in which our citizens generally participated, and the good fruits of which will be long seen and felt in this community. A deep feeling of devotion to the cause of God, prevailed throughout the whole exercises—saint and sinner daily forsaking their avocations in life and pressing to the house of God, to learn of Jesus and of their duty concerning him. Feelings of a sectarian character paled before the beauty of the Gospel, as it was presented by the gifted speaker, with a fervency, a deep-toned pathos, and an eloquence and yet a simplicity of style, that at once carried it home to every heart, and induced some 75 of our citizens, many of them just in the morning of life and entering upon the duties of manhood, to accept of the terms of the Gospel, and enrol themselves as "soldiers of the cross and followers of the Lamb." In this connection, many interesting and touching scenes occurred that were calculated to move the hardest heart and excite the feelings of every christian. On Thursday last, a scene occurred, the like of which was never before witnessed here—the baptizing of some fifty or more persons at the same time. On Monday morning a large number were baptized, in the presence of one of the largest assemblages that ever convened here on a like occasion. Elder Burnett preached a series of some twenty-one discourses, (2 per day,) and was listened to throughout, by unusually large and attentive au-

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diences,—there were large crowds daily in attendance, some from the remotest parts of the county, and at the close of the meeting there seemed to be as great an eagerness to hear him as in the commencement. He is one of the most beautiful speakers, learned and polished gentlemen, and zealous advocates of the cause of the Great Redeemer, that we ever had the pleasure of meeting with. He leaves here for the West, intending to make a short tour through the Missouri river country, and then return to New York, and from thence he expects to go to England on a preaching expedition: He bears with him the confidence and respect of the citizens generally, and the prayers of the christian brotherhood, for his health and happiness, and that success may still crown his labors in winning souls to God.—*Paris (Mo.) Mercury.*

Ohio.—Bro. L. L. Carpenter, writing to us from Delta, Fulton county, Ohio, under date of April 23d, says: "Since my last reporting the success of the ancient gospel within the field of my labors, we have had some seasons of rejoicing in this county. On the 1st day of April, in company with bro. James Hadsell, of Spencerville, Indiana, I commenced a meeting of days in Chesterfield township, in this county, which continued 12 days and nights in succession. Bro. Hadsell remained the first half of the time, after which I continued the meeting alone until Lord's day. The meeting resulted in the adding of 57 to the army of the faithful; 47 by confession and immersion and 10 from the Baptists and immersed Methodists. This was the first time that our views were ever presented to that people, and the result is a great triumph of Primitive Christianity. Before leaving I organized them into a congregation, planting them upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

I have this day closed a meeting of five days in Swan Creek township, in this county, with 15 additions, 10 by bap ism, one immersed Methodist, one old Christian, and 3 Baptist. Although we meet with the most hostile and bitter opposition from the sects, yet the people in this part of North Western Ohio seem disposed to embrace the ancient gospel. Since the beginning of the year '58 there have been added to the several congregations within the bounds of my labors, 191.

Of this number, I have immersed with my own hands 141, the remaining 50 were restored, and immersed individuals from the sects. Thus you see that the good cause is onward in this community. All we lack is a sufficiency of proclaimers. The harvest is truly plenteous, but the laborers are few. I have done much in visiting from house to house. I find that visiting families adds much to the fruitfulness of the evangelist's labors. Here objections can be met and removed, the most effectual of any place. May the good Lord keep all his children unto his everlasting kingdom.

[From the Christian Review.]

Kansas City, Mo., June 7, '58.

Bro. Franklin: I occasionally see a copy of the Review, and I have noticed, in a recent one, an extract from the Paris Mercury, containing an account of my meeting there up to April 26th. Requested by a lawyer to speak again, I did so on the evenings of the 27th and 28th, receiving his confession with several others, and finally closed the meeting on the 12th night with 83

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additions. The interest was unabated to the close, and it is difficult to say where it would have ended, had the meeting been continued, as for a week past all business had been suspended, by common consent, during the forenoon services—every store and shop was closed.

I am now waiting for a boat to go to Leavenworth, K. T. I have spoken 5 times here to large audiences, which have tested the capacity of the two largest houses in the city. Yesterday no house here would hold half the people. Some forty have been collected here into a band of worshippers recently and yesterday six others were added, mostly by letter. The prospects are fine in this very growing place. I have visited Fayette, Glasgow, Lexington, Richmond, Liberty and Independence, preaching some 78 or 80 discourses in the 60 days of my sojourn within the State, realizing from 110 to 120 additions. Immersions have occurred at each place, except Liberty, where two were reclaimed. At Independence there were fine prospects; four were baptized, but I had to leave after four days. My excessive labors, began while suffering from the liver complaint, have sometimes nearly prostrated me.

Yours, as ever, D. S. Burnett.

Alabama.—Bro. P. B. Lawson, writing to us from Marion, under date of June 8, says: I preached ten days in Columbus; had a warm meeting and 21 accessions, 20 by baptism, and one who had obeyed the Lord, on the ground of Christian Union. The brethren and sisters were much refreshed, I felt my own spiritual strength renewed, and the good attendance upon our meetings of the denominations, evinced a kindly disposition truly gratifying.

OBITUARY NOTICES.

Died suddenly at Bethany, on Saturday, June 7th, Wm. Llewellyn, in the 69th year of his age.

The deceased was a native of Wales, but spent his youth in London, where he learned the printing business and became an excellent workman. Afterwards, he was connected with the Commissariat of the British army, and spent some years in Spain under Wellington and in quarters at Gibraltar. Subsequently, he emigrated to America, and after sojourning in various parts of the United States, finally found his way to Bethany, where his services were engaged in the printing office by Bro. Campbell in the last year of the Christian Baptist, and where he continued to labor with regular and persevering industry during a period of 29 years, and until within a few weeks of his death.

Shortly after his location at Bethany, and after a careful reading of the Scriptures, he embraced the gospel of Christ, and honorably and faithfully maintained his profession to the end. He was characterized by his love of neatness and order, and by an humble, devotional spirit. He was a man of unfeigned faith, a lover of the Scriptures and of good men, and remarkable for his habits of strict integrity, unfailing industry and punctuality in business.

Apprised of the nature of his disease, (an affection of the heart) and of the issue to be anticipated, he resigned himself with the utmost composure to the will of God, and evinced throughout his illness an unwavering trust in the Divine promises and the utmost patience under bodily affliction. As one of the deacons of the church at Bethany, he was always faithful in the discharge of his duties and ready to every good work which tended to promote the interests of the community of which he was a member and by which he was most highly and universally respected. "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Here may we write, "Blessed are the dead who die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

R. R.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. I.] BETHANY, VA., *AUGUST*, 1858. [No. *VIII.*

BACCALAUREATE ADDRESS

The following Address was delivered to the Graduates of Bethany College, at the Commencement, July 2, 1858.

YOUNG GENTLEMEN:—I cordially congratulate you on having attained to your Literary and Scientific majority. We have in our affluent terminology, a political and conventional majority. And with equal propriety we may have a literary and scientific majority.

Our best Lexicographers concur in representing majority as the period of "full age"—the age at which our ancestors, in Britain and America, legally permit a young man to manage his own affairs, or to become his own guide and guardian in matters of property. In Colleges the idea associated with *graduation* is very nearly similar to that of majority in its political comprehension. The management of our pecuniary and political inheritance devolves upon us at majority; and the management of our literary and scientific acquisitions equally devolves upon us at graduation. Our fortunes are not made at majority; nor is our education perfected at graduation. Both are to be, and ought to be prosecuted with earnestness and assiduity for years to come. We are, indeed, in both cases, sometimes fortunately, and sometimes very unfortunately emancipated from tutors and governors. Laws and customs are not, indeed, immutably and universally appo-

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site and felicitous. There is something of compromise in them all.—Perhaps, indeed, after the whole case is argued it may be admitted that they are in the great aggregate the most expedient and felicitous that could be brought to bear upon the destiny of the world.

Be this, however, as it may, it is certain that neither our fortune nor our education is stereotyped and perfected either at majority or graduation. We are, indeed, then merely licensed to prosecute the business of self development and self aggrandizement. But in commencing and in prosecuting the business of self-development and self-aggrandizement, there are certain purposes and objects of paramount importance to our own success, which must never be lost sight of, during our whole career; if, indeed, we desire honorably and felicitously to be personally and socially all that we might be, and all that we ought to be, in order to the glory of God, the happiness of man, and to the perfect and complete enjoyment of ourselves in harmony with all the capacities, susceptibilities, and cravings of our whole intellectual moral and spiritual nature; and these too in perfect unison with all the manifestations of a spiritual and eternal universe culminating in, and radiating from, the restoration of the empire of the universe to God the Father—when all rule, all authority, all power, and all glory, known or knowable, by angel or by man, shall have been delivered up to God, as he was before the first *fiat* broke the silence of eternity, and as he will eternally continue to be, in the admiration, wonder, love and praise of the universe of admiring and adoring worshipers of every rank, order, and degree of dignity, majesty, and grandeur. And is not this a consummation most devoutly to be wished—most consentaneous with every rational, moral and spiritual appetency and craving of our enlightened and regenerated humanity.

Young gentlemen, I am not disposed, nor do I feel it necessary or expedient, to deliver to you another lecture upon any special theme in the whole circle of your past studies. We are only seeking for a few valedictory words, in congruity with your achievements and the splendid field now open to your vision in this gigantic infant community, and in this new world of amalgamated humanity, standing upon the experiences of 5862 years, lacking only 138 years of the Millennial age.

Philosophy teaches that we should look into the future through the spectacles of the past and the present. And this, too, with especial reference to the part we should take in the existing scenes of our own generation.

Every enlightened man must feel, and realize the fact, that he was not created for himself, solitary and alone. Neither did he choose his

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ancestry, his native country, his contemporaries, his language, nor his education, in its rudimental and characteristic elements. Of some it is said, they are the creators of circumstances; and of others, they are the creatures of circumstances. Neither of these is wholly true. They are all, indeed, in part the creators and in part the creatures of circumstances. Washington and Napoleon were both creators and creatures of circumstances. But neither of them in equal degrees.

"The lot" (of human destiny) "is cast into the urn; but its decision is wholly of the Lord." So said Solomon when fairly represented in our vernacular. But sinners' hands not unfrequently place the snares in which their own feet are caught. "There is," too, "a tide in men's affairs which taken at the flow leads on to fortune." But who of himself, can infallibly know that tide, that happy moment, and launch into the troubled waters.

The safest, the soundest, and the most practical philosophy or wisdom, is first to realize the fact that every human being has a mission and a work to do in this present world, and that too, with a reference to the eternal future, not only involving his own destiny but that of others; and occasionally involving the fortunes of thousands and myrads for numberless generations.

Some wise man has said, "It is a fearful thing to be a man." The immortal Young has said:—

> "Oh! be a man and thou shalt be a god;
> And half self-made, ambition how divine!"

This is rather exuberantly poetic in the court of christian reason.—But how often does the *hyperbole*

> "Soar too high, or creep too low,
> Exceed the truth, things marvellous to show!"

Christianity indeed teaches that every person in Christ's kingdom has not merely a mission common to all mankind, but a special mission in a special field pregnant, too, with special duties, special honors and special emoluments. In reference to these emoluments, we may appropriate the words of our most sententious poet,

> "Thou shalt not covet, is a wise command,
> But bounded by the wealth the Sun surveys;
> Look farther, the command stands quite reversed,
> And avarice is a virtue most Divine."

Hence, said a much greater man, and a much higher authority, "covet earnestly the best gifts." And yet, he adds, "I will show you a more excellent way."

And do you ask, young gentlemen, what is that more excellent way. Paul responds—*cultivate love*, alias *humanity*. Yes, *humanity*.

In my *Alma Mater*, the study of the languages is called "*humani-*

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ty." It is the study of man as embodied and exhibited in the venerated tongues of Greece and Rome. In these nations and peoples, language is both a science and an art. But it is the science and the art combined that humanize by the attrition of mind upon mind.—Hence sang a distinguished poet.

> "These polished arts have humanized mankind,
> Softened the rude and calmed the boisterous mind!"

Why are those pebbles upon our coasts and shores so round and smooth, so polished and revealed in all their native and constituent elements? Is it not by their continual friction and action upon one another by the combined influence and attrition of wind and wave?—How analagous the action of Hebrew, Greek, and Latin, to say nothing of German, French, and English literature, upon the reason, the understanding, and the imagination of man. It is not the words—the simple or complex sounds upon the ear, but the mind, the thought, the sentiment; the feeling, the emotion couched in those types and sounds, that penetrate and permeate the inner man—the thought, the passions, the affections, the volitions, the aspirations of the attentive and discriminative thinker. This is the *rationale*, the philosophy of the mystery of the interest manifested in all enlightened communities, indeed, in all the highly civilized nations of Christendom in founding, endowing, and sustaining schools, academies, and colleges. Hence we estimate the civilization of all nations and peoples by their liberality and generosity displayed in the establishment and support of these great fountains of human civilization and aggrandizement.

There are no purely animal instincts susceptible of human culture. They are perfect because they are the work of God. We cannot improve them. But we may govern them. We may, when diseased or impaired by abuse or disuse, restore them.

But the mind, the heart, the conscience and the life of man are each and altogether susceptible of culture, long protracted culture, development decoration and aggrandizement. The marble in the quarry and that in the mantlepiece exhibit a very distinguishable luster. Not more, however, than did David the Shepherd boy, and David the King of the twelve tribes of Israel. Not more, indeed, in that category, than did the young Ben Franklin, walking along the streets of Philadelphia, with one roll of bread in his left hand, and another doing service in his right, from Philosopher Franklin commanding thunder rom the clouds with the rod of electric empire and sending it abroad inquest of new adventures.

But, young gentlemen, I hope that the parchment, the printed parchment, which you have to-day received, will not be the seal of your

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studies nor of your enquiries into the works of God and the ways of men.

The circle of our sciences is not the circle of all the sciences possible or conceivable. It would be fatal to progress, to entertain such an opinion. We know only in part, and, therefore, we interpret only in part. But there is one science perfect and complete. And that is the most interesting, captivating, soul-absorbing of all sciences; without which no man can really or fully enjoy himself nor any thing else in this grand universe. Need I name it to you young gentlemen?—Is it not to you all as familiar as home, sweet home. No man ever died in regret that he had attained, possessed and enjoyed that science. Millions have irremediably agonized that they did not know it and consequently did not enjoy it.

It is the science of Emmanuel. Not merely of a person or of a grand official, but of an eternal life and an everlasting estate held in trust by by him for us, commensurate with every rational, moral, and spiritual craving and appetency of our whole nature. Without this science the whole earth with all its treasures, pleasures and honors, never did, and never can make a truly great, a truly noble, a truly happy man. They look too low, "they build too low, who build, beneath the skies."

We value language, science and art in all their power, beauty, and grandeur. But as a glow-worm compared to our sun, such are they in comparison of that sun of the universe, that ever rising and never setting sun of an eternal day, around which are seen revolving in solemn splendor unnumbered and innumerable suns and systems with all their planetary retinues; peopled, too, with enraptured tenants forever singing as they shine, the hand that made us, sustains us, guides us and beatifies us, is the hand that fed the hungry thousands that waited on his words of light and love, that snatched the timid Peter from sinking in the tempest tossed lake of Galilee, and that will raise from the dust of earth our humbled bodies and transform them into an exact similitude to his own. Such is the certain destiny of every renovated, every well educated graduate in that college, over which the Lord of light and life and glory presides.

Tis Christianity fully developed, appreciated and embraced that beautifies and beatifies humanity. It alone, of all earth's and time's acquisitions gives dignity, grandeur, and felicity to man. Of all sources and knowledges of earth this pre-eminently bears the palm. It renovates and aggrandizes our nature; and even in this sinful and fallen world it throws a halo of glory and dignity around us more to be appreciated and admired than all the factitious decorations, of political and ephemeral distinctions and ascendencies within the area of earth's ambitions.

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We regret the causes and the consequences of all sectional, partizan and schismatical theories and terminologies, now dominant and all permeating the entire area called christendom. We ascribe them all to heathenisms, or barbarisms properly so called. Not, however in their most popular currency. A *barbarian* is with us a *savage*.—With the ancients it merely indicated a *foreigner*; a man of a strange dialect—who used a language unintelligible to those with whom he desired to intercommunicate. So Paul uses the word, "If, therefore. I know not the meaning of the language I shall be *to him that speaks a barbarian* and *he that speaks will be a barbarian to me*,"—equally unintelligible to one another.

Technical and special *sectarisms*, are, in the true science of Philology, one and all, *barbarisms*. These are the fruitful sources of all alienations, debates, strifes, bickerings, schisms, parties, in religion, politics, and philosophies. Hence, young gentlemen, it is all important in this, our generation and population that you, desirous of doing good in the capacity of teachers, preachers, or professors of literature, science or religion, should thoroughly understand and master the whole language, style, and technicalities of the living age; and comparing these with the style currencies and technicalities of the eras, or times in which those institutions were originated and founded, by those possessing plenary authority, character and standing, to note with all care, caution and authority every discrepancy, aberration, or change which, when fully and candidly done, the true and proper and real issues will appear in bold relief. From much observation and experience, in such investigations, we can with much assurance say that litigated questions will, in most cases, be greatly reduced both in number and importance.

Christian philanthropy demands this, and Christian integrity commands it in each and every case of misunderstanding or alienation.

Dr. Young said, "*All men think all men mortal but themselves*;" and our experience inclines and warrants us to say, that *all sectaries think all sectaries erratic but themselves*.

Were rival competitors for public favor to come together in a candid spirit, and honestly compare their respective tenets and positions, their hundreds would be reduced to tens, and their tens to units—and sometimes their units to vulgar fractions, to something like *sublapsarianism* and *supralapsarianism*. But alas! how often does a *tenth* or a ten thousandth shade of difference break the chain of fraternity alike, and alienate those, who else, like kindred drops, had mingled into one.

Young gentlemen always remember the *suaviter in modo, and the fortiter in re*. And while contending earnestly for the faith formerly

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delivered to the saints, do not forget that the spirit of truth is the spirit of love and of a sound and healthful mind.

But, young gentlemen, we do not contemplate you as all disposed or designed to engage in the Christian ministry, or in any one of the learned professions. We want educated mind, moral dignity, and Christian integrity in all the walks and callings of social and civilized life. And whether we guide the plough or the helm of Church or State we may be useful, honorable, and happy men. He that acts honorably his part in the drama of humanity does well; Angels can do no more even in the presence chamber of the King of kings. There is one folly—one superlative folly against which we would, in conclusion, young gentlemen, put you on your guard. It is called, I think by Addison, or some of his contemporaries the "Folly of inconsistent expectations." For there are *consistent* and *inconsistent* expectations. He that sows to the flesh shall of the flesh reap corruption; and he that sows to the spirit shall of the spirit reap life everlasting." So said the greatest philosopher and the greatest of the Heralds of the Gospel.

It is one of the immutable oracles "that whatsoever a man sows that shall he also reap." *If he sow cheat he cannot reap wheat.* This is a fixed fact, and all significant in all that pertains to human destiny. A youth of vices is, in common experience, an old age of sorrows, cares, and fears.

There is but one recipe for long life in the Oracles of eternal truth. *And what is that?* must, of course, be a most interesting inquiry. It is clearly and fully stated by Peter. His words are, "He that would love life and see good days, let him refrain his tongue from evil; and his lips from speaking guile. Let him avoid evil and do good, let him seek peace and pursue it. For the eyes of the Lord are over the righteous and his ears are open to their prayers; but the face of the Lord is against them that do evil." This is the most invaluable recipe ever registered by the hand of God or man. The face of the Lord is, indeed against them that do evil, and this, too, to cut off their memory from the annals of the living; but the light of his countenance shines upon the path of the upright.

Is not this an explicit utterance. Is it not true, and intelligible to all? And will you not, young gentlemen, one and all, embrace it? or if you have, will you not endorse it as true, to all your compeers and press its claims its paramount claims, upon every erratic pilgrim that crosses your path, or that comes into the circle of your intimacies. Be assured, young gentlemen, you are not your own, nor can you alienate the gifts and bounties and manifold birthrights vouchsafed to you, but at the peril of all your true interests, brightness, and hon-

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ors in the world that now is and in the everlasting future of your being and destiny in this glorious universe of God. But should you swerve from this path I would imprint, could I do it indelibly, the warning that Solomon gave to a young man vascillating in his career. "Rejoice O, young man, in thy youth and let thy heart cheer thee in the days of thy youth; yea, walk in the ways of thy own heart, and pursue whatever thy eyes desire; yet know that for all these things God will bring thee into judgment." Remember, then, thy Creator in the days of thy youth.

That this, young gentlemen, may be your fixed purpose, and successful effort, is not only my sincere and ardent desire, but I am persuaded it is that also of each and every one of us whose names are inscribed upon your diplomas.

A. C.

BIBLE REVISION ASSOCIATION.

THE revision work has progressed this year as rapidly as the condition of our treasury would permit. All who are familiar with the plan, which we have steadily prosecuted from its adoption in 1851, know that the whole of the New Testament must be published in the preliminary form. The cost of this work is great, but the results amply repay the expenditure.

According to present prospects, we hope, by the time of our next Anniversary, to be able to show in print, in the uniform quarto with Common Version, and Greek Text, in parallel columns, and the philological Notes below, the Revised Version of

The Gospel according to Matthew (First Three Chapters),
The Gospel according to Mark,
The Gospel according to Luke,
The Gospel according to John,
Acts of the Apostles,
Epistle to the Ephesians,
Epistle to the Philippians,
Epistle to to the Colossians,
Epistle to the Hebrews,
Second Epistle of Peter,
First Epistle of John,
Second Epistle of John,
Third Epistle of John,
Epistle of Judas,
Revelations.

These constitute two-thirds of the New Testament.

If our efforts are sustained by requisite funds, and are crowned with anticipated success, we hope to issue the remaining third with much greater expedition.

The Bible Revision Association held its Sixth Anniversary on the 9th of April, in Louisville. The Sessions were held in the Walnut Street Meeting House. A goodly number of delegates and friends were in attendance. The spirit of the meeting was eminently fraternal, and calculated to awaken fresh sympathy in the minds of many.

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The condition of the Association may be understood from the following facts:—One thousand one hundred and ninety-four new life directors and life members have been added during the past year. Over *sixteen* thousand dollars have been received and employed in furthering the Society's great aims, in connection with the Bible Union.

Addresses of unusual excellence were made by Rev. N. M. Crawford, D.D., President, Rev. W. W. Everts, D.D., Dr. T. S. Bell, and Rev. H. McDonald. The inconsistencies of the American Bible Society were faithfully exposed by the various speakers, particularly by brethren Everts, Crawford, and Bell.

Dr. Bell's address has been published. It sets forth the claims of the Union in strong terms, and shows conclusively that every movement in the field of biblical research is preparing the way for a very extensive demand of the pure word of God. It defines the object of the Bible Union as one of the noblest in which God's people can engage. The Union is composed of "individuals determined to render Revelation in English as precisely what Jehovah made it in Hebrew and Greek, as human learning can make it. If this plows up our most cherished theories, they may lie buried under the upturned furrow which the plowshare of fidelity to God throws up.

"In pursuance of these heavenly objects, which have the thorough approval of Jehovah, we have adopted rules for the guidance of all the learning which is employed for this needed work. Those rules have been before the world some years. They have been subjected to the keenest criticism; they have challenged the most rigid investigation, and in the midst of the most fierce, unabating, and turbulent opposition which this cause has encountered from the beginning, not one human being has ever found a flaw in those rules; no one has pretended to say that these rules could possibly fail to secure a faithful English transcript of the words of inspiration, if any human means can accomplish that object.

We indorse the central sun of this great movement—fidelity to God in the translation of His word. Every one who feels that fidelity to God is paramount to fidelity to party, will find abundant welcome to our ranks. The good thought and the good act of recognizing motion in the principle of fidelity to God in the translation of the inspired words, are an all-sufficient passport to the platform on which we stand.

"The Bible Union is the only organization that has ever undertaken to procure the full lights of the Hebrew and Greek words of inspiration, with a view of throwing all their beams upon an English version of those words. It is the only organization that has ever determined that every inspired word shall be translated into English by the words that most clearly and accurately express the original revela-

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tions. We are abundantly encouraged by what we have accomplished, to continue, in our bond of fidelity to God and man. Of the prosperous issue of our enterprise I entertain neither doubt nor fear.—Whatever is born of God is eternal in progression.

"It has been a great comfort; nay, a delight to partyism, to declare that we could never get a faithful Bible into use. That incubus of the human soul felt that it had drawn such a pall over the human mind, that even the truth of God could not penetrate it.

"We should rejoice in the knowledge—I do—that the Bible Union has full power and freedom to do every thing that is right and truthful. And let us go forward manfully in the harness of duty. Shall we waver in the path of duty, shall our cheeks blanch because a storm of fire rages across that path? We are to endure hardness as good soldiers of Jesus Christ. And I am persuaded that neither principalities nor powers, nor things present, nor things to come, nor life nor death, nor any thing else, can separate us from duty."

ACTS OF THE APOSTLES.

We copy the Advertisement to Acts, excepting the General Rules and Instructions to Revisers, which are familiar to the readers of the Quarterly.

"The extraordinary delay which has attended the issue of this revision, is readily accounted for by the distance of the reviser from the place of publication, and his occasional engagement in other duties, which compelled him to be absent from home, sometimes for long periods. The work itself has been prosecuted with an intense desire to make a faithful and perspicuous translation of the words of inspiration. Antiquated phraseology has been exchanged for the language of the present day. Errors in the Common English Version have been corrected, and obscurities removed. The most simple and appropriate terms have been sought, to give expression to the meaning of the original, and every effort has been employed to make the ordinary reader acquainted with the mind of the Holy Spirit.

"The general principles, which have controlled the revision, are expressed in the rules and instructions to the Revisers of the New Testament.

There is no pretense or supposition that this work is perfect. It is published to call forth criticism. The desire is that its faults should be detected, in order that they may be corrected. No one who really loves the truth, will prefer that a mistake or oversight of his should pass current for the word of God. To know and to do His will, should constitute the sole aim of a disciple of the Divine Teacher. Whoever, by a just criticism, contributes his mite to the correction of a living translation of the Sacred Oracles, so as more clearly to bring out

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the truth, deserves more gratitude than the man who discovers a mine of gold or of diamonds."

We take pleasure in adding that there is already a great demand for this work, which increases as it is circulated. We give here a specimen of the revision, taken from Paul's address to the Athenians.

ACTS XVII., 22–28.

King James' Version.	Revised Version.
22 Then Paul stood in the midst of Mars-hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.	Then Paul stood up in the midst of the Areopagus, and said: Athenians! I perceive that, in every respect, you are exceedingly devotional.
23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.	For as I passed along and observed the objects of your worship, I found an altar with this inscription, To an Unknown God: him, therefore, whom you, not knowing, worship, I declare to you.
24 God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;	God, who made the world and all things in it, seeing that he is Lord of heaven and of earth, dwells not in temples made with hands;
25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;	neither is ministered to by men's hands, as though he needed anything, seeing he gives to all, life and breath, and all things; and has
26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;	made of one blood every nation of men, to dwell on all the face of the earth, having determined the appointed seasons and limits of their abode; that they should seek the Lord, if, perhaps, they might feel
27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us;	after him and find him; although, indeed, he is not far from any one of us; for by him we live, and move
28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.	and have our being; as even some of your own poets have said: "For we, indeed, his offspring are."

At no period since the American Bible Union was organized, have its prospects been brighter or more cheering. A combination of extraordinary circumstances, has contributed to this condition of affairs. We will endeavor to state the principal of these in order, without dwelling upon them in particular.

1. The controversy which sprang up in the incipiency of the enterprise, which gave it notoriety throughout this country.

2. The simple and indisputable principles on which the Bible Union was organized; principles, which, like axioms in mathematics,

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need only to be stated to a believer in Jesus, to be admitted as just, scriptural, and irresistible.

3, The open and honorable plan adopted and prosecuted, for the development and enforcement of these principles.

4. The scholarly character of our publications, commending the institution to all who read them.

5. The union of scholars of various denominations in the revision, and the high character of those scholars, so far as their names have been given to the public.

6. The signal success of the Union in securing the services, upon the Final Committee, of men whose qualifications for the work are so well known, and of so high an order, as to leave them no superiors now living,

7. The marked interposition of Divine Providence on our behalf at particular periods of the Union's history, and the blessing attending it at every step of the way.

8. The large and constantly increasing circle of friends and faithful supporters that have sprung up around it, who are constantly praying for its prosperity and contributing for its usefulness.

9. The extraordinary impulse that has been given to the question of revision, all over the world, but especially in this country.

10. The contemporaneous effort of the American Bible Society, carried forward for several years with perfect unanimity, and proving to hundreds of thousands, who otherwise would have been ignorant on the subject, the necessity and importance of revision.

11. The sudden and unexpected reversal of the engines that were moving forward the revision enterprise of the American Bible Society, and the consequent derangement of its machinery, and the throwing out of its time honored and learned Committee on Versions.

12. That the controversy which has hence sprung up among the friends of the American Bible Society, in which the distinguished opponents of the retrograde movement are obliged to use the weapons of the American Bible Union, in maintaining the cause of truth and of a faithful English version.

From these and various other causes, the sentiments which we hold and propagate as a Society, are rapidly extending their influence, and the number of our actual adherents is increasing at a rate never before witnessed.

Better it is that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the Prince whom thine eyes have seen.

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EDUCATION.

The London "Leader," of June 12th, indicates much good sense on the subject of Education. From it we give a few thoughts.

Critics are not the legislators, but the judges and police of literature.—They do not make laws—they interpret and try to enforce them.—Edinburg Review.

Through the combined influence of "The College of Preceptors" and the "Oxford Examinations," a powerful impulse has been given to the direct work of education in middle-class schools. The standard of acquirement has been greatly raised, and the method of instruction improved, in a number of these institutions: An honourable rivalry has arisen amongst the masters to render their system of teaching as effective as possible, and to test its working before a competent tribunal. These are important results, well worth the effort made to secure them. But, notwithstanding the great improvement thus effected, the radical educational defects of middle-class boarding-schools still remain. They are, in fact, inherent to these institutions as at present constituted, arising out of their limited, local, and sectarian character. The evils may, perhaps, be summed up in the word "private," which is their usual and appropriate designation. However largely theoretical morality may be inculcated in such places, their practical moral training must necessarily be weak and inefficient. Small partialities, narrow standards of excellence, and injurious personal influences must more or less prevail. Beneath the pervading influence of one man—the master—however good he may be, there can be but little scope for the free play and healthful collision of individual character amongst the boys. There can be none of that vigorous public opinion, strong to reward and strong to punish, which, acting continually in the whole social life of a mixed multitude of youths, forms such an admirable discipline in our great public schools. And in the moral training of boys, the mechanical pressure of superior authority, however wisely exerted, is but a poor substitute for the vital force of mutual example. The commercial relation of supply and demand between the master and boys in such schools is a radically false and injurious one. The master will, consciously, or unconsciously, naturally tend to accommodate his own views of education of the supposed feelings and wishes of the parents. Hence one of the characteristic evils of the better middle-class schools—the adoption of the so-called "domestic system," by which the bleak and hungry

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Dotheboys Hall of former days is converted into an attractive "Agapemone" of luxurious living and abundant recreation. The advertisements of such schools now generally promise that the incoming pupil will be treated as "one of the family." Such promises are generally delusive; and even supposing they could be fully realized, one of the great virtues of school discipline would be altogether lost. The mutual influence of a number of boys on each other is a far more rigorous and practical moral training than any home education can be. Principles may be inculcated at home; but, in the family circle, there is but little opportunity of reducing them at once to practice in circumstances and collisions similar to those of after active life. In a great public school, however, all principles are swiftly reduced to practice, in a boyish world of life and action, which, for diversity of character and temperament, as well as for the free play of individual responsibility, is a faithful mirror of the larger world of men. Not only, however, in practical moral discipline, but in intellectual culture, public schools have immense advantages over private schools and domestic education. These are well pointed out in a pamphlet recently published, to which we are anxious to direct the attention of those amongst our readers who take an active interest in the subject of Middle-class Education. This pamphlet, by Mr. HAYMAN, Head Master of Southwark Free Grammar School, is entitled, *Can we adapt the Public School System to the Middle-Classes?* It is a careful and minute discussion of this most interesting subject, written by a practical man, and abounding with practical suggestions. We have marked many passages, but have only space for two; the first referring to the advantages of the public school system over that of day and private schools; the second, to the general branches of education at present neglected in the education of boys:—

But all these are trifling drawbacks, as compared with the capital defect that the school itself is weakened in all its vital functions, and sinks into a lower type of life, for want of that strong and active sense of membership one of another, which beats in the pulse of a public school, giving to the feebler members something of energy derived from the whole, generating that ever influential public opinion amongst the boys themselves, for which nothing can be effectively substituted. In a day school, the home influence is still the predominant element, which a fellowship in lessons and in a small degree in recreations can but scantily counterpoise. There the temptations incident to the system of domestic and of public-school education are in a great degree combined, without the securities of either being proportionably enjoyable. But the faults which spring up, like weeds of the soil, and give the master no rest, are not those which boyish society, as such, is apt

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to generate, but which originate elsewhere, and, through the laxity of the system, are constantly creeping in. The enfeebled *esprit de corps*, as compared with that of a public school, shows itself not only in the truancy and kindred evasions to which boys tempt each other, in defiance alike of parental censure and of scholastic penalty, but in the loose attendance and frivolous excuses for absence to which parents too often lend themselves. If the family are in a poor condition of life, it requires a high degree of self-denial in a parent to deprive himself on many occasions of the services of a ready and willing boy; and nothing but a determined resistance on the part of the schoolmaster can, in such circumstances, save the school from a mischeivous system of licensed truancy.

But the weakness of the bond which pervades a day school is perhaps most perceptible in the feelings with which its adult pupils in after life regard it. What they feel is rather a debt of personal gratitude to a teacher, than of affection for the institution. They do not regard it as public-school men look back to the scene of the life of their youth, nor sympathize with it as with a living whole, of which they once formed a part, and whose laws, customs, and privileges formed a part of them. A day school can hardly enter deep enough into a boy's heart for this. As regards the question of private boarding-schools, they lack the healthy influence of a sense of public law and responsibility, and suffer from the fact of the proprietor and chief teacher being often the same person, and of depending too much for their well-being on the character of one individual; besides which, though sometimes dear and bad, they are seldom cheap and good.—With the exception, then, of a few rare and one-sided characters, and a few more of boys who ripen late, and are anachronisms in boyhood, a large public-school is the best educational engine we have.

Amongst purely general branches of education there are, however, two, which in our own country have not yet gained the position which they deserve. I speak of the training of the eye and of the ear, the noblest of the special faculties by which external phenomena enter the mind. The eye requires the hand, and the ear the voice, as the assistant each of its respective operations; nor does the ear wholly dispense with the use of the hand, by the help of which some of the primary distinctions of sound are most easily noted. The latter of these two has been the general favourite where either has been allowed a place in education. There is little doubt that, although these studies deserve such a place, they labour under some disadvantage, owing to the widely varying degrees in which individuals are gifted with the faculties necessary. But there is some reason to doubt whether some degree of this disparity be not chargeable upon the ne-

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gleet itself. Another fact which we ought to consider is, that defects or disparities in respect to sound and form, strike not only the critic, but the general observer, with more force, precisely because they appeal to sensible observation. Of the defects or disparities of mental faculties, purely mental faculties judge; but of what is meant to be seen and heard, sight and hearing are the sole criteria; thus such disparities are more clearly marked and more broadly measured than those in the power of analysis or of computation can be. It is curious to observe how their reputation as being "fine" arts has prevented the popularity of these studies, and how, by a similar result of moral æstheticism, they have been for some time constantly included in the studies of the female sex in this country, and nearly as constantly, until very lately, excluded from those of the male. This latter fact is a practical answer to the objection, that the gifts which their cultivation requires are too irregularly distributed to admit of such studies being general. We may allow a degree of this irregularity to exist without being obliged to abandon the studies.

The greater prominence, however, which physical studies are gradually acquiring, in proportion to the extension of man's scientific empire over matter, claims for form, and in a less degree for colour, a larger recognition than it has yet enjoyed; and for some satisfaction of this imperative call education will have to find room. One might surely add, that geography cannot be worthily studied without the aid of drawing. Every geographer ought to be in a degree his own draughtsman. Relative position, relief, and projection, these are what alone can give to that study the consciousness of reality which redeems it from being a thing of mechanism and memory.

PRAYER.—*No. V.*

"*And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.* 1 *John* 5: 14."

For what may the believer pray, is a question of much interest to every child of God. Indeed it has always been a matter of deep concern to all persons who recognize the Divine agency in the government of the universe. But until life and immortality were brought to light by the gospel, it was among the mysteries. No Gentile philosopher could ever answer it. And even the Jewish Doctors with the book of types and prophecies in their hand, signally failed in their attempts to solve this very interesting problem. Their views of redemption were too contracted, too carnal, and too selfish, to allow them to comprehend the fulness of the scheme of God's philanthropy.

But when it was known and practically demonstrated, that "God

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so loved the world, that he gave his only begotten Son that whosoever believeth into him should not perish, but have everlasting life;"* that "Jesus Christ by the grace of God tasted death for every man;"† that the Holy Spirit was sent to "convince the world of sin, and of righteousness, and of judgment;"‡ then it was that both Jews and Gentiles began to understand more perfectly their rights and immunities as the citizens of the kingdom of Heaven; then it was that Paul could exhort with the full assurance of faith, "That supplications, prayers, intercessions, and giving of thanks be made for all men:"‖ and then it was that the beloved John could say with the same confidence, "If we ask anything according to his will, he heareth us."§

The will of God then is the only limitation to the believer's right of petition; and this, thanks be to God, is always in perfect harmony with the happiness of the individual, and with the very highest and best interests of the entire universe. "As I live saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live."¶ "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering not willing that any should perish, but that all should come to repentance."†† The believer then is divinely authorized to pray for any thing and every thing that pertains to the enlightenment, the justification, the sanctification, and the eternal redemption of himself and of every other man. "For," says Paul, "this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth."‡‡

The question then whether the humble penitent unbaptized believer has a right to pray for the forgiveness of his sins, must have arisen either from a want of knowledge respecting his privileges; or from a very gross misconception of the true province of faith. The believer has a right to pray at all times and under all circumstances for everything that is according to the will of God. The forgiveness of the sins of all men is according to the will of God; else the blood of Jesus Christ had never flowed for their expiation. And therefore the believer, whether baptized or unbaptized, has a right to pray for the pardon of his own sins and the sins of all other men, just as certainly as he has a right to pray for anything else.

But he has no right to pray for their unconditional forgiveness. He has no right to pray that God would pardon his sins while he neglects the means or the conditions of pardon. "*Watch and pray*" is

* John 3: 16. † Heb. 2: 9. ‡ John 16: 8. ‖ 1. Tim. 2: 1. § Ezekiel 33: 11. †† 2. Peter 3: 9. ‡‡ 1. Tim. 2: 3 4.

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the order of the Divine government. The farmer who attempts to raise a crop of corn, simply by ploughing, and harrowing, and sowing, and reaping, without at the same time praying that the blessing of God may be upon the work of his hands, is a practical atheist.—God may indeed in the plenitude of his mercy give even to the wicked, his heart's desire. "He maketh the Sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust."* But nevertheless the man who thus plows and sows, is a fool: he hath said in his heart, "There is no God."† And on the other hand, the man who attempts to supply his granaries, simply by praying, while he neglects the means that God has appointed with reference to this end and object, is, to say the least, a simpleton, if indeed he is not a sinner; for he is evidently praying contrary to the will of God.

Now this is just as true in the kingdom of grace, as it is in the kingdom of nature. It is just as certainly the order of God's moral government, as it is the order of his physical government. The man who attempts to procure the pardon of his sins, without prayer, by simply attending to any positive institutions, whether appointed by men or ordained by God, is a mere formalist. And on the contrary, he who would obtain the full assurance of pardon by praying or agonizing at the mourner's bench or at any other bench, without confessing the name of Jesus Christ, and being baptized by his authority into the name of the Father, and of the Son, and of the Holy Spirit, is certainly in darkness respecting the order of God's own appointment; and has great need that some one instruct him in the way of the Lord more perfectly.

We would not wilfully discourage the earnest and fervent prayer of any humble penitent believer. His words are a part of the fuel that serves to supply the flame of love in his own heart. We say to him, let them ever burn; let the flame continually increase. But if he is unbaptized, we would also say to him in the language of Ananias to the humble, penitent, believing, and prayerful Saul, "*Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*"‡ Let him not cease to call upon the name of the Lord; let him pray while rising up; let him pray while going to the water; let him pray while immersed in the water; let him pray while rising out of the water, let him always pray; but let him not, at the same time, neglect the other conditions on which God has so graciously promised to forgive his sins. All exclusive theories respecting conversion, justification, sanctification, and redemption, whether they relate to the will of God alone; or to the blood of

* Matt. 5: 45. † Psa. 14: 1. ‡ Acts 22: 16.

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Christ alone; or to the work of the Spirit alone; or to the word alone; or to faith alone; or to prayer alone; or to baptism alone; or to works alone, are utterly inconsistent with the Divine plan: and should therefore be at once wholly repudiated and renounced by every lover of truth and order.

We are fully aware that some very plausible theories of pardon and justification have been framed on the ground of God's foreknowledge and eternal purposes respecting man. But what do all these signify, so long as it is written "He that believeth and is baptized shall be saved."* And again, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."† With these words before us, how can any man,—how *dare* any man say that baptism is not a condition of pardon? that the sinner is saved by faith alone? or by faith and repentance alone? or by faith and repentance and prayer alone? In the citation from Mark, baptism is connected with faith as a condition of salvation by our Lord himself: and in the quotation from Acts it is, under the infallible guidance of the Holy Spirit, conjunctively associated with repentance; and the relation of both to the remission of sins, is expressed by the same preposition "*for*" (*eis*); so that if repentance is for the remission of sins, then beyond all reasonable doubt, baptism is also for the remission of sins.

How it serves to procure pardon, Paul very happily illustrates in the sixth chapter of his letter to the Romans. In the close of the fifth chapter, he speaks of the great and superabundant fullness of the grace of God in the scheme of redemption. "Moreover," says he, "the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."‡

But just at this point of his argument, Paul perceived, that the Jew would in all probability urge an objection. To the blind Pharisee or Sadducee, this seemed to be entirely too much grace: and he would therefore no doubt attempt to turn the whole argument into ridicule, or to reduce it to a practical absurdity, by endeavoring to show that it was only an inducement to sin more and more. "What shall we say then?" would be his reply. "Shall we continue in sin that grace may abound?" Shall we not sin more and more in order that the grace of God may abound more and more? "By no means," says Paul. The supposition implies a manifest absurdity. For "how can we that have died to sin, live any longer therein?" How can we who have

* Mark 16: 16. † Acts 2: 38. ‡ Rom. 5: 20-21.

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been separated from sin, continue to live in it?! But Paul, will you please to inform us, when we were separated from our sins? Why, says he, "Do you not know, that so many of us as were baptized into Jesus Christ, were baptized into his death?"‡

A little reflection on the meaning of the preposition "*into*," will enable us to perceive and to appreciate the full force of the Apostle's argument. It is a particle of transition, and always implies a change of state; and hence also a change of influences. Thus when a man to avoid the violence of a storm, enters into a house, he is shielded and protected by the house† when he recklessly plunges into debt, he suffers from the annoyances and inconveniences of debt: and when he falls into a paroxysm of anger, love, or any other passion, he cannot but experience and notice all its various influences, whether for good or for evil.

Just so, the man who by the Divine arrangement, is baptized into the death of Jesus Christ, is made to realize and to enjoy all the benefits of that death. Baptism then procures our pardon, not by means of any intrinsic virtue in itself, abstractly considered, but simply by bringing us into contact with that blood which cleanses from all sin. And "therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."†

The sinner then must first believe; and then repent; and then pray. But he must not stop here. He has not yet reached the place of legal pardon. He has not yet come to the ordinance in which God has promised to blot out his sins through the blood of Christ. He must publicly also confess the name of Jesus; he must be baptized into the name of the Father, and of the Son, and of the Holy Spirit; so that being thus brought, by the Divine appointment, under all the influences of the Messiah's death, and into contact with his precious blood, he may be saved from his sins and thoroughly cleansed from all unrighteousness. He then rises from the baptismal grave to walk in the straight and narrow way that leads to honor, glory and immortality. These are the conditions of salvation from all our past sins: without the observance of which, no man, since the coronation of the Messiah, ever did, or ever can enjoy the full assurance that his sins have been forgiven.

The conditions of pardon proposed to the naturalized citizen of the kingdom of heaven, vary somewhat from those which we have considered. But they do not differ so much as many seem to suppose.—The grace of God, the blood of Jesus Christ, the influence of the

* Rom. 6: 3. † Rom. 6: 4.

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Holy Spirit, and the prayer and works of faith and repentance, are all variously involved in that life of holiness, without which no man shall see the Lord.

It is true that John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* But this is not an absolute and unqualified condition of pardon. Unless we continue to live soberly, righteously, and godly, our prayers will very soon become an abomination in the sight of God.—It is only in answer to the prayers of the man who giving all diligence, continues to add to his faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness; and to brotherly kindness, love,—that God has promised to bestow the crown of life, the harp of gold, and the palm of victory.

Let us then, dear brethren, never forget our birthrights. Let us pray always: but let us also *labor* to enter into that rest which remains for the people of God. R. M.

REVISION OF THE LITURGY.

"I have just returned from our church. The clergyman was for 16 years a missionary of the church of England in British Guiana—known and loved by many of the best of the clergy. With a broken constitution he has come to take the work of this comparatively easy district. But yesterday the services lasted from 11 to 20 minutes past 2:—1, the morning service; 2, the Litany; 3, the anti-communion service; 4, the sermon; 5, the communion; besides giving out hymns to the congregation. This is enough to kill even a strong man. And *cui bono?* The people are wearied to death by the repetitions, and I can conceive no party whatever gaining by it except Dissenters, whose shorter services commend themselves to many persons."

He would read to their lordships a list of the repetitions in the *morning* service, from which the evening service too, combined as it so often was with baptisms and churchings, and from which he hoped it would never be disjoined, was by no means free. When there was a full service and sermon, with the administration of the Lord's Supper—which was the case now in several of our town churches every Lord's Day—they had two creeds with almost every article of belief repeated in the Te Deum and Litany, two general exhortations, two general confessions, two absolutions, three final benedictions; the Sovereign was prayed for three times, the clergy three times, the civil Ministers twice, the House twice, the magistracy twice, and, finally, they had the Lord's Prayer six times."

Within a very recent period,—namely, on the 1st of February, 1854,—the present Archbishop of Canterbury had spoken as follows:—

* 1 John 1: 9.

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"Alterations might be advisable in many things connected with the Church. There might be improvements in some parts of our excellent Liturgy, and he had lamented the existing divisions, because they tended to place improvement and the amendment of inconsistencies and imperfections at a greater distance; but the whole constitution must be changed before the Church would have of itself the power of settling and determining these things. The matter must be decided by Parliament. The Act of Uniformity could only be regulated by Parliament, and his own impression was that a smaller body than Convocation—a commission selected by Her Majesty of 10 or 20 persons, clergymen and laymen—might well consider the matters requiring attention."

He would conclude these quotations with a passage from the charge of the Lord Bishop of Limerick, delivered in the course only of last year:—

"Such, then, are my reasons for considering that the time has now arrived when increased knowledge, increased intelligence, and, in consequence, increased spirit of inquiry have rendered such a revision necessary, seeing it may fairly be hoped that discussion may now be conducted with calmness and forbearance, which, if discontents be allowed to gather, might end in a disruption of that amity of spirit which alone can impart vitality in the connexion between our Church and its Blessed Head, with Him who will in vain have broken down the wall of partition between His followers if our own discussions and divisions were to bear them up again."

When to all this he added that those who ought to set us the highest and most scrupulous example of obedience to the laws were compelled to break the "Act of Uniformity," that there was not a single right rev. prelate sitting upon the bishops' bench who had not broken that Act of Parliament hundreds of times, and would be compelled to break it for the rest of his life, he thought their lordships could not but be of opinion that he had established the second part of his argument—namely, that a revision was not only desired, but desirable. He now came to the third and last point—namely, that the measure he proposed was both constitutional and expedient. That it was constitutional no one would deny, inasmuch as, although alterations have been made in our Prayer-book, sometimes without the intervention of Parliament, sometimes without the intervention of Convocation, they had invariably been preceded by a Royal Commission. As to its expediency there could be as little doubt either, because before submitting a measure to a deliberative assembly it was the invariable practice, recommended not only by precedent, but by common sense, that where a matter was new and involved in a great collection of opinions and variety of details to be arranged it should be referred to some smaller body of persons whose previous attention had been specially directed to the subject in question, and whose character commanded the respect and confidence of the public. Having now stated why he thought revision desirable, and how great a weight of authority he had upon his side, he proceeded to notice some of the objections which had been raised against it. They really were, however, of so general and intangible a nature that he hardly knew how to express them. It was said by some that if they once commenced alterations there was no saying where they would stop.

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That was an objection their lordships would hardly require him to reply to; but he thought he should fairly define the principal objections by saying that they consisted in this,—that the present formularies being a sort of standing ground, where parties holding different opinions might meet, if they altered them they might, by narrowing the ground, become more exclusive, and so cause a disruption of the Church, and that the present moment was not propitious, and that the appointment of a Commission would rekindle the flame of religious discord. It is difficult at all times to prove a negative, but was there any reason to apprehend that a commission of inquiry, composed as it was sure to be, would be likely to recommend such alterations? In the second place, were they certain that by standing still they would avoid the supposed danger? But, as one example was better than a hundred arguments, let him call their lordships' attention to some historical facts which bore directly upon the point at issue.—They had the experience of two great branches of the Church of Christ, one of which was an established church within our own knowledge, both of which desired alteration. In the Church of Scotland great differences arose, and their lordships would remember how the Government of Lord Melbourne was importuned over and over again to interfere, and endeavor to effect a compromise between the contending parties; that Government as constantly refused; nothing was done; and yet that Church was "rent in twain from the top to the bottom." The other was a branch of our own Church—the Episcopal Church of the United States of America. The members of that Church desired a revision of the Liturgy. They made several very important alterations, almost all of which were in his opinion great improvements, and not only no disruption took place, but—what was much more to the purpose—the American Church contained within her fold at the present moment men differing quite as much in opinion as any in our own communion; but when they were talking of disruption allow him to call attention to another historical circumstance, which they ought not to omit from their consideration. Two centuries ago it pleased the Legislature to pass an Act, called the "Act of Uniformity," in the preamble of which they found that its paramount object was declared to be a move to promote an universal agreement throughout the country in the worship of Almighty God. One hundred and eighty-eight years after, it occurred to them to take a census of religious worship, and they then discovered that, although the vast majority of the people differed with us neither in the inspiration of the Scriptures nor the Divinity of our Saviour, nor the triune nature of Jehovah, nor in justification by faith and sanctification by the Holy Spirit, nor the general necessity of the two sacraments to salvation, they yet found, that out of ten million worshippers five millions no longer belonged to our communion. What claim had the Act of Uniformity to such a title? How did it point out the bootlessness of trusting to Acts of Parliament or human devices to bind the consciences of men? Talk of disruption; why, was ever disruption more complete? He confessed that it did appear to him not a little extraordinary that those who talked with so much earnestness of the apprehension of some remote contingent disruption should appear so utterly to ignore the fearful separation which had already taken place, and omit altogether the expression of desire for the healing of some

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of those deadly breaches which he was sure they would all deplore. He was aware that the statistics of religious worship to which he had drawn their lordships' attention had been controverted. Upon the merits of the controversy he was unable to offer an opinion; but he thought the public generally considered that, upon the whole, they were sufficiently accurate; but whatever might be the case in reference to those numbers in the religious census, the fact was unquestionable that, notwithstanding the vast State endowments and the prodigious private wealth of the members of our communion, to our shame be it spoken the Nonconformists of England had as large sums contributed and as extensive agency employed as we had for spreading the knowledge of a Saviour in the benighted and heathen regions of the world. Had we parted company forever? Were Euodias and Syntyche never to be reconciled? Were no attempts ever to be made in that direction? Was a closer unity a thing not worth contending for? He did not assert that it was certain that by alterations in our liturgies this would be effected; but he said that many whose opinions were well worthy of attention did expect it. It could not have escaped their lordships' observation how great an approximation had been made of late years between Churchmen and Nonconformists,—how there was among the latter a growing desire for a liturgy.—Their lordships would, then, he thought, agree with him that, though they might not meet with success, the object was, at least, worth the attempt. He desired to abstain altogether from invidious comparisons, but he must say that among their Nonconformist brethren were to be found men of as great piety, devotion, self-denial, high-mindedness, and loyalty as were to be found among any class in the empire, and he was quite certain that there was not one of their lordships who did him the honor to listen to him who would not rejoice if, by the omission or alteration of some phrases of doubtful import in our Prayer-Book, we should be able to include in our communion a Livingstone or a Havelock. (Hear, hear.) But it was said by some that the moment was not propitious,—that if this commission was granted it would greatly influence religious differences. But if we were to wait until our differences were stilled we had better abandon the idea of revision as hopeless. He had just finished 36 years of Parliamentary life; and, though his humble abilities had not enabled him to take any prominent part in public affairs, he had not been an inattentive observer, and he could most sincerely declare that he had never known a single instance where the granting of inquiry by a fair tribunal had done otherwise than mitigate the hostility of those whose difference of opinion caused the inquiry to be set on foot. But was there, in truth, any real danger? Surely there were interposed more than sufficient checks to prevent the possibility of any crude or hasty legislation upon the subject. Let them look at the ordeal through which any propositions of the commissioners must pass. In the first place they would be submitted to Convocation, then to the two Houses of Parliament, and then to the Sovereign for confirmation. He knew that some persons had an objection to Convocation, but he was sure their lordships would agree with him in thinking that any attempt to force alterations upon the clergy of the established church which were distasteful, he would not say to the majority, but even to any considerable minority of them, would be as foolish as it would

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be fruitless. Rightly or wrongly, the bulk of the clergy looked to Convocation as their representative and guide, and would never willingly consent to anything which had not their previous sanction. He had then, he trusted, shown that revision was both desired and desirable, and that the method by which he proposed to accomplish it was both constitutional and expedient. But he had the fullest confidence that if their lordships' House should be pleased to adopt his proposal their expectations would not be disappointed, because he was convinced that no sooner should this commission commence its sittings than the united prayers of the whole church of Christ in this country would be offered up for a blessing upon its delbierations, and if that were so it would be infidelity to doubt that a gracious answer would be vouchsafed. At the outset of his address he had said that he believed this question to be one the gravity and importance of which could not be exaggerated, and he said so because he believed that just in proportion as the church was the means of delivering the Gospel message with fidelity, so would be the safety of the institutions under which we lived, and the welfare and happiness of every individual among us." (Cheers.)

This is only a very small portion of an article filling almost six compact columns of small type in the 2d Edition of the London Times, for the 7th of May last.

There is an exuberant growth of humanisms in every sectarian form of the existing denominationalisms of the 19th century. Church and State religions are to be destroyed. They may *nominally* be reformed in certain extremes for a few months or years. Their doom is written by an infallible hand. "All who take the sword" to institute or defend a church will as surely "perish by the sword" as that Jesus Christ possesses all authority in heaven and earth. And with them their rooms and apartments shall crumble down to dust.

Papacy, Episcopacy, Presbyterianism, Methodism, and Independency in their now current acceptations, are unknown, and unacknowledged in Holy Writ. They are each and every one of them abstract terms. Idealities as abstract as "Supralapsarianism" and "Sublapsarianism." They are a formal portion of that "Philosophy and vain deceit" against which Paul in his prespective visions of the future, warned and admonished the infant churches which he had planted.

Christianity is also an abstract term never found in Holy Writ.—But *Christ* and *Christian*, faith, hope, and love are as positive entities as the sacrifice of Christ and his resurrection from the dead. Faith is neither more or less than the realization of these facts on the testimony of Prophets and Apostles, eye and ear witnesses of the sayings and doings of the Lord Messiah and his Apostles and proph-

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ets; and along with this the cordial entertainment of them in our affections, an acquiescence in them, and a conformity to them in our spirit, aims, and endeavors. These are the essential elements and attributes of the Christian.

No sect based on any Philosophy can be a Christian Church. The foundation or corner stone of the Christian Church is the recognition, admission, and realization of the fact that Jesus of Nazareth is the promised and covenanted Messiah promised, covenanted and adumbrated from the *Fall* of Adam—whose name, personal and official, is the only name given under the whole heaven by which any fallen and sinful man can be saved. And here we shall close for the present.

A. C.

APOSTOLIC TRADITIONS.

"*Three thousand persons immersed in one day.*"

In a note on Acts 2: 41, Olshausen, a critic of much celebrity, finds it difficult to comprehend how three thousand persons could have been immersed on the day of Pentecost; and therefore, sage like, supposes that the custom then was to *sprinkle water upon them*—as "*immersion*" would have required much more time than remained after the other exercises of that day;" adding that "formal submersions in rivers, &c., probably took place only where the locality conveniently allowed it."

"Probably" is a very unsatisfactory word. Consciences never satisfactorily repose on probabilities. "*Formal*" sprinklings, "formal pourings" and "formal immersions," imply *informal* sprinklings, pourings, immersions. All acts are formal things. We might safely offer a premium for an exhibition of an *informal* act! But we must not confound legal and illegal acts with formal and informal acts either in word or in deed.

But these endeavors are made necessary to prop tottering walls and broken fences. They suppose, or assume, that the Apostles themselves immersed the Pentecostal converts! The Pedobaptists too, are greatly perplexed with these three thousand converts. Not a man of them can satisfy himself, or any one else, on the difficult questions which may legitimately be propounded to him on his own premises.

We shall, therefore, spontaneously tender to both parties our feeble assistance, purely in sympathy with their unhappy predicaments. First then as respects the Baptists. They, in common with the Pedo Baptists, ecclesiastically repudiate *lay* baptism. In other words they assume that Christian ordinances are to be dispensed exclusively by ordained ministers or official persons. While admitting that in

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all organized communities there should be official persons to attend to all public duties, it does not follow that these duties cannot, or should not be performed in special cases and occasions by unofficial persons. Hence we are told that David, when he had need, and was hungry, he himself and his companions "went into the house of God in the days of Abiathar the high priest, and did eat the loaves of the presence, which it was not lawful to eat, but for the priests;" and not only this, but "he gave it to the men that were with him." His allusion to this case was occasioned by the complaints of the Pharisees against his disciples, because, on passing through the corn fields on the *Sabbath day*, they plucked the ears of corn, and did eat them.

Much less questionable the propriety of dispensing or administering Christian baptism or the Lord's Supper, by an unofficial member of the Christian Church. Was not Paul the apostle himself, immersed by Ananias, who was simply called a *disciple?* And does he not himself designate him as a *disciple*,—neither more nor less than a disciple? His moral and religious character is given by Luke, chap. 22: 12. His qualifications were, "He was a devout man according to the law," and of good character and standing amongst all the Jews in the city of Damascus. So Paul himself reports him, never alluding to him as an official member or minister in any church.

There are, indeed, two other persons of the name of Ananias found in this book. Ananias the high priest, and Ananias the husband of Sapphira, who, with her husband, became monuments of fearful significance to all hypocritical liars and vainglorious pretenders.

The Acts of Apostles is the great text book of the Christian ministry. On the annunciation of the coronation of Jesus Christ the twelve Apostles were present in Jerusalem. After the appointment of Matthias, by an appeal to heaven, to supply the place of Judas, who by transgression fell from that office, the Holy Spirit descended from heaven visibly and sensibly. The opening speech of Messiah's reign having been delivered by the Apostle Peter, three thousand persons confessed their faith in the person and mission of the Lord Jesus Christ, and in one day these three thousand persons were added to the church previously consisting of one hundred and twenty persons.

Who the Baptists or Baptizers were we are not informed. It is not probable that each one of the twelve immersed *two hundred and fifty* persons, which upon an equal distribution of labor would have been necessary. The time sufficient, allowing only two minutes to each, would have exhausted over eight hours! This too, after a long ad-

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dress, "with many other words" of testimony and exhortation, would have considerably encroached upon the night.

But why confine this work to the twelve Apostles? Peter, who had the keys, opened the kingdom of Christ to the Jews and the Gentiles on the same terms. In the latter case, we are informed, he "commanded" the believing Gentiles to be immersed "*in the name*," or by the authority of the Lord. The formula here used, *en too onomati tou Kuriou*, is exclusively indicative of authority--which in the case of the Gentiles was an indispensable annunciation, they having been formally left to walk in their own ways.

Who the immersers were is of so little consequence as not to be named in either case. Peter does not appear to have been one of them. Neither Peter nor Paul are distinguished as *Baptists* in the proper import of the word. No one can be truthfully called a *Baptist* who has not *baptized* or *immersed* at least one person. There is but one Baptist, properly so called, in the Christian Scriptures. He was never called a *Christian*. He was indeed a sanctified Baptist—Divinely commissioned; but the least in the kingdom of Christ is greatly superior to him in intelligence and rank, as respects the Christian institution and all its concomitants and consequences.

Who baptized the first Gentile church? We know there was one Apostle on the premises, and but one; and we know that Peter, the only official on the ground, did not baptize them. There were but six *brethren* with him, and, therefore, some of these must have been the *baptists*. Indeed we are told that Peter "*commanded them to be immersed*." The men of Joppa performed this work. This is an unavoidable conclusion, so long as it is written,—"Peter *ordered** them to be immersed *in the name of the Lord*."

Paul was not a Baptist as John was. Indeed he seems to have been exempted from this work. He positively says to the Corinthians—"Christ sent me not to baptize." He, indeed, on some emergencies baptized a few persons; the household of Stephanas, and Crispus, and Gaius, for example. He knew not that he had baptized any other in Corinth. It is, therefore, hard for us to know, or indeed for any one else to know another case. His bodily presence was weak; and, therefore, the Lord exempted him, and imposed that task upon others. Had Paul been a Presbyterian, an Episcopalian, or a Methodist, so long as he could have moved his fingers and had a ba-

* The word *prosetaxe* from *prostasso*, is full of authority. In its seven occurrences in the Christian Scriptures it is connected with God, the Lord, Jesus, Moses, and Paul—*Tasso* the verbal root of this family of words is one of Paul's and Luke's favorites. In its whole currency in the New Testament, with one exception, it is found in their writings, and represented by *appoint, determine, ordain*, once by *addicted*.

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sin of water he could have sprinkled thousands. Or as some imagine John the Baptist alias John the *Sprinkler* did, he could have gone down to the Jordan and dipped his sprinkler *in* the Jordan and flung a shower of blessings on the persons of the ladies and gentlemen by a gentle and graceful aspersion!

There never was but one Baptism at one time, whether into Moses or into Christ. *It was uniformly the same in subject, in action, and in design.*

The administrator was a man, neither a woman nor a child. The Roman church makes and authorizes *sprinklers*, and commissions women to sprinkle water, in the name of the Father, Son, and Holy Ghost, on babes in jeopardy of death. I myself have seen and heard them, in prospect of death, in peril of shipwreck, command their babes to open their mouths and to extend their tongues; then placing upon their tongues a wafer made of flour and water, commanding, and sometimes persuading them, "to swallow it whole and unbroken, it being their Savior's body.' And this, too, with a priest in holy orders commanding and encouraging them in the act. They were in good earnest, too, expecting every moment the tempest would bear the ship off the rocks, in which case it must have sunk to the bottom of the sea.

Sincerity is no test of truth on the part of any man. We have sincere Jews, Turks, Romanists, and Sectaries of every creed. Sincere skeptics too. But while it is agreed that sincerity is no proof of truth in any court, human or Divine, we all concede that sincerity is an essential element of Christian character.

But to return, while good order and general satisfaction demand that everything in the Christian church should be done decently and in good order, persons qualified for every work and duty should be selected and appointed by the common consent of a whole community, or by those already selected or ordained for this purpose.

Democracy in Church or State is of ambiguous import. It should, therefore, be well defined. *Vox populi, Vox Dei*, is more or less of ambiguous import. The voice of the whole people is not necessarily, in all cases, the voice of God. The Bible is, indeed, the Voice of God, whatever the people may say to the contrary notwithstanding. But it is not the voice of God in each and every one of the temporalities of earth, or of the church in any other sense than as it suggests and teaches principles. It does not decide whether the candidates A, B, and C, shall be bishop, deacon, or evangelist, in any given community. It declares attributes and characteristics, and leaves to human discretion, or to the understanding, conscience, and heart of

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the membership, what is expedient and consentaneous with the character, mission, and duties of each and every church, or of the churches in a given district. All churches being equally independent, they must be severally consulted in all appointments of a general import and significance, equally depending upon them for countenance and aid. These are oracles of reason and propriety as well as of Apostolic authority and enactment.

Those especially, who dispense the Christian ordinances, should be persons not only of private. but of public reputation and unblemished character. There are those, more or less, in all communities, who run unsent. Such persons, in that very fact, forfeit public confidence. There is a becoming modesty on the part of all who are worthy of public confidence, and in that ratio are they specially worthy of it. Much experience and observation have constituted this with us a maxim. There is a moral and a religious element and propriety in it which constrain and command the respect of all who think evangelically and religiously upon the whole premises.

Still there are cases that do occur in all communities that cannot be subjected to general laws. In the Acts of the Apostles we meet with such cases. In the 11th chapter certain Cyprians and Antiochans having fled from Jerusalem, when the first persecution commenced after the martyrdom of Stephen, entered into Antioch and preached the gospel to the inhabitants. The result was—"a great number believed and turned to the Lord." They certainly baptized them; for when Barnabas came down to see them, he rejoiced, and exhorted them to adhere to the Lord. He found them baptized and members of the church. And who were these Antiochans and Cyprians? Disciples only, so far as the record states. They were not ordained ministers of the word, so far as Luke reports. Like Ananias of Damascus, "a disciple" of Christ, they, too, baptized in the absence of the public functionaries.

The advocates of baptism, in room of circumcision, are on their own premises silenced here. Parents, and neither priests nor Levites, circumcised. On their hypothesis of infant baptism being a substitute for infant circumcision, they should, to be consistent and sincere, command parents to baptize their infants on the eighth, or some other day! They should likewise, on the same premises and principles, immerse males only. Males alone were circumcised! Why immerse or sprinkle adults? except of the feminine gender. And why not administer to them the Lord's Supper? Did not the first three thousand converts on baptism proceed to the celebration of the Lord's Supper? Did not the first three thousand converts continue daily or steadfastly in the Apostles' teaching, in the fellowship, and in break-

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ing the loaf, and in prayers! These, and like questions, never can be Scripturally and rationally answered by a large majority of Christendom—Greek, Roman, European, or American.

Pedobaptism and clerical administrators in almost all Christendom are based upon assumptions and presumptions alike clerical and chimerical. They are alike the doctrines and commandments of men.

We do not advocate "*lay baptism*" as a positive Divine institution. Nor do we negative or annul it as if it were imperfect or defective.—We only contend and affirm that it is, *so far as the virtue of the administrator* is regarded, of equal value to the subject and of equal authority in certain circumstances and conditions. It is a protestant oracle that the grace in, or concomitant with, Christian institutions consists not in, nor depends upon, the grace, or office, or power, of him that dispenses or administers them. The power and acts of Judas the traitor, were as valid as those of Peter, until he, by transgression, fell into the snare of the Devil.

For the sake of good order, a wise and prudent administraton of affairs, and for the sake of the edification and comfort of a community it is, in the Divine wisdom, expedient, that there should be interpreters and administrators of public interests, public justice, and public institutions. In every corporation—literary, scientific, moral, political or religious, there must be organization—there must be a head, a heart, a tongue, hands and feet. These are the Five essential points in every corporation and incorporation adapted to the genius, necessities, cravings, and conditions of humanity. The church or community of Christ demands them, and must have them, in order to the consummation of its mission and its own growth, prosperity, and happiness.

There is a formalism as well as an informalism worthy of repudiation on the part of all intelligent and consistent Christians. The moral of a Pharisaic complaint presented to our Lord has not been studied by some Christian Pharisees. We commend to such, a question propounded by the Great Teacher to some of their school,—"Have you not read what David did when he was hungry, and those with him; how he, entered into the house of God and ate the presence bread which was not lawful for him or for those with him to eat, but for the priests only." We do not regard this as a parallel case.—But the moral of it is in good keeping with a spirit of ultraism not yet extinct. There are yet a Scylla and a Charybdis—a gulf and a rock to be guarded against on the part of all adventurers. In avoiding the one on our right we must not plunge into that on our left.—There are the bold and the daring, as well as the timid and the irresolute in all communities, political and ecclesiastical. It should, how-

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ever, be remembered that Christianity is a *positive* institution, to which nothing can be added, and from which nothing can be subtracted by way of improvement, by any corporation, political or religious, past, present, or future. We have, therefore, resolved to hold fast the Apostolic traditions till the Lord comes. A. C.

THE CHRISTIAN NAME—NO. 2.

CHRISTIAN UNIVERSITY, Canton, Lewis Co., Mo., Nov. 28, '57.

Dear Bro. Campbell,—

I am indebted to a friend for the Harbinger of this month, my own number having not yet come to hand. Please send me a copy. Have you yet changed the direction of the Harbinger for me to this place?

In the first paragraph of my introductory essay on the name *Christian*, I find a typographical error, that destroys the meaning of the second sentence. It should read thus,—"to be permitted *to investigate* such subjects"—the words in *italics* having been omitted.

I am highly gratified by the frankness with which you have entered upon the discussion, having responded to my single page of mere introduction by four and a half pages in reply to my argument, or rather in anticipation of that argument before it has been heard. I am thus assured, that when it is fairly laid before your readers, you will not suffer any logical flaw to escape exposure; and that is what I desire above all things, *truth*, and not *triumph*, being the only object which I have in view.

In my former number, I showed that God had promised, Is. 62: 1-2 that he would give a new name to his family, when the Gentiles should be received into it on the same terms with the Jews; and consequently that, if the time specified had arrived, as God could not lie, the name must have been given. This was the only point made in that essay, the inquiry, What is that name? having been reserved for a future number.

I would add here, that it is obvious, the Union of Christians never can be effected, so long as they wear party names. They must have *one name* in order to be one body. *Who shall give that one name?* Is it not obvious, that God must give it, as that it is at all necessary.—He must know but little of human nature, who can suppose that the various rival sects will ever unite upon any name which one sect has adopted, and which is not enforced by Divine authority.

Besides, were it allowable to reason from analogy, who but the parent should give a name to the children; and may not this be the import of Paul's allusion, when he says, Eph. 3: 14-15, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named?"

To be united in one body, Christians must have one name; and it is to me self-evident, that no sanction, short of divine authority is adequate to the introduction of that one name. But in all such investigations the question should be, not What thinkest thou, but, *How readest thou?* No man, who is at the same time honest and well informed, will rely upon *analogies*, and the *thinkings* of uninspired men, however good or great, to prove anything in matters of religion.

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I am glad to hear you say you "prefer the name *Christian*." It certainly is the *preferable* name, if we were left free to choose a name for ourselves; and in this aspect of the case, is it not highly probable, that God would give it to prevent divisions in his family; and that he did give it, especially as it seems to have been universally adopted for several centuries, and never abandoned until the mystery of iniquity had gained in part the mastory over primitive Christianity.

I am glad also to hear you say, that it is not in harmony with current usages, "for any one to name himself." I admit it all, and more, viz: that, in view of having but one name for the one body, as well as one faith, one Lord, and one baptism—God alone was competent to give the one name.

But I am sorry that I cannot agree with you in your interpretation of Is. 62: 1–2. Jehovah promises that at a future time he *will give* ("*thou shalt be called by*") a new name to his family; and in connection with this promise, he employs several expressive epithets indicating the condition of the body at the time when that name shall be given. You, in effect, if I understand you properly, represent him as doing *in the present* what he only promises to do *in the future*, by converting the accompanying epithets into the name itself. There seems to be an inconsistency here which I am unable to reconcile.

Nor can I agree to the sentiment, that the day of Pentecost was the proper time to give this new name. To prevent the discordant feelings generated by "We of the Jews," and "They of the Gentiles," *it certainly could not have been necessary* to give the name before any of the Gentiles were converted to Christianity, and before even an Apostle knew that he was at liberty to preach the Gospel to a Gentile. On the contrary, the appropriate time to give it was obviously the time of the admission of the Gentiles into the same body, or, in other words, the time when it was given; and the time in which God promised by the mouth of Isaiah that he would give it. And this brings me back to the same fundamental point, namely, that *it is not our province to determine*, What God *ought to speak*, but simply what he *has spoken*.

Now it seems to me, that in Acts 11: 26, we have an inspired record that the name was given precisely at the time, and under the circumstances, in which we are led to expect it according to the prophecy. The passage in Greek reads thus:—

Egeneto de autous eniauton holon sunachtheenai en tee ecclesia, kai didaxai ochlon hikanon, chreematisai te prooton en Antiocheia tous matheetas Christianous.

The proper translation is,—"And it came to pass, that they assembled during a whole year in the congregation, and taught much people, and called (or chreematised) the disciples Christians first at Antioch.

If the foregoing translation be correct, I suppose every candid person must admit that the question is settled. For, that what Paul and Barnabas did in the premises, was done by divine authority, will hardly be questioned; and what that was, is almost as unmistakeable with *chreematisai transferred* as *translated*.

That the translation which I have given is perfectly natural, and in perfect harmony with the syntax, no Greek scholar will question.—

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That *chreematisai* is the first, aorist, infinitive active, connected by the enclitic conjunction *te* with *didaxai*, and, together with it, governed by *egeneto*, will hardly be denied; so that, be its meaning what it may, the same persons who taught much people, also "*chreematised* the disciples Christians, first at Antioch." Had King James' translators so rendered it, the correctness of the translation, in all probability, would never have been called in question. But, unfortunately, such a rendering would have condemned themselves; and, therefore, they gave one that suited their purpose, whilst it breaks a *single* sentence into *two;* converts the *active* voice into the *passive;* the *infinitive* mood into the *indicative*; and the *accusative* case into the *nominative.*

Not one of these unhallowed liberties taken by King James' translators in the mistranslation of this passage, is either necessary or justifiable, as it will be the object of my next essay to prove.

Meanwhile I will merely state what all will readily admit, that such liberties should be taken in the translation of God's word, unless they are absolutely necessary to make good sense. No man can deny that the rendering which I have given, does make good sense. It merely represents God as giving, by the mouth of Paul, a new name to his new family—a *name* which all admit to be unobjectionable—at the time and under the circumstances in which we might expect it to be given, in accordance with the people that had gone before.

Add to this that the unity of the body demanded that there should be but *one* name; and that nothing short of divine authority was competent either to give the name, or to maintain its influence after it was given.

That I may not be tedious, I will reserve for my next number, a demonstration, that the version of Acts 11: 26, which I have given above, is not merely correct, but that it is the only one that can be defended on sound philological principles.

Affectionately and fraternally yours,

JAMES SHANNON.

BROTHER SHANNON,

My Dear Sir:—An absence from home of four months during the winter past, and a consequent accumulation of business on my return, together with all the inconveniences consequent upon the desolation of our College edifice, with all its contents, have protracted to this date a response to your estimable communication on the alleged *positive* Divine authority of the name *Christian* imposed on *the Disciples* of Christ at Antioch, Anno Domini the *Forty Third.*

After a candid and protracted reconsideration of all that you have written to me on the premises, and of much that I have heretofore read and heard on the assumption and claims of a positive and *explicit Divine enactment* or authority for the name *Christian*,—as the *distinct and distinguishing name*, or *title*, of the *disciples* or followers of Jesus the Christ, I am constrained to differ from you, and that for reasons and evidences to my mind philological, philosophical and historical, of paramount authority.

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All, therefore, that I propose to your consideration and that of our readers, on the present occasion, will be a *statement* of facts and arguments, rather than a full elaboration of any one of them.

In the first place then, The inflection from the name *Christ* to *Christian* is not *Grecian* but *Roman*. This fact established in the apprehension or comprehension of any man, and the whole matter is decided. But we do not write for philosophers and critics only, but for the whole brotherhood; and, therefore, we must not be too technical, abstruse, or recondite. On some occasions, we *must* indeed, address ourselves to all classes, conditions, and forms of humanity, and therefore, we must, as the great Teacher and his great Apostle did, "become all things to all men," and speak all things to all men in adaptation to their conditions and capacities.

Since writing the preceding paragraphs I turned over to our former communications on the *Christian* name, or "*the new name*" promised, to whom you say not, in Isaiah 62. We certainly find no meaning in *Hephzibah*, or *Beulah*, authorizing us to conclude that *either*, or *both together*, have any reference whatsoever to the name *Christian*. Do you regard this passage as having any such intimation or reference? Is this *the new name* which the mouth of the Lord should name, or put upon the population of Christ's kingdom? I cannot think that you so understand it; and, therefore, will not regard it as at all bearing on the subject before us. Adam Clark makes short metre of it, and dogmatically affirms—"Thou shalt be called by a new name" —viz: "*Christians*," and adds by way of apostrophe, the fourth verse *chapheisi bah*—"*my delight is in her.*" This is still more youthful than even Young America!!

If there be any truth in history, Grammar, Logic, or Rhetoric, as appertaining to Holy Writ, this 62d chapter of Isaiah has primary respect to the destiny of the twelve tribes of Israel in a period still future. I will here give Thompson's version of the Septuagint version of this passage.

"For Zion's sake I will not be silent, and for the sake of Jerusalem I will not rest; until the righteousness thereof break forth as light, and thy salvation blaze as a torch; and nations see thy righteousness, and Kings this glory of thine. When he shall call thee by *a new name* which the Lord himself shall give thee; then thou shalt be a crown of beauty, and a royal diadem in the hand of thy God." Now for this new name! "And thou shalt no more be called FORSAKEN, nor shall thy land any more be called THE DESERT; but thy name shall be called *my Delight*, and that of thy country—*The Inhabited Land.*"

All Christendom, so far as I know its history, (certainly Protestant

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Christendom, with, almost if not altogether, one consent) understands this as appertaining to the Jews. Is it not in the beginning of the passage, said,—"The Gentiles shall see thy righteousness and all the kings of the Gentiles shall see thy glory!" We are therefore, constrained, however reluctantly, to dissent from every interpretation of this prophecy that appropriates it to the mere cognomen *Christian*.

But to come to the question directly and at once, and to do it all justice, and not to rely upon our own reasonings, I have just taken from my shelves the twenty-one Octavos of Dr. John Owen, the ten of Dr. Lardner, and the three critical and profound of the justly celebrated Kuinoel, whom, in all my researches of a purely critical and exegetical character, I regard as the most candid, the most erudite, and the most acute interpreters of litigated passages in their respective sections of Protestant Christendom.

I am constrained on all my former and recent researches and reflections, to dissent from the conclusions to which you have arrived, and this, too, without the least abatement of my high respect for your candor, perspicacity of mind, liberal gifts, acquisitions, and profound devotion to the truth, the whole truth, and to the Apostolic developments of the whole Christian Institution.

I will, therefore, most respectfully submit to you a portion of my reasons for so dissenting.

1. In the first place we both agree that the disciples of Christ *were called Christians first at Antioch*. We also agree that *didaxai* and *chreematisai* are the same form, mode and tense of their respective verbs. [But this statute is well established. Atticis erat *res agere*, apud recentiores *res ita agere ut nomen inde adipiscaris*. Hence the intransitive signification—*dici*, *nominari*, *audiri*. A similar case is found in Diodorus Sic. page 761;—He assumed the crown and afterwards he was, and still is *called* King. We can find in classic use and in Grecian history ample authority for this form. Indeed we have one or more cases of this sort in the Christian Scriptures. See Rom. 7: 3. *Moichalis* chreematisei, "*she shall be called* an adulteress."]

A *chreematized* adulteress! How shall we dispose of this in harmony with the assumed sanctity imparted by the word *chreematisai*?

But again, if this name was given by a Divine appointment of special significance, why did not the Apostles themselves, in their Epistles, address their letters to the *Christians* in Rome—the *Christians* in Corinth, Galatia, Ephesus, Philippi, Colosse, &c., &c.!!

Why is it found only *three* times in all the Apostolic writings!

And of these three, twice by Heathens—the Antiochans and King Agrippa!—once only used by Paul in all his Epistles! And then of

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those suffering persecution under that name put upon them in the indictements or indictments of Pagan magistrates!!

Were not the prophets and the apostles, and the elders of the primitive churches derelict in duty in not enacting this statute in not setting the example themselves in their writings?

Brother Shannon, your whole reliance is obviously the solitary fact reported Acts 11: 26, that "the disciples were first called Christians—*chreematized*, Anno Domini 43, some nine years after the celebrated day of Pentecost!! And after that only named twice in Scripture record down to the year A. D. 96! Are not these significant facts, and pre-eminently suggestive of much care and caution in giving a factitious significance to a name so travestied from Rome to Constantinople, and from St. Petersburgh to San Francisco?

But desiring to be redundant rather than deficient in argument, I especially call your attention to this fact, that the name *Christian* could not have been given by the Apostles, because it is of *Roman* extraction and not *Grecian*. We do not say that it is not found in Greek Lexicons as now formed, and in Greek ecclesiastical history.—But we positively say it is not originally a Greek, but a Roman word, and of Roman origin. Lardner, of the highest authority, commenting on the origin of this name, quotes Usserius, saying Christian is a name derived not from a Greek but from a Roman form. It was imposed upon the disciples by the Romans then living at Antioch."

χρηματιζω significat—*nominor, vocor, appellor,. I am named, I am called, I am addressed.* It is so taken Acts 11: 26. Suicerus.

Usserius, in his annals, boldly affirms that the name Christian is derived from Christ in *the Latin, and not in the Greek style, from Romans then living at Antioch.* He adds—"Nor did king Agrippa (Acts 26: 28,) when using the appellation of *Christian* in the house of Festus, president of Rome, believe that there could be any other name in use than that adopted by the Romans." "And indeed," still more conclusive, he adds, "in the whole history of the Laertian Greek Philosophers, *not a single sect exists whose name terminates in anus*, as *Christianus*, Christian."

This was, and has long been my theory, though I never found so much interest in it as to spend an hour in examining the subject, at this angle or in the facts of history. *Christian* is, therefore, philologically a *Roman adjective*, though often properly used as a common noun. When any one unsatisfied with these presentations of the subject, communicates to me his objections, we shall thankfully receive them and pay to them as much attention as we can command.

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I wish to add a few words on the word chreematized—as a prefix to the word Christian—*chreematized Christians.*

I have just had added to my library a very rare work, through Prof. Pickett, of Bethany College, and have for the first time now opened it since writing the last period.

I have turned to the words χρημα and χρηματιζω. For the benefit of my more curious and inquisitive readers, I will give his definitions of these rare terms in the Christian terminology.

χρημα pronounced *chreema*, represents an oracular answer from κεχρηματι of χραομαι, *chraomai*, *I consult an oracle.* The verb derived from this root is χρηματιζω, pronounced *chreematizoo.* Passing over its mere political and common representatives in our language, I take its acceptation in the Christian Scriptures, "*I am called, denominated.*" Quoting the passage now under consideration, he says:—It came to pass that the disciples were called Christians first at Antioch. "The expression rises from this," says Erasmus, "that persons are *denominated* from their *business*, *trade*, or *profession.* Thus, those were *called publicani* who collected the public revenues—so those were called Christians whose profession was Christianity. So in law:—Maurice Workman, Surgeon."

The whole subject of investigation *on the name Christian* is, I conceive, fairly outlined and delineated in the notices now taken of it. We could easily make a volume out of it if so disposed, or called providentially. But I have no idea or wish to close the matter just here. If our very estimable and accomplished brother, President Shannon, whom I have long known, and for whom I entertain a high respect, is not satisfied and desires a farther hearing on our pages, they are open to him, and we shall be pleased to hear from him. I trust, too, that I will not be so crowded with matter, nor so stinted in space as not to have room, and equal space for both sides. A. C.

From the American Christian Review.

MISSIONARY CORRESPONDENCE.

We publish below a letter from Sister Beardslee, of the Jamaica Mission, to the Sisters of the church in Bedford, Ohio; and the reply, written in behalf of the Sisters of said church, by one of their number, Miss Fanny Glazer.

"Sweet Home," Kingston, Jamaica, W. I.
March 22, 1858.

"*To the Sisters of Bedford Church:*

My Dear Sisters: Through the preserving care of our Heavenly Father, I am permitted to address you from my

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beloved island—home. I flatter myself that you will be as much gratified to receive, as I am to communicate, an account of all the ways in which God in his providence has led us since we parted.

We were detained in New York longer than we expected. This at first seemed a great trial, but eventually proved a fortunate detention, as it afforded us an opportunity of becoming personally acquainted with the brethren in that city. We found them to be a very pleasant, warm-hearted band of Christians. They entered heartily into our Missionary enterprise, and generously aided in defraying the extra expenses incurred by our unforseen detention. One fact in connection with that church, I must not fail to mention. It is this, they sustain a female prayer meeting. I had the pleasure of attending it one evening, and met an humble, earnest band of Sisters who gather weekly there to search the Scriptures, and offer prayer and praise to the great head of the church in behalf of his cause on earth. If the effectual, fervent prayer of the righteous availeth much with God, then must that church be blessed and prospered, in which are found such as Paul speaks of as "the women who labored with me in the gospel." I mention this "for a memorial of them." We left New York on the 20th of January, in the steamer "Star of the West," and reached Kingston on the 27th. We were all very sea sick except Sister Dille, who was able to render us very effectual aid.

As the mountains of Jamaica appeared in sight, the passengers gathered on deck to see this lovely gem of the ocean; and never did admiring eyes rest on a more charming prospect. 'Twas the witching hour of sunset, whose lovely tints were reflected on hill and valley.—These were covered with the sugar-cane and coffee plants in rich luxuriance. As the vessel glided along, exclamations of wonder and admiration were heard on all sides, and we were assailed with a thousand questions by the inquisitive Yankees who gathered around us.—Proudly did my heart beat as I listened to these voluntary tributes of praise to my beloved country; and, as tears of mingled joy and gratitude filled my eyes, I repeated to myself those soul-stirring lines of Sir W. Scott:

"Breathes there a man with soul so dead,
Who never to himself hath said,
'This is my own, my native land!'
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering on a foreign strand!"

At 9 o'clock the boat reached its moorings—the engine ceased its perpetual motion and, for the first time, Sister and I breathed freely, and were able to sit up comfortably. My brother-in-law came on board soon after, and took us in his carriage to mother's. You can easier imagine, than I describe, that happy meeting. With the Psalmist, I could then exclaim, "My cup runneth over."

Mr. Beardslee having received an urgent invitation to preach to his former flock the Sunday after our arrival, we went over to the Mission-house—our old home, and were cordially received by the present pastor and his wife. Sad, yet pleasant, were the associations that came crowding around my heart as I entered the chapel and took my seat in the old familiar place. All eyes were fixed upon us, and some seemed with difficulty to retain their seats. Mr. B. preached

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from the text, "Beloved, now are we the sons of God." As soon as he finished, and came down the pulpit steps, there was a general rush to us; and with every demonstration of joy they welcomed us back. I wish that some of our American friends, who are doubtful whether the colored race possess susceptibilities in common with the whites, could have witnessed that interesting scene. They would have felt convinced that there is as much truth as poetry in Cowper's verse:

"Fleecy locks and black complexion
Can not alter nature's claims;
Skins may differ, but affection
Dwells in white and black the same."

We have been kindly received by all parties, though a report had preceded us that we had become "Mormons." The American brethren alone have given us the cold shoulder. We are now comfortably settled in a very pleasant home. We enjoy a lovely and extensive sea-view in front of the house, and in the back we have our beautiful mountains continually in sight. Should any of you be disposed to spend a winter in these tropical regions, come here, and we will do all in our power to make your visit a pleasureable one.

How I should like to know how you are all doing, and how the cause prospers among you. Will not some among you write a few lines of remembrance? They will meet a hearty welcome. Mr. B. and my sister unite with me in the offer of my Christian regards to you all. Please remember me to all the brethren, and to brother and sister Jones, if still with you.

And now, dear sisters, farewell! Forget us not. Pray for us.—May the great Head of the Church bless and prosper the cause among you, and bless you as families. And that we may all meet in the better land, is the prayer of

Your sister, in the Lord.

ELIZA F. M. BEARDSLEE.

REPLY.

BEDFORD, OHIO, May 29, 1858.

Much Loved Sister: Your kind and most welcome letter, though written midst the glories of your ever-present summer, came to us just as spring was timidly shadowing forth its beauty. We prayed our heavenly Father more earnestly than ever before, to bless you and yours, and the cause for which you again sought your "Island-home."

Happy are we that you felt in your heart to communicate to us tidings of God's goodness to you. Happy are we to speak, in return, of all those things which He has done for us from the day you left us until now.

But just let us speak of the present. The Doctor (Dr. Robison, of course,) still has charge of the Bible class, composed largely of children. We expect another to be organized to-morrow, of which Bro. Decker Robison will have charge. Bro. Jones has not moved here as yet. He was here, however, a few days since, and we told him of your welfare. Bro. Isaac Errett, will be with us to-morrow. Most happy are we to have him again in our midst, though but for a

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little season. We trust his northern home is conducive to his own welfare and that of the cause. The State Missionary Convention assembled at Massillon a few days since. Their meeting was a very good one.

Bro. Jones labored with us last February, when, for many days, we gathered together to wait on the Lord. Times of refreshing came from his presence, and, with that fullness of joy which on earth is known only to the Christian heart, we received some sixty or seventy, bound for that land "beyond the rivers." Of such a cup of happiness we expect to drink but a few times only until we drink it new in the kingdom of God. We felt, more truly than ever before, the force of David's most comforting declaration—"Wait on the Lord, be of good courage, and He shall strengthen thine heart. Wait, I say on the Lord." We could also say, "I will praise thee, O Lord, with my whole heart; I will sing thy praise in the great congregation."

During that time, many a heart spoke to itself and to others saying, "If Bro. and Sister Beardslee were only here!" But trusting that in the luxuriant clime to which you had hastened, you were doing much for the cause of our Lord, we joyed even in your absence.

After a sojourn of two weeks, Bro. Jones left amid the blessings, prayers and tears of the whole congregation—hastening on as Paul was wont to do, that he might preach the gospel to others also. We turned to our daily occupations, endeavoring to serve God as truly in these as we had in our joyful waiting before Him. Besides those of our townsmen and neighbors who sought a home with us, there were others gathered into other churches in the village.

But, Sister Beardslee, we have sad, as well as pleasant things to tell you. They will not give you mournful feelings, but those only which are touchingly, tenderly sad—feelings with which every heart has made acquaintance, and of which Longfellow has so fitly spoken. A sadness which is not sorrow,

> "And resembles sorrow only
> As the mist resembles rain."

Some lambs of the Sunday school flock have been gathered home by the heavenly Shepherd. Still our Father has been very merciful, for, save these, but once have our home-winds blown from the chill land of the coffin and the shroud. Our much beloved brother, Alden Hathaway, after an illness of a few hours only, passed from death unto life. In view of his departure, each felt like uttering that most touching supplication of the olden time: "Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am." When the snow lay white and cold on the barren ground of our northern clime, and the February sun smiled dimly from his throne in ether blue, he was lain away in our new home for the dead. Truly a light has gone out in Israel; but while we sympathize most deeply with his suffering family, and greatly feel his loss in the Christian congregation, we mourn not—for we know whither he was bound. Leaning on the bosom of our Joshua, he crossed the dark river. When we go home we know we shall meet him.

And now, Sister Beardslee, we turn from ourselves to you and yours across the deep waters. Be assured that in whatever place God may

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lead you, you will not be forgotten by us. You hear from our sisterhood now in *words;* by-and-by you shall hear from both brotherhood and sisterhood in *deeds*. A call has just been made for that which you need even in your own home of richness and of beauty. We intend to prove to you that, though the blue waters lie between us, you are very near our hearts. "Once and again will we minister to your necessity." You have gone to a home where it is summer always.—The thought is most blissful, for that is the way we speak of heaven. But yet we know you will have heart-storms there, as difficult and severe as any we are called to endure. May God give you strength to bear them. We wonder not that Bro. B. is more bitterly opposed by the Americans than by others—for Paul suffered most from his own countrymen. But, like him, may you endure the hardness as good soldiers of Jesus Christ. Day by day we bless our Father for that Providence which led you to us, and gave you a better knowledge of that gospel first proclaimed in the Zion of His elder people; and that, having had a home among us, you went from us to proclaim a purer Christianity than you had hitherto known. We have prayed for you, and shall pray for you, constantly. And, dear sister, you know "there is a scene where spirits blend"—while our offerings are presented; we trust yours will arise from the orange bowers of your sunny clime. Pray for us, that our congregation may "walk in the fear of the Lord, and in the comfort of the Holy Spirit," and thus walking, may "be multiplied."

Dear to us is the time when we bid you farewell, just as the unseen fingers of October were picking the crimson leaves of the maple; and the sad, yet joyful season, when we took Bro. Beardslee by the hand, and bid him "God-speed," in his mission away over the sea. We sorrowed most of all for the words which he spake, that we "should see his face no more;" and would have 'accompanied him to the ship,' had it been possible.

And now, in conclusion, we pray for you that your "faith fail not" —hoping and trusting that, by patient labor and godly living, you may add many jewels to our Savior's crown from your sea-bound mountain home. Now the God of peace himself give you peace always by all means. The Lord be with you all." Affectionately, adieu. In behalf of the sisters of Bedford congregation,

FANNY GLAZER.

LETTER FROM BRO. BEARDSLEE.

ELD. ISAAC ERRETT—*Dear Bro:* Though not in receipt of any reply to former letters, I embrace the present opportunity for sending another, as I know the importance of keeping information respecting our proceedings before the brotherhood. I am happy to say that the health of my family has continued good, including the sister (Dille) who came out with us, and constitutes a part of my family. My own health has suffered somewhat from the change, but not so seriously as to prevent my speaking every Lord's day since our arrival, and is now quite good. I have continued my series of discourses—commenced in one of the Baptist chapels immediately after coming to the Island—till the present time. I closed last Lord's day, to make

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room for the pastor of the church, shortly expected, though earnestly solicited to continue on till his arrival. In my judgment, however, the cause will be better promoted now by building on our own foundation, and I have secured "an upper room," which I intend to open on the 9th of May. There are several persons who have been hearing very steadily, who have decided to cast in their lot with us, and more who will come as soon as we have a place of our own.

Thus far we have all the encouragement that we could reasonably expect from the amount of labor bestowed. I have been so circumstanced that it has not seemed advisable to call for any public expression of sentiment, but in private conversation I have learned that the truth has taken strong hold upon some minds, and that as soon as a suitable opportunity offers, they are ready to express it openly.

There are many localities, within a few miles of the city, where stations might be occupied if I had proper facilities for reaching them, and strength to perform the labor. I hope soon to take up one of them, and have sent out an appointment for a service next Lord's day. There are multitudes so under the influence of ignorant native teachers, that it is difficult to get access to them, and when this point is gained, there is so much mental sluggishness, that it is not an easy matter to make an intelligent impression. It must be a matter of time with the masses, if we would really benefit them. The gospel, in its purity and simplicity, is nevertheless the best adapted to arouse the dormant mind, and to find its way to the heart of anything that was ever yet devised, and it is certainly infinitely better than any, or all, the so-called "Theological Systems" of man's device, by which it has been attempted to make men wise unto salvation.

My reception here has generally been of a friendly character, but with the *clergy* there has been evidently a studied reserve. I look rather for an increase of this as soon as I shall have some accessions from their churches.

My American friends, who brought with them the prejudices of their native country, are very decided in their opposition, having, before our arrival, decreed that their pulpits should be closed against me, I shall now begin to learn how to sympathize with those veterans in the cause, who have encountered like opposition in their early labors. How precious, under such circumstances, to know that God is with us, that truth is on our side and that ultimate victory is certain.

It greatly rejoices my heart to see in the few papers that have reached me, how the cause of truth is progressing in America. There are reports every week of large accessions from the world, and from the various sects, showing, in the one case, that the requirements of the gospel are seen to be reasonable and that sinners are ready to acknowledge their ability to yield to them; and in the other, that Christians are persuaded that the oneness of the body of Christ is not only desirable, but practicable. In times of reviving among God's people how readily are sectarian prejudices set aside and forgotten for a season; and so long as this is the case, the work goes forward with power, thus proving that all that is needed, or *the great thing needed*, in order "that the world may believe," is the oneness for which Jesus prayed. This has been remarkably exemplified in the late powerful work that has been going forward in New York, as a recent letter from a brother there informs me. O that they might never come

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down from their exalted position into the arena of party strife again.

I have noticed, with pleasure, the pleas put in by yourself, and others, for the Jamaica Mission, in the Review and Christian Record, etc., and would hail with additional delight some tangible results, as you are in a position to know that, up to the present time, no remittances have been made in this direction, unless there has been some detention. It is right, at least, that you and the brethren should know that I have had no intimation that a remittance has been made. I cannot think for a moment that my confidence in the brotherhood has been misplaced; nor am I yet willing to admit that I have done wrong in "anticipating their liberality." It is to my mind rather the result of the absence of a systematic plan for benevolent and Christian enterprise, which will soon, I trust, not only be apparent to the congregations, but lead to corresponding action. I brought with me a supply for a little more than one month of the four now nearly completed, which places me, necessarily, in circumstances of embarrassment. I am, however, patiently and confidently waiting for the next arrival for some tangible proof that we are not forgotten. I see, by the appointments for missionary meetings, that the spirit of missions is extending. The Lord increase it a thousand fold. We shall labor on in hope, and soon, I trust, together with all who are aiding in this good work, shall we be 'partakers of our hope.' The results of this year's effort, I would fain hope, will enable the Board to open several new missions in other destitute portions of the world. It is a work in which every Christian ought to feel it a privilege to be engaged. The Lord bless you and all who pray and labor for the extension of the Redeemer's kingdom.

Yours, in the service of Christ,

J. O. Beardslee.

ALEXANDER CAMPBELL.—CHALLENGE DISPOSED OF.

Eld. A. Campbell, Pres. of Bethany College, Va.—

Dear Sir:—I perceive by the Harbinger of this month, sent to me, I presume, by its conductors, that you have called upon me through its columns to meet you in a public oral debate on the "positive issues" between the religious communities to which we respectively belong. I frankly avow the habitual sorrow I feel in view of the divided condition of the professed followers of Christ; and I yield not a whit to yourself in "most cordially desiring Christian union, communion, and co-operation with all the children of God." Nor would I be willing to yield to any, in honest, earnest, faithful efforts, on wise plans and by effective means, to bring about such harmony of religious views and practices as might tend to reduce, if not destroy, the existing divisions and discords among all people calling themselves Christians.

While I hold myself to these professions, it is proper to say, that it has long been my settled conviction that public oral discussions between champions of religious parties have always, in our day, been attended with quite as much evil as good. I, therefore, question both the wisdom and the effectiveness of such a method as you propose for the adjustment of the actual issues between your people and us. I

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should do so, indeed, were the issues between us as determinate, definite, "positive" as you seem to suppose; but unsettled, indeterminate, unadmitted, as they generally are, a public oral debate would be likely to result only in increased discordance, alienation and strife, particularly in the locality where it might be held.

Perhaps you may feel inclined to reject the idea that our differences are in such an undefined condition, for you speak of them as "positive issues" in your call upon me. But I assure you that no intelligent man among us would accept these issues as stated. And I have observed that no man among us has ever yet been able so to state these issues as to be acceptable to you. Issues, to be debatable, must be conceded, as stated, by both parties. That we have not reached this definiteness in the issues between us must be obvious. Why else have the writers and speakers on both sides of these subjects continual occasion to charge each other with either misapprehension or misrepresentation? Were the issues definite, the parties could surely comprehend them. The disagreement as to what we mutually hold and teach cannot all be attributed to dishonesty and unfairness. While this state of things continues, it is hardly necessary to say that there can be no proper ground for either oral or written debate. I beg, therefore, to suggest that, if anything like a candid, Christian effort is to be made to harmonize the views of the two denominations, the first thing must be to endeavor to give definite expression to the true issues as they actually exist by the use of the common, every-day language of men. These issues, whatever they are, doubtless originate in the difference of meaning we respectively attach to the language of scripture. Language, whose import is the very ground of the dispute, ought not, therefore, to be employed in the attempt to give one another our true conceptions of what the real points of difference are. This is too obvious not to be at once appreciated. All fair reasoners —all men who wish their thoughts to be distinctly apprehended—are willing to give their exact ideas in the plainest possible terms, so that the most ordinary mind can hardly fail to comprehend them.

If I mistake not, our best and ablest men have always complained of you on this score. They all, with one accord, allege that you express yourself ambiguously when writing or speaking on the questions in dispute. They generally believe that, under cover of adhering to Bible language in the expression of Bible things, as a fundamental principle of your reformation, you take advantage of the shelter its disputed meaning affords you. To this they ascribe their inability fairly to represent your views; and to this, also, they ascribe the advantage you often seem to gain, by making it appear that they have misrepresented you. To avoid all further imputation on this ground, and, if possible, to get at the precise differences, that they may be fairly discussed, and with greater promise to the cause of truth in future, I propose that the issues be spread before your readers, not in Bible language, for the reason above given, but in the plain language of common life. To afford you the occasion for doing so fully, I will state the real points of antagonism between us, as they appear from our point of view, showing at the same time, their undebatable condition in their present form. Our respective communions ought to know, if possible, the exact state of their mutual positions and differences. This, of itself, would be a great advantage to truth. In-

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deed, nothing satisfactory can be reached until this is done. In the positions I shall take, I will presume to give expression to the sentiment of my brethren in Kentucky, as it is with special reference to this State that you call upon me.

It may be in place to premise that your views of spiritual influence, as stated in your debate with Dr. Rice at Lexington, were hailed by us, for a time, as giving promise of a return on the part of yourself and people, to a more scriptural, and, to us, more acceptable position on that subject. We observe, however, with regret, that the mode of presenting it there seems to be neither current nor acceptable among you. I must, therefore, with frankness, present the issue on this point as well as the issues on other points, as they now present themselves to us.

First. We understand you to believe and to teach that the Holy Spirit, having furnished the inspired scriptures, does nothing further by His personal, active agency to prepare the sinner for baptism.

That you so believe and teach, we conclude from the frequency with which we hear such language as this: "The Spirit of God puts forth all its converting and sanctifying power in the words which it fills with its ideas." "If the Old and New Testaments contain all the arguments which can be offered to reconcile man to God . . . . then all the power of the Holy Spirit which can operate on the human mind is spent." "We plead that all the converting power of the Holy Spirit is exhibited in the Divine record."

This language first appeared in the Christian Baptist, pp. 350-1, and is now current among your people. We are aware that, after the manner of evangelical ministers and Christians generally, you and your brethren often say that "the Spirit operates through the truth." But you evidently do not attach the same meaning to the language that others do. They mean by it that there is a present personal agency of the Spirit along with the inspired word, operating by means of the truth through it. We understand you to allow no present, active agency of the Spirit in producing faith and repentance. Your position is, as we understand you, that the sinner needs no present agency of the Spirit, and, therefore, none is put forth to insure his conversion.

You have expressed yourself thus in the Christian Baptist, p. 259: "Can men, just as they are found when they hear the gospel, believe! I answer, boldly, yes;—just as easily as I can believe the well-attested facts concerning the person and achievements of General Washington."

In Kentucky we join issue with your people on this point. We believe and teach that the scriptures warrant the idea that there arises from man's sinfulness a necessity for a present, personal, active agency of the Spirit, operating with, by, or through the truth, on the mind of the sinner, and that such agency is actually put forth in every case of genuine preparation for baptism. The mode of the operation of this agency is not revealed, nor do we pretend to determine *how* it takes places. Thus far we perceive a distinct antagonism between you and us. But the antagonism becomes less distinct, and we, not a little puzzled, when we read in your debate with Dr. Rice: "I believe the Spirit accompanies the Word, is always present with the Word, and actually and personally works through it upon the

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moral nature of man," p. 745. And again, "I would not, sir, value at the price of a single mill, the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit," p. 614. This is precisely our ground, expressed in the very language we habitually employ. Abide by this view and by this mode of expressing it, and no issue exists between us on this subject. I cannot refrain, however, from saying that, were any writer among us to write as differently on this point as you have done in the Christian Baptist, and in the debate with Rice, we should all regard him as having irreconcilably contradicted himself; and that, were he persistently to adhere to both ways of writing, as either reconcilable or correct, we should regard him as placing himself beyond all the usual laws that govern men in expressing their thoughts.

Secondly. We understand you to believe and to teach that, under the Christian dispensation, no rational, accountable sinner can be pardoned, however he may believe and repent, till he submits to immersion.

That you so believe and teach we determine by such language as the following: "That it is not faith, but an act resulting from faith, which changes our state, we shall now attempt to prove." Prop. 9, Christian System, p. 202. As part of this proof (p. 203), we read: "They, ('the Pentecostian hearers,') were informed that though they now believed and repented, they were not pardoned; but must *reform and be immersed for the remission of sins.*" Further on: "This act of faith was presented as that act by which a change in their state could be affected; or, in other words, by which alone they could be pardoned." In Lard's "Review of Campbellism Examined," endorsed by yourself, p. 193, it is affirmed that Acts 2: 38, "makes remission depend on baptism in precisely the same sense in which it makes it depend on repentance." On page 197 we read: "The relation of baptism to remission of sins is such that baptism, like repentance, is necessary to remission."

We concede that there is here a 'positive issue' between you and us. The only literal passages on which you claim to rest your position are these: "John did baptize in the wilderness and preach *baptisma metanoias eis aphesin amartioon, the baptism of repentance for the remission of sins.*"—Mark 1: 4. "He came into all the country about Jordan, preaching *baptisma metanoias eis aphesin amartioon, the baptism of repentance for the remission of sins.*"—Luke 3: 3. "Then Peter said unto them, *metanoesate, repent*, and be baptized every one of you in the name of Jesus Christ, *eis aphesin amartioon, for the remission of sins.*"—Acts 2: 38. There being no other passage, with a literal meaning, bearing on the subject, whether your view be correct depends on the construction put upon these three. Now, we maintain that the proper construction is, to connect *eis aphesin amartioon, for the remission of sins*, with *metanoias, repentance*, and not with *baptisma, baptism*, in the two former of these; and with *metanoesate, repent ye*, and not with *baptistheetoo, be baptized*, in the latter. John did, indeed, preach the "*baptism of repentance*"—Acts 13: 24, 19: 4. He even *baptized* "*unto repentance*"—Math. 3: 11. But he never preached the "*baptism of remission*," nor baptized "*for* or *unto remission.*" When, as in Mark 1: 4, and in Luke 3: 3, he preached "*the baptism of repentance*,"

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it was the baptism of *such repentance* as secures *the remission of sins*. It was the baptism of such "repentance" as was attended with "fruits worthy" of itself—Luke 3: 8. John taught that repentance, evincing the proper character, secured remission of sins; that such repentance *only* was a qualification for his baptism; and his baptism was a baptism of such repentance only. This dependence of "*remission*" on "*repentance*," and not on baptism, is the uniform teaching of the Bible, as the following examples will indicate: "That *repentance* and *remission* of sins should be preached in his name"—Luke 24: 47. "Repent and be converted—literally, *repent and turn, that your sins may be blotted out*"—Acts 3: 19. "To give *repentance* to Israel and *remission of sins*"—Acts 5: 31. "*Repent*, therefore, of *apo from*—this, thy wickedness, and pray God, if perhaps the thought of thine heart may be *forgiven* thee"—Acts 8: 22. Then hath God also to the Gentiles granted *repentance unto life*"—Acts 11: 18. A repentance *unto life* is certainly a repentance *unto remission of sins*. Now Acts 2: 38, is to be construed in harmony with the teaching of John and the general tenor of scripture as here given. Peter exhorted his inquiring auditors to *repent for the remission of sins*, and, in a parenthetical clause, whose entire grammatical construction is different, enjoins *each* (*hekastos*) *every one of them, thus penitent and forgiven*, to "*be baptized, epi, on* the name of Jesus Christ." This construction is natural, and the sense is in harmony with the literal teaching of the word of God everywhere else on this subject.

This view of remission, or justification, in opposition to yours, receives confirmation from the fact that Paul, neither in his epistle to the Romans, nor in that to the Galatians, where he formally discusses this subject at length, never intimates the dependance of justification, or remission, on *immersion*. The only act, on the part of man, on which he makes it depend, is *faith*. An act on which Peter also makes it depend—Acts 10: 43, "Whosoever *believeth* in him shall receive *remission of sins*." The conclusion is irresistible, that the real conditions on man's part, in order to the remission of sins, are *repentance* and *faith*, and not *immersion*. We do not, however, undervalue immersion. It occupies its own important place.

Your position on this subject, if firmly adhered to, as God's *only* method of pardoning sinners under the gospel, compels you to hold and to teach that no Congregationalist, Presbyterian, Methodist, or Baptist, is pardoned; that, therefore, salvation is impossible in their several communions. To admit that pardon and salvation are, or may be, realized through *the truth* which *they believe* on this point, would be to admit, not only that *contradictory truths* may exist, but that they may and do produce the same effects. This would destroy the distinction between truth and error. This very admission, however, you make, and with it logically destroy this important distinction.

You say in your "Christian Baptism," p. 16, "Amongst them all," the communions, (except the Baptist) just named and others, "we thank the grace of God that there are many who believe in and love the Savior, and that, though we may not have Christian Churches, we have many Christians." You hold in this very No. of the Harbinger, page 283, and correctly, that it is not the "*mere act or fact of believing*," but the *thing* believed that contains "*the efficacy*." Now, do you not by your admission, that "we have many Christians"

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in these religious communities, hold, also, that the *contradictory things*, or "*facts*" *believed*, have the same "efficacy," and produce *identical* effects; that, in short, views contradictory to yours are of the same "value" and efficacy with yours?—producing "many Christians" as as well your own views. To maintain consistency on this subject you must reverse your views of faith, and hold that it *is not* "*the person, fact, or event believed*," but *the* "*act or fact of believing*" that contains the efficacy.

Consistency demands that you shall uniformly inform all men, to whatever denomination they may belong beyond your own, as Peter did his "Pentecostian" inquirers. "They were informed," you say, Chris. Syst. p. 203, "that though they now believed and repented, they were not pardoned; but must *reform and be immersed* for the remission of sins." You should faithfully and invariably present "this act of faith as that act by which alone they could (can) be pardoned"—and become entitled to the appellation, "Christians," in common with those "whose state is changed," and who are, therefore, "pardoned, justified, sanctified, reconciled, adopted, and saved"—Chris. Syst. p. 201. You should fearlessly inform them *everywhere*, as you do on the same page, that this act of faith necessarily becomes the line of discrimination between the two states—that, "on this side and on that, mankind are in quite different states. On the one side, they are pardoned, justified, sanctified, reconciled, adopted, saved: on the other, they are in a state of condemnation," or, as you say on the preceding page, they "are still unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost to all Christian life and enjoyment."

But this clear, definite, unmistakable, strong language, no one but yourself would attempt to reconcile with your avowal in your debate with McCalla, p. 135, that "Paul's sins were *really* pardoned when he believed;" that is, as the connection plainly shows, *previous* to his immersion; nor with your avowal already quoted, that "we have many Christians," who neither believe in nor submit to *immersion*. The truth is, were any of us to hold, as you do, that immersion is "the act of faith by which they alone could be pardoned"—that that "act of faith is necessarily the line of discrimination between the two states"—that, "on this side, and on that, mankind are in quite different states"—that, "on the one side they are pardoned, justified, sanctified reconciled, adopted, saved"—that, on the other, they are in a state of condemnation"—were any of us to hold all this, and at the same time to maintain, as you do, that "Paul's sins were *really* pardoned when he believed," and that "we have many Christians," who neither believe nor practice, but scornfully repudiate and denounce as unscriptural, both the alleged truth and practice of baptismal remission, we would hardly expect you, or any sane man, to debate with him, for the reason that he sufficiently refuted himself. In our estimation, your open communion practice, also, is a standing practical contradiction to your avowed sentiment, that immersion is "necessarily the line of discrimination between the two states," separating the "pardoned" and the unpardoned, the "sanctified" and the unsanctified, the "saved" and the unsaved. We cannot conceive it possible that you *really* believe that "remission of sins is, in the

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scriptures, made to depend on *baptism* in *precisely the same* sense in which it is made to depend on *repentance*" or *faith*. We feel persuaded that you would hardly feel it to be justifiable to administer the supper to any who should avow their total want of *repentance* or faith. But if remission be as dependent on *immersion* as on *repentance*, and in "precisely the *same sense*," we cannot see how you can consistently administer it to such as not only do not submit to "immersion for the remission of sins," but do not even believe in immersion, in any sense, as a scriptural duty, and are, therefore, according to you, on the wrong side of "the line of discrimination," and are, of course, "unpardoned, unjustified, unsanctified, unreconciled, unadopted, unsaved." And yet, your inviting them to the table of the Lord in your churches is necessarily a recognition of their being, without baptism, on the right side of the "line of discrimination, and consequently, and in contradiction to your professed belief of their being actually "pardoned, justified, sanctified, reconciled, adopted, saved," simply on their faith and repentance. We cannot believe that the legs of the lame are equal. Men cannot be pardoned and unpardoned, adopted and unadopted, saved and unsaved, at the same time. A Presbyterian or a Methodist, simply with repentance and faith, must be on this or that side of "the line of discrimination." He cannot be on both sides at once. He is either pardoned without immersion, making your "line of discrimination" a mere *figment*: or he is unpardoned, unsaved, having not submitted to immersion: making your "line" a reality, and condemning your open communion practice. Take which horn you please. There are but two sides, and you seem to us to occupy both; and while you do so, a debate with you would be absurd.

You will perceive that everything tangible in your first, third, and fifth issues has now been presented in the light in which it appears from our stand point. Your fourth issue can have no application to us. Our's is no "*Papal* baptism." While the common version has given currency to the word "*in*" among many of our brethren, they use it in no "*Papal*" sense. Dr. Wayland and many others of our best men have always preferred "*into*." I myself have never used "*in*." Though I use "*into*" probably in a different sense from that attached to it by you. Your second issue, which is a reprobaton of our "experience" of a gracious and saving change *previous* to baptism, arises from your views of depravity, spiritual influence, and baptismal remission. We do wonder that you have no such experience of grace yourselves, for your system does not, cannot produce it. But we do not wonder that you condemn ours, as you must see that it is as inseparable from our system, as it was from Paul's, Rom. 7: 7-13, 1 Tim. 2: 13, and from Peter's 1st Epistle 3: 15, and Philip's, Acts 8: 37. Such experience, moreover, is a personal thing—a thing of consciousness—a personal cognizance of the fruits of the gospel in the "inner man"—the interior life. Now you, whose system cannot produce it, cannot be expected to require it, or to have it. At the same time you can hardly expect that we will allow you to be judges of it. We hold you to be incapable—judging from your mistaken views of it, your opposition to it, and from the tendency of your system—of forming any correct judgment, or of making any positive affirmation respecting it. The subject is, therefore, not de-

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bitable between us. You are strangers to it, and, of course, cannot comprehend it.

Your sixth and last issue, viz, "Weekly Communion," is no issue farther than that we allow the largest liberty respecting it. We do not discover that the scriptures enjoin its weekly observance; but we are far from believing that they condemn it. Individual churches must decide for themselves as to their duty.

I have now disposed of the call you have made upon me with the issues specified. I hope you will do me the justice to let me appear over my own signature, and in my own way, before your readers, that they may understand my position respecting the debate you have called for and the issues it involves. I have endeavored to avoid the use of coarse or offensive language. I have simply presented the points as they appear to me. If I have mistaken or misrepresented you or your communion in any respect, no one shall more fully regret it than myself when it is pointed out. Indeed, I have no motive to do you any wrong. All the intercourse I have ever had with yourself or your brethren has been courteous and pleasant. I number some of your communion among my most intimate and dearest social friends, and nothing would be more unpleasant to me than to find that this frank and faithful expression of my views, when left no alternative by the public mode of your call, should occasion any diminution of the intimate social friendship that has heretofore existed.

Respectfully yours,

Georgetown, Ky., May, 1858. D. R. CAMPBELL.

BETHANY, VA., June 1, 1858.

DR. D. R. CAMPBELL, PRES. OF GEORGETOWN COLLEGE, KY.

Dear Sir: Your favor of the 21st ult., was a few days since received. But my engagements and calls abroad have delayed my response till to-day. I have carefully once read your elaborate communication on the premises submitted. I desired and do desire, not a *controversy* with you, but a candid perspicuous *discussion* of any issues doctrinal, which may be formed by mutual consent. Not, indeed, for your sake specially, nor my own; but for the sake of the communities to which we respectively belong. I have been, in my own weak and imperfect way, advocating a *reformation*, not so much in *doctrine*, but for the advancement of the best interests of mankind, for the honor of our Lord and Master, for the good of his people, for the union of Christians, and the conversion of the world. To this end I have for years been pleading for a *catholic basis*, broad as the foundation on which the Lord Jesus said he would build his church or kingdom. Tradition and philosophy, falsely so called, have been the obstructions which have stood in my way. I never thought nor intended to introduce a new or an improved philosophy to annihilate any theory so called—any philosophy ancient or modern. I profess to apprehend, if not to comprehend, the materials of all the existing sectarian theories of any notoriety, domestic or foreign. Strictly educated in the science and details of Calvinism, the politics and polities of Calvinism in the Episcopalian, Presbyterian, and Congregational forms, and having witnessed as well as experienced much of its influences, personal and social, I was induced to substitute the

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Christian Scriptures alone, as all sufficient, and alone sufficient for the church and the world—Jewish and Gentile. Of course we have had to encounter fearful odds in power; indeed the combined power of Papal and Protestant Christendom so far as we came in contact with their respective idols. The only oasis in this desert that came within my horizon was the Baptist community. True, I found a number of my acquaintance in all the denominationalisms of the day with whom I cordially sympathized, and of these a considerable portion sympathized with me. A reformation, or a restoration of primitive Christianity, in letter and in spirit, in word and in deed, was proposed by my Father before I left the University of Glasgow, but as then conceived, only in its pedo-Baptist and political attitudes and gestures. This did not, by any means, satisfy the demands of my reason, my conscience, or my understanding of the teachings of the inspired Apostles.

I had, indeed, at an early period of my life, devoted myself to the Lord, his cause and people, and to try myself my own sincerity in the matter I put to myself the question, Can I do this without fee or reward, and throw myself entirely upon the guidance and providence of the Lord without any guaranty from mortal man? I thank the Lord that I was so disposed and determined, and made willing to devote myself to his service and that of my fellow men. I then, indeed, became a Bible student. I had studied Theology to a considerable extent, had as good a Theological library as any private library I have ever seen. A "thus saith the Lord," however, was my only authority, and is to this day,

But I have been opposed by my old friends and brethren of the Presbyterian forms of Christian doctrine, with a vehemence and zeal worthy of a better cause. My views of original Christianity have been assailed and travestied by the pulpit and the press, and every form of heresy and error charged against me. Still the Lord has stood by me and strengthened me, and I have not now one regret in my retrospect of the past, except that I have been so unworthy of the position in which he has, in his merciful and sovereign providence, placed me. The Baptists in Scotland and in America, as you know, are generally nothing more nor less than immersed Calvinists or Arminians. Both denominations are purely sectarian, and do not build on the simple foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. They have some sort of Christian experience to narrate before their approved immersion "*in the name of* the Father, and of the Son, and of the Holy Ghost," &c., &c. and then they have their monthly Sabbaths or Sacraments, and in different localities a few *etceteras*. Now, sir, as I presume you know, I am carricatured in their synagogues in many regions every Lord's day, as a schismatic or some outlandish errorist.

Regarding you as I do, I propose a friendly discussion of the issues —the true and real issues, between them and my brethren. I desire this to be open, public, and candid. I therefore object to a mere written discussion unless it be printed in your journals and ours. The Harbinger is, as you know, read by few Baptists, very few indeed, and it is only a monthly visitant. Besides there is no telling where or when such a written discussion would end. They will not copy our essays *pro and con*. An oral discussion is always most interest-

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ing and most effective. I desire not victory but truth. The triumph of truth is eternal. The triumph of error is but for a moment. If, indeed, the Western Recorder would give us six columns a week for a few months, the affirmative and the negative simultaneously appearing, I would consent to it. You could employ an amanuensis, and so could I. Or one good Stenographer, which is preferable. Still I presume an oral discussion, with two good Stenographers, would be every way preferable. Please let me hear from you at your earliest convenience. Very respectfully yours, A. C.

RESPONSE TO DR. CAMPBELL'S LETTER.

It will be recollected by our readers, that in the May number of the Harbinger we proposed to hold with Dr. Campbell, of Georgetown, Ky., an *oral* discussion of the real issues between ourselves and the Baptists. In the latter part of that month I received the communication from him which is now presented through our pages. At as early a date as many pressing engagements would allow, I replied in a letter of June 1st, which we now give,—in which it will be perceived that I still insisted on an *oral* discussion. I have been expecting and waiting for an answer to this letter, but have yet received none. Meantime Dr. Campbell has thought it due to himself to publish, in the Christian Repository his response to my original proposition. To this I have no objection, further than that a common courtesy might have suggested the insertion of the propositions from me, to which his ingeniously labored communication is a reply, and a suspension of the publication, at least, till the close of our preliminary correspondence. I am somewhat used, however, to such one-sided strategy, and of late, especially from certain scribes and editors, and will not further complain. In a note, however, which is appended to Dr. Campbell's letter, he says "Mr. Campbell has strangely taken no notice of it (his letter). Hence its appearance in the Repository." This is, truly, strange enough! Was not my note of June the 1st, a notice? When I had proposed an *oral* discussion, and was still insisting upon it, with what propriety could Dr. Campbell expect me to commence, in the pages of the Harbinger, a *written one*. I was and am perfectly willing that all our readers shall hear Dr. Campbell; but my paramount object was and is to provide for myself being heard by the Baptists, before whom I believe myself to have been injuriously misrepresented, and by whom, therefore, I am grossly misunderstood. This one-sided publication in the Repository, I hold, therefore, to be premature and unfair. But the step has been taken, and we willingly, though gratuitously, transfer the entire letter to our pages.

It is not our purpose, however, to make, at present, any detailed reply to it:—what the future aspects of the matter may demand we cannot say. We note now, the facts, that Dr. Campbell explicitly declines the proposed *oral* discussion, and that he does not even commit himself to engage in a *written* one. Neither is there any intimation that, were such a discussion to be undertaken between us, it would be published in such form and vehicle, as to reach Baptist readers. Under such circumstances as these, surely no impartial and candid man

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could expect me to publish or to reply to such a communication as the letter of Dr. Campbell. I did not seek a *written* discussion, but an *oral* one; neither did I propose the *issues* which he has raised and discussed, but a class of very different ones.

I fully agree with Dr. Campbell that, "if anything like a candid, Christian effort is to be made to harmonize the views of the two denominations, the first thing must be to endeavor to give definite expression to the true issues as they actually exist by the use of the common every day language of men". This I have always sought to do, and it is quite a discovery which Dr. Campbell discloses, that "the ablest and best (Baptist) men have always complained of me on this score." This will scarcely pass current in Kentucky, I think! I have been engaged in many discussions, oral and written, and when have I scrupled to throw my positions into definite propositions, verbally plain and simple as my knowledge of the "common every day language of men" could make them? With the writings and other labors of near fifty years of my life before me, and in possession of the public, I dare challenge Dr. Campbell or any other critic of my opinions or style, to cite me to the writer who has more freely or fearlessly thrown his positions into all forms of expression that could simplify them; set them forth by every variety of illustration that could bring them within the intelligence of the unlearned, or condensed them into propositions of more precise and critically definite terms of common language than I have done. This is an apology for Baptist misrepresentation, offered in charity, and honestly, I doubt not, but surely not in truth.

This apology is an old resort of misrepresentation. Many a sceptic excuses himself with the assertion that the Bible is contradictory. He comes with his scraps and fragments, and shows us a wretched entanglement of contradictory propositions. How do we answer him? We tell him his purpose is dishonest. He is seeking objections against the truth, not the *truth* itself. So I answer the attempts to torture into inconsistency, my writings,—scattered as they are, through the multiplied pages of thirty or forty years, and produced, as they have been, under every variety of circumstance and inconvenience that one can well be exposed to, during such labors. Let any competent critic consider the point of view in which I may be regarding the subject and the precise relations of thought involved in the connection, and then let him compare my words in the spirit in which Dr. Campbell would himself compare the words of Paul and James, and I have no fear but that he will find as little difficulty in harmonizing the one as the other.

But has Dr. Campbell, after all, found it so difficult as he would have us think, to understand the language in which I have stated the issues between us? We gave *six*, and *three* of them at least, appear quite intelligible to him! As to *one-half*, then, his complaint is unjust. *Fifty per cent of error*, in a matter so serious and grave as this, is even worse than *fifty per cent of ambiguity!* Well, we are glad to see that the Dr. agrees with us in the rejection of the Papal form of "*in*," in the baptismal formula, and the substitution of "*into*," though he may "use it in a different sense from that which I attach to it! Can it be, that to even this little word, I have covertly slipped in a learned meaning not found in the "common, every-day language of men!"—

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Our issue on the Weekly Communion is also understood, and here again, in charity, Dr. Campbell is "far from believing that the Scriptures condemn the practice for which we contend." How far he is from this simple faith, is not precisely stated, but far enough we presume to warrant him in declining an issue with us on the question, and still near enough to justify him in becoming the apologist for the manifest neglect on the part of his Baptist brethren, of this most significant symbol of the life in Christ.

Again, there is no complaint of indefiniteness against our issue on the use made of what is usually called a "Christian Experience."—Dr. Campbell speaks as though he caught it at a glance, and by the way, we suppose, of throwing it into the "common, every-day language of men," says, "it is a reprobation of our (Baptist) experience of a gracious and saving change previous to baptism." "This," he says "is your second issue." Now we beg leave to say that "our Second issue" is no such thing! These are our words, and though they may not be Dr. Campbell's "common, every-day language of men," it wi'l be many a day before he can make his issue out of them! We say, as a corrollary from the previous position, in which we assert that we preach simply faith in Christ, repentance toward God, and baptism for the remission of sins, that "Hence we reprobate a relation of what is usually called a "Christian Experience" on the part of a candidate for Christian baptism, instead of a formal and sincere declaration of his faith in Christ. These are the words we used, be they "common and every-day" or not,—and we submit it to the candid and thoughtful reader, if Dr. Campbell, in changing the language, has not misrepresented the meaning? Will he take shelter behind the charge that our language is ambiguous? He cannot. We reprobate the *substitution* of one thing for another. What is called "Christian experience," for a sincere confession of faith in Christ,—and Dr. Campbell says our language means, that "we reprobate "Christian experience!" This he says is our "Second issue." Suppose that I should affirm that, "carbonic acid gas should not be substituted for atmospheric air in our bed chambers"—would this be equivalent to saying that there is no such thing as carbonic acid gas, or that it has no proper place and use in our chemistry? But this is too glaring to dwell upon, only we wish to notice, by way of illustration, how natural it is for prejudice to plunge into mistakes, and how very convenient it is, when called to account for them, to fly to the sweeping charge of ambiguity, for deliverance.

Dr. Campbell's position on the subject of Baptist experiences is remarkable. It transcends transcendentalism! It is positively Quakerish!! "It is a personal thing—a thing of consciousness—a personal cognizance of the fruits of the gospel in the "inner man," the "interior life." This is not the "common, every-day language of men," nor is it quite the language of Scotch metaphysics. It is an effort that *way*, however,—and we are thankful for so much. Now, how is this mysterious something, that *we* can know nothing about, in which *we* have neither part nor lot, how is it produced? Why just as we always said,—*by the Baptist system.* We thank Dr. C. for the admission at last. "Our system," he says, "does not, cannot produce it," but from his, (i. e., the Baptist system) it is inseparable!! "It is a gracious and saving change previous to baptism." But *we* have

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no such experience of grace—cannot have." How then does Dr. C., by his rule of consistency regard us as Christians at all? Again, "*we* are incapable of judging, *we* are strangers to it and cannot comprehend it!" Now this is precisely the ground of the Quaker, and is it not a high spiritual assumption? But let us see. Are not the scriptures our rule of faith and practice? And is it not legitimate for me to enquire what they teach on this subject? The question raised by me, is not whether I have had, or can have this Christian experience, but whether the Scriptures warrant the substitution of a narration of fantastic and often superstitious stories about such, instead of a simple and heartfelt confession of faith in Christ. This is a question of fact, which any one capable of interpreting the meaning of language can decide. It will not do for Dr. C. to attempt to hide himself in such mysticism. Though, with the old mystic shoemaker of Seidenburgh, Jacob Behmen, he might claim to have been "surrounded with a divine light for seven days, and stood in the highest contemplation and kingdom of joys;"—I contend that it would still be a legitimate question for one, even so spiritually dead as myself, to ask, Do the Scriptures warrant *the narration of such idiosyncratic dreams* by candidates for baptism, in the stead of a confession of their faith in the Messiah? Cannot Dr. Campbell understand this?

It will not be thought strange, after this palpable perversion and misrepresentation of my "second issue"—if I decline to accept as my own, the two propositions in which Dr. Campbell expresses his conceptions of my views on the subjects of spiritual influence, and the remission of sins. His own quotations from my published writings are enough to satisfy a candid mind, that these propositions as given in the language of Dr. Campbell, do not fully or adequately represent my views on these subjects. I have no time nor disposition at present to write a commentary on my own writings, nor a vindication of my consistency; but this I am prepared to do,—To state my positions on the points of difference between us, in language as perspicuous, definite and positive, as Dr. Campbell or anybody else can command, and then to meet Dr. Campbell in his own church and before his own congregation in oral discussion of them, so soon as, and whenever he may think fit, and find it convenient to engage me, and we will modestly leave it to the public to say who is ambiguous, as well as who is in harmony with the teachings of the inspired word of God.

Pressed as we are for space, we feel that it would be improper were we to close this article without at least a passing respect to Dr. Campbell's display of Greek criticism, not only because he is a reputed scholar, but because of the total originality of his ground.—Let the reader turn to page 467 and read the paragraph on the construction of the passage *baptisma metanoias eis aphesin amartioon*, the baptism of repentance for the remission of sins, &c. Read it carefully and thoughtfully reader, for it comes from the pen of a scholar. It is an assertion not of doctrine, but of grammatical construction from the President of the Baptist College of Ky! What does he say? Why "that the proper construction is to connect *eis aphesin amartioon, for the remission of sins*, with *metanoias, repentance*, and not with *baptisma, baptism*," &c. That is, *metanoias, repentance*, which any lad who has been three weeks at the Greek grammar knows is in the

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genitive case, is to be made the proper object of the verb (*keerusson*) *preach*: and that *baptisma. baptism*, which is in the accusative, must be degraded into a mere attributive, qualifying the kind of repentance and showing what *character it must evince* to secure remission of sins. Well, if Dr. Campbell will stand by this conclusion in *fact*, we might be disposed to forgive the crudity of the criticism by which he has reached it. "*Only a repentance evincing the proper character, secured remission*"—but this proper character is that it leads to *baptism!* Precisely the conclusion we could have desired! Does not Dr. Campbell suspend *remission* on *baptism?* Suppose the repentance does not lead to baptism,—why then it does not secure remission. So that *baptism* is still the turning point towards remission. The repentance of the sinner is to be tried by it, and the remission of his sins suspended on it, as the practical and outward test of the genuineness and sincerity of his repentance! Will Dr. C. stand to this? *Nous verrons!*

But to return to his criticism. How would common Greek scholars, trained under such a master as Kuhner, construe this passage? Would they not say that *baptisma*, *baptism*, is in the accusative case, and the proper object of the verb *preach*, and that *metanoias*, is an attributive genitive, qualifying it? That therefore *repentance* is a characteristic of the baptism, and not as Dr. C. strangely contends, *baptism* a characteristic of repentance. To reduce the matter to the "common, every-day language of men," for which indeed we have a special partiality,—Suppose I were to say "that the Governor executes the laws of Kentucky, for the conservation of the peace"—would it not excite a smile with men of common sense, were one to say that the proper construction of this sentence is to connect "*for the conservation of the peace*" with "of Ky." and not with "laws," and therefore interpret me as saying that "the Governor executes Kentucky, evincing the character of a law-maker, for the conservation of the peace!! The cases are precisely parallel. In each the genitive is substituted for the accusative and the accusative for the genitive. It is necessary indeed, in order that the *execution of Kentucky may procure the conservation of the peace*, that she shall evince the proper character, *the law-making character*, still it is Kentucky, and not her laws, that the Governor must execute to this end!!

Verily, the legs of Scotch Calvinism and Greek criticism are not equal!

We forbear to push our reply any farther at present. This may suffice as a specimen both of Dr. C's Theology and scholarship. If Dr. Campbell wishes tc sustain himself as a Theologian and a scholar, and to vindicate his own position and that of many of his brethren towards us, let him abandon this petty business of special pleading, the resort always of the narrow minded and weak, and come out manfully upon a few definite and comprehensive propositions upon which we may mutually agree, and meet me in the *oral* discussion to which I still, with increased earnestness, politely invite him. A. C.

A stone *is* heavy, and the sand weighty: but a fool's wrath is heavier than them both.

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AN EXCURSION TO OHIO.

We had the pleasure of a short visit to Barnesville, Ohio, where we met brother Perkey, who had been successfully laboring for some days in that place. As usual, his labors were quite successful, a considerable number had been immersed before my arrival, and some afterwards. I heard with much pleasure, three edifying discourses from him, and one of the most interesting I have heard for a long time. We had also the pleasure of having a visit from him here at Bethany. While here, he addressed the church in an edifying discourse.

It is due to the brethren in Illinois and in Ohio, as it is to brother Perkey, to state that certain allusions made to a certain preacher in Illinois, in the January number of this year, whose moral standing was not creditable nor honorable to the cause of Christ, had no reference whatsoever to brother Perkey.

JERUSALEM, JAMAICA, AND HOME MISSIONS.

We hope dear brethren that these topics are kept in lively interest before your mind. We should not as Christians, live to and for ourselves, but for the good and happiness of others. Our constant aim should be not only the progress of the gospel in our own land, but for its spread and furtherance in every land and language under heaven, until all the kingdoms of the world shall become the kingdoms of God and of his Christ, until the praises of God and of the Lamb shall be sung from shore to shore! For this let us labor in person and by *our means* while life shall last, and that with energy and spirit! Remember the dear Barclay family that have sailed for that land in which the Savior labored, and which he traversed to save a lost and ruined world, and whose promise stands on record that his beloved people, Israel, shall be brought to the knowledge of Himself, and redeemed from all iniquity. Such was His love for His ancient people and for the world, that he endured the agonies of Calvary to accomplish the work. Then beloved brethren, let your liberality abound to help on this great work. Our Missionary Anniversaries are approaching. The Lord willing, I hope to be in attendance with many of the brethren, who I hope will be assembled from the East and from the West, from the North and from the South, to rejoice together in the great and glorious work. A. C.

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ANNUAL COMMENCEMENT OF BETHANY COLLEGE.

THE *Seventeenth* Annual Commencement of Bethany College, was held at the Bethany Church, on July 2d. The day was fair, the attendance large, and the Exercises unusually interesting. The Degree of *Bachelor of Arts* was conferred, by the President, under order of the Board of Trustees, upon Twenty-four gentlemen, regular members of the Senior Class, all of whom had completed their Collegiate Course to the satisfaction of the Faculty. Of this Class, we are peculiarly gratified in stating, that not less than Twenty-two are members of the church; and Thirteen of that number have been engaged, more or less, in the ministry of the Word. Two others contemplate devoting themselves to the same noble service. Want of room compels us to postpone, until our next number, the publication of the very satisfactory Reports of Examinations in the various schools of the College. We propose to publish, at the same time, some very interesting statistics respecting our Alumni. We certainly realize in the practical results of our Educational System, that our labors in the Lord, have not been in vain. May His be the honor and glory!

We heartily congratulate the patrons and friends of Bethany College, upon the very successful issue of affairs this Session, notwithstanding the disadvantageous circumstances under which we had been placed by the calamity of the 10th of December. With but very few exceptions, our Students displayed a heroism worthy of *men*.— We can no longer consider Bethany College an *Experiment*. The labor and success of *seventeen years*, have conclusively established its claim to the confidence and patronage of all lovers of true science, pure Literature, and sound Morality.

The Annual Catalogue will be published early in September with a full announcement for the Session of 1858-59.

☞The next Session will commence, as usual, (D. V.) on the *first Monday in October*. We confidently anticipate that our new Lecture Halls and Recitation Rooms will be ready in all their appointments at that date.

PLEASANT HILL SEMINARY, WASHINGTON COUNTY, PENNSYLVANIA.

THE next session of this celebrated Institution commences on the 1st Monday in September, 1858. The last session terminated, as all preceding sessions have done, with the highest satisfaction of patrons, parents present, teachers, and pupils.

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No Female School, known to me, affords a more thorough education in all the branches of learning and science, adapted to the genius, taste, and wants of American ladies. It is located within 8 miles of Bethany, Va., and 12 miles from Washington, Pa. A hilly, romantic, and beautiful scenery surrounds it. To the buildings connected with this Institution, there has been added during the present year, a large and well adapted edifice which will be amply furnished by the commencement of next session, 1st Monday in September, ending in July, 1859. Besides the Principal, Mrs. Jane C. McKeever, and Professor, Mr. T. C. McKeever, there are four female teachers, one of which is German and three American.

I have attended many examinations of schools, male and female, and have never seen one superior to the Pleasant Hill Female Seminary, in all that constitutes a thorough mental and moral education and discipline. Indeed I have known few, if any, equal to it—and certainly none superior. A. C.

ANNUAL MEETINGS IN OHIO FOR 1858.

In Hopedale, Harrison county,	on the 3d	Lord's day in August.
" Minerva, Stark "	" "	" "
" Salineville, Columbiana "	" 4th "	" "
" Lordstown, Trumbull "	commencing on Tuesday before the 5th	Lord's day in "
" Jefferson, Ashtabula "	" 5th "	" "
" Royalton, Cuyahoga "	" 1st "	" September,
" Stow, Summit "	" 2d "	" "
" Camden, Lorain "	" 3d "	" "

These meetings all begin on Friday and close on Monday, except that in Trumbull county, which begins on Tuesday and closes on Friday. A. S. Hayden.

We hope to attend the Minerva, Stark county, and some other anniversary meetings of our brotherhood in Ohio, in August and September. A. C.

AN ACCUMULATION OF ITEMS DEFERRED.

We shall endeavor in our next issue to clear our files of deferred communications, of which, we have a considerable number and variety.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. I.] BETHANY, VA., *SEPTEMBER*, 1858. [No. *IX.*

CHRISTIAN EXPERIENCE.

CHRISTIAN experience, like matrimonial, parental, or filial experience, is immutably the concomitant and the product of the relation indicated by the word to which it is affixed. None but those in any state or relation can possess or enjoy the experience peculiar to that state or relation. None but a parent can have or enjoy parental feelings and emotions. None but those in the conjugal relation can possess or enjoy conjugal affections. The experience of a patriarch, a parent, a husband, a wife, a son, or a daughter, can only be realized and enjoyed by those actually living in those relations. A subject of Queen Victoria cannot have the experience of a citizen of New York, Virginia, or Kentucky. Neither could a citizen of the last have the experience of the first. No more can any one who is an infidel, a sceptic, a mere Jew, or a Gentile, possess, realize, or enjoy the experience of a Christian.

Are not these positions so palpably evident to every one who understands the language in which they are expressed, as to demand no other evidence or proof of their truthfulness than the simple statement or assertion of them? We, therefore, on these conceded facts, are compelled to affirm that none but a Christian can have a Christian's experience.

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Whatever, then, constitutes a Christian must be previously possessed by any and every one before he can be truthfully and in fact denominated a Christian. He may, indeed, be a Methodist, a Calvinist, a Lutheran, a Congregationalist, a Presbyterian, an Episcopalian, a Romanist, or a *Dissenter*; but a *Christian* he cannot be without a Christian faith, a Christian love, a Christian hope, or in other words, a Christian experience.

A Jew necessarily has a Jew's experience, so far as his religion is concerned. A Pagan has, in like manner, a Pagan's experience. A Mahometan has a Mahometan's experience, so has a Christian a Christian's experience. But be it again emphatically stated that the state, the condition, and the relations must precede any experience whatever.

These almost, if not altogether self-evident positions, when calmly considered and weighed in the balances of pure reason, constitute an unanswerable objection to the Baptist institution of demanding something else, or something more than a *declaration of faith in the person, mission, and work of the Lord Jesus Christ* in order to immersion —indeed of demanding a *Christian experience* as a basis of, or as a preliminary measure to a confession of faith in order to a baptism, *into the name* of the Father, Son, and Holy Spirit!

What *Christian experience* had the three thousand Pentecostan converts to relate, who, on hearing Peter declare the facts of Christ's life, death, burial, resurrection, ascension, and glorification, demanded the will of Christ; and on hearing which, resigned themselves into the hands of the Apostles?

On hearing the imperative oracle uttered by Peter, seconded by one hundred and twenty disciples present, were they not immersed for the remission of their sins? Did they not receive the Holy Spirit as the *Holy Guest* in Christ s own household of faith?

The simple statement of these premises and conclusions is, we think, all sufficient to obtain the assent and the consent of every one who can understand the import of the words in which they are expressed. This being conceded, we ask, have we not then ascertained the one only rational, moral, and Christian basis of Christian faith, hope, and love, of Christian union, communion, and co-operation?— And if so, Is it not the duty, the privilege, the honor, and the happiness of all that appreciate it to repudiate every theory, philosophy, and form of doctrine substituted for *that one and only basis* presented, commanded, and approbated by the Lord Jesus Christ himself in person at Cæsarea Philippi, reported by Matthew, 16: 16–18; and again authenticated and commanded by Paul, 1 Corinth. 3: 16, promised and foretold by Isaiah the Evangelical Prophet, chap. 28: 16;—emphati-

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cally expressed in these words: "Thus saith the Lord God, behold I lay in Zion for a foundation a *rock, a tried rock, a precious corner rock, a sure foundation,*"—on which he that buildeth shall not be confounded world without end.

Can any one imagine a more rational, a more sublime, or a more authoritative oracle than this? or can any one present a foundation more simple, more intelligible, more attractive, more enduring, more in harmony with all the past, the present, and the future conditions of humanity than this promised in Isaiah 28: 16—commended by Paul, 1st Cor. 3: 11, and adopted by the Lord Jesus and commended too, by himself, Matth. 16: 16–18?

Read the fortunes of Lutheranism, Calvinism, Arminianism—trace the ramifications of the Episcopacies, the Prelacies, the Presbyteries, the Independencies, the Methodisms—general, special, and mixed; take the past and the present for the future; enquire where shall we find, and where shall we see, or where and when shall we hope to see anything better in the future of the present century, than we have already experienced in the first half of it? We shall most gratefully acknowledge our indebtedness to the person or persons who will give us any rational, well documented foundation of hope for anything better in the future of distracted and bewildered Christendom than we have experienced in the first half of the present century, *as the legitimate fruit of any one party, or partizan creed, now consecrated in the affections* of any people, based on any orthodoxy or heterodoxy properly so called.

But whither have we wended our way from "Christian experience" as a preparatory to Christian Baptism, and not only, or merely, the possession of it, but the indispensible need and propriety of detailing or relating it antecedent to Christian baptism?

In old times the Apostles taught—"If you believe that Jesus is the Christ you may be baptized." This is the sum of the Apostolic requisition, but more orthodox than either Peter or Paul, the good old-fashioned "*regular* Baptists" of Virginia and her beloved daughter, Kentucky, commanded the candidate as a *sine qua non*, or an absolutely necessary preliminary, to rehearse or narrate his *Christian experience*, and distinctly state what the Lord had *specially done for his soul* before the good "regular orthodox Baptist minister, elder, evangelist, or missionary, would presume to immerse him "*in the name of* the Trinity."

But our Pedobaptist brotherhood for whom we still cherish as much respect and benevolence as they will allow us, converting baptism into a *spiritual circumcision*, would have boys and girls, indeed babes and sucklings, spiritually *circumcised* on their faces with five drops of

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water from their five fingers, and do this *in the name of* the *Theiotes*, found but once in the Christian Scriptures. Rom 1 : 20.

Now be it noted and believed, that we profoundly regret any allusion to this theme, of which myriads of Baptists are ashamed, but the licentious abuse of a few leading spirits in the Valley of the Mississippi, who are incessantly abusing, slandering, and falsifying our position, our true position, our real and long cherished views and pleadings, makes it obligatory on us as we reverence the Bible teachings, and would be faithful to our Lord and Redeemer, to advert to the frequent, indeed incessant falsifications, misrepresentations, and wilful perversions of our real views and positions so fully set forth in our Debates and discussions with Dr. Rice, Robert Owen, Bishop Purcell, &c., &c. We know all the living forms of orthodoxy and heterodoxy at home and abroad, and fear no opposition from any quarter, but while life lasts we have vowed to contend earnestly for the faith formerly delivered to the Saints, and with the help and guidance of the Lord, we shall live and die with our armor on. A. C.

BELIEVE, REPENT, AND BE BAPTIZED.

We copy from the Tennessee Baptist of July 24th, not from the pen of Mr. Graves, who is now under the denunciations of the South Western Baptists so far as their organ, the S. W. Baptist is ferocious and credible, of which I have never heard a doubt, I say we copy from that paper, from over the signature of P., which we presume to represent Elder J. M. Pendleton, the following article, headed,

"FAITH AND REPENTANCE."

We think the heading is inapposite to the contents of the article. It should have been *Repentance and Faith* to indicate its design. But let our readers judge for themselves. Hear Eld. Pendleton:

"This is the caption of the first article in the June No. of the Millennial Harbinger. Mr. Campbell expresses the opinion he has so often expressed—that faith is prior to repentance. He says:

"When the first gospel sermon was delivered by Peter in Jerusalem, immediately after the coronation of Jesus as Lord of all, and when thousands of the hearers, pierced to the heart, exclaimed—'*Brethren what shall we do?*' did he command them to believe the gospel? Nay verily! Their propounding the question was based upon their faith in what he had declared concerning the exaltation of Jesus, as the Lord and Christ."

"Is it possible Mr. C. believes those convicted sinners had the faith in Christ which the gospel requires? If so, what is the import of the expression, "Then they that gladly received the word," &c.?

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Did not a glad reception of the word involve faith in Christ as the Savior?

When the Jailor cried out, "What must I do to be saved?" was the inquiry based on his faith in the Redeemer? If so, why did Paul and Silas say, "*Believe* on the Lord Jesus Christ and thou shalt be saved!" If he believed the command was superfluous.

But says Mr. C., "Because Paul preached to the Jews and the Greeks repentance toward God and faith toward our Lord Jesus Christ, some infer from these words that repentance or reformation precedes faith. The mere position of words does not indicate their meaning."

In maintaining believers' baptism how often has Mr. C. repeated the words, "He that *believeth* and is baptized!" Does the position of words indicate nothing here? Is baptism to precede faith?

Jesus in his preaching said, "Repent ye and believe the gospel."—Did he mean believe the gospel and repent? Why did the inspiring Spirit place *repent* first? The Savior also said to the Jews that the publicans believed John the Baptist, and added, "and ye, when ye had seen it, repented not afterward, that ye might believe him." This language indicates the priority of faith. The language of Paul in describing his three years' preaching at Ephesus has already been referred to. Does all this mean nothing? Will Mr. C. still say the position of words does not indicate their meaning? Very well. Let us look at 1 Timothy v. 21: "I will therefore that the younger women *marry*, *bear* children," &c. Did Paul mean that the younger women were to bear children and *then* marry? I suppose not. The position of words is surely worthy of consideration in this passage.

"No one," says Mr. C., "can repent unless he is convicted of sin, or of having done wrong." Very true. No one can repent who does not believe there is a God—that he has sinned against God—that he is blame worthy, &c.; but is this faith in Christ as a Savior? Evidently not. *Faith*, in the gospel sense of the term, has Jesus for its object. It is its province to receive Christ. Christ came to save sinners. No one can receive him as the Savior who does not feel himself to be a sinner—who has not that sense of the evil of sin which is involved in repentance? Repentance is indispensible in leading a sinner to trust in Christ for salvation.

Will Mr. C. say that every man who believes there is a God believes in Christ as the Savior? Will he say every man who believes himself to be a sinner believes in Christ?

Alas, how defective are Mr. C's views of the faith to which is annexed the promise of salvation! And how many thousands has he led to adopt his erroneous sentiments? How important it is to hold fast the form of sound words! And he who holds fast the form of sound words will put repentance before faith in Christ—as the Scriptures do."

We concur with the Elder that those convicted sinners had not the faith in Christ which the gospel requires until they had heard Peter's discourse to the close, or until they had heard the great fact reported in the last sentence of it, viz:—"Let all the house of Israel know assuredly that God has made (constituted) that same (identical) Jesus

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whom you have crucified both Lord and Christ." They most certainly had believed that fact or event, viz, the coronation of Jesus as *the Christed*, anointed Lord of all. And conceding all the premises exhibited in Peter's address, believing every word they had heard Peter depose, they asked with much intensity of feeling, with superlative emphasis, "Men and brethren what (under all the circumstances) *shall we do?*" No confession of faith reported in New Testament history is more perspicuous, more cordial, more sincere, than this of the three thousand. Therefore Peter did not command them to *believe*, for their belief was evident; but to *repent* and be every one immersed for the remission of their fearful sins.

All this must be conceded by every compos-minded reader or hearer. They conceded the whole premises; and on its admission and firm belief they propounded the question,—"Men and brethren what shall we do?" He did not respond *believe*, for they had believed, but "*repent* and be *baptized* every one of you."

Mr. Pendleton is, I presume to say, an honorable man, and as such he feels constrained to *change the question*. It is, however, rather ingenious than ingenuous—"Will Mr. Campbell say that every man who believes there is a God believes in Christ as the Savior?" This question, on the premises, is as impertinent to the subject before us, as if I should ask him,—Does every man that believes there is a God believe that Jesus of Nazareth is his son! This is changing the issue by way of a retreat from a difficulty which, on his premises, he seems desirous to evade. Again he asks, in the same cautious spirit,—"Will Mr. C. say every man who believes himself to be a sinner believe in Christ?" This seems to be sailing into an inconvenient harbor to escape an impending storm! We do not like to call it an evasion, and are sorry that we cannot more charitably interpret it. Peter's response is direct, pertinent, and most benevolent; viewing the concourse before him and understanding their position, education and character, he responds not *believe*, for *they had believed*, as every logician, indeed, every man of common sense must admit.—They understood and assented—alias, *believed* every testimony he had given, every argument he had used, and on this declaration of their faith in all that he had said, conceding his premises and his plea, they asked with a superlative intensity, "Brethren what (therefore on the premises) shall we do?" His answer is stereotyped till the day of eternity. "*Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit.*" This response is engraven on the rock of ages.

"Is it possible," says Mr. Pendleton, "Mr. Campbell believes those convicted sinners had the faith which the gospel requires." Mr.

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Pendleton's New Testament does not read or he has not read it, as the copy before me. Besides "one hundred and twenty disciples resident in Jerusalem, there were dwelling or sojourning at Jerusalem, devout men *out of every nation* under heaven!" Twelve Apostles too, were in the concourse! He did not tell them to believe the gospel. Faith is not once named in the whole discourse. *Nor does he once command them to believe!* They manifested their faith by asking, "Men and brethren what shall we do?" This was tantamount, if not paramount, to a full confession of faith. In common sense acceptation, their propounding of this question was a plenary admission, confession or declaration of their sincere faith in every period he had uttered. No doubt, too, but they also felt convicted of the sins charged upon them. Yet, however, there were wanting on their part, Repentance and baptism.

He, therefore, commands the things yet lacking—evangelical repentance and Christian immersion for the remission of their sins.—The response given by Peter, who carried the keys of the kingdom of heaven, was perfectly appropos to the occasion, on this view of the parties. It is known to all my readers. But it does not follow that it is known to all men. We shall, therefore, once more transcribe it. *Repent* or "Reform and be immersed every one of you *in the* name of (or by the authority of) Jesus Christ, for the remission of sins and you shall receive the gift of the Holy Spirit." If ever there was need for a perspicuous, unambigous and definite speech this was the occasion, the time and the place for it. It was the opening speech of Messiah's Reign and by that Apostle to whom Jesus had promised, and to whom he had given, the keys of the kingdom of the Blessed and only Potentate—the Lord of lords and the King of kings.

We, therefore, no more pray "thy kingdom" or "thy reign come." That event is as much in the past as was the mission of the Baptist John. Let all the house of Israel know, whether in Palestine, Virginia or Kentucky, that Christ Jesus is now the only supreme potentate—"the King of kings and the Lord of lords." So by the grace of God we believe, and preach, and teach.

Messiah is crowned Lord of all. His kingdom has come. He has commanded all men to whom the Gospel is preached to believe that he is the Christ—the covenanted Messiah.

Repentance and remission of sins were to be preached in his name among all the nations of the earth, "beginning at Jerusalem."

There are not two gospels, two faiths, two repentances, two Lords, two baptisms in the Christian Institution. No man can evangelically repent without faith, without the fruits of faith. A dead man is

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not a man. A dead faith is no faith. Faith without works is dead. *A repentance without reformation is not an evangelical repentance.*

These are not debateable matters amongst Christians, any more than the life, death, burial, resurrection, ascension and glorification of the author and founder of the Christian gospel, or of the existence of the Christian church or kingdom. He that denies any one of them may be a sceptic, an enthusiast, a visionary, an infidel, but he is not a Christian. No man has ever repented of any deed before he stultified or condemned it. Where there is no law there can be no transgression. Where there is no testimony there can be no faith. Where there is no commandment obedience and disobedience are impossible. And just as true it is that neither orthodoxy nor heterodoxy ever saved a sinner. As true also that faith without works is dead, and that works on the part of man without faith, never were, nor are, nor can be acceptable to God, or spiritually profitable to man. Just as impossible too, is it for a man to have a saving faith without piety and humanity, or to repent of any act he has committed until convicted or convinced that it was offensive to God or to man. It is equally true that the Devil is as orthodox as far as thought or knowledge is concerned as Gabriel, Raphael, or Uriel. It is not right thinking but right feeling and right doing that is pleasing to God, to angels and to men.

It is affirmed and by paramount authority, that "he that comes to God *must first believe that he is*"—that he exists; and even more than this;—"that he is a rewarder of them that diligently seek him."—This faith is prior to every emotion, thought, volition, purpose, or action Godward. Chaotic is that mind that imagines there can be faith without testimony, obedience without law, hope without promise, love without the beautiful, sorrow without loss, real or imaginary.

The Holy Bible is wholly rational, because reason and revelation are from the same fountain; and "no fountain can send forth sweet water and bitter." Reason creates nothing. Imagination creates images and idols, but never originated an absolutely new idea. The very term itself proposes, indicates and presumes nothing more or less than an *image*;—and an image never was, is, or can be a *reality*.

Still it is a Godlike faculty and was Divinely cultivated in man by God himself during his residence in Paradise. Image worship, however, was and is its legitimate offspring, when cultivated by paralytic minds. Superstition is, therefore, regarded neither more nor less than a moral paralysis, for which the reading and constant study of the Holy Book is a sovereign specific, especially for orthodox invalids.

We Protestants have protested against papal assumptions, but not against Protestant presumptions. We presume, assume, and consume in new categories under the Protestant armorial with all the perseve-

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rance of saints. We sometimes attempt impossibilities in order to sustain traditionary legacies from sainted and venerated fathers and mothers. But not to speculate against speculation, presume against presumption or assume against assumption, we have long since resolved not to be charmed with the delicious lullabies of ecclesiastic nurses, or to parade hebdomatically in the circus of a patented orthodoxy under the mere five star banner of the Jansenists of A. D. 1640.

Just at this moment a new treatise is placed before me from the Louisville press, by one Mr. Trimmer, informing me that I am dead—on a second glance I stand corrected. It is from a Mr. Alias B. T. Taylor. Whether professionally a "Taylor" or a "Trimmer" I am not informed. It is said that he is both, but better known as a *Trimmer* than a *Taylor*. By sheer chance I opened the 84th page, and read the following two periods—"David was a strippling; but in the name of God he slew Goliah. I am a mere boy, born in the same year with Campbellism, but in the name of God, and with His Word as the means, I will labor for its destruction, no matter who may prop it by their influence."

I advise, gratuitously and benevolently, too, this beardless boy to make a short excursion to Jericho, and to tarry there till he is thirty-one instead of twenty-one. He is so precocious, and has withal such a tendency to the Bighead disease that he ought to confine himself to the Newcastle atmosphere, and use a vegetable diet. He might profit, too, by the pleasing studies of orthography and orthoepy, which from their novelty, would, no doubt, stimulate his brain into a more healthy action, and throw a much more prepossessing radiance over his whole countenance. The spasmodic tendencies of his muscles suggest an antispasmodic treatment and regimen which I would most humanely suggest to his immediate attention, as all important to his physical, intellectual, and moral temperament. He might amuse himself with the study of English Grammar, avoiding, pro tempore, syntax and prosody. And, by all means, read a chapter in the Pentateuch every day, and one in the Christian Scriptures, with Webster's dictionary at his elbow. I have no doubt from his peculiar diathesis and synthesis that there is in his constitution a plethora of ominous portent, which will require such a regimen as I prescribe. I have much sympathy for such remarkable cases, and, therefore, gratuitously prescribe what I have much reason to think will be beneficial to such unfortunate and unhappy subjects.

But to return to my friend Mr. Pendleton. Jesus in his preaching said;—"Repent ye and believe the Gospel." Did he mean believe the Gospel and repent? Why did the inspiring Spirit place repent first? I am a little disappointed in my expectations and anticipations,

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or rather in my esteem for the discrimination of my much appreciated friend Mr. P. in his propounding such a question. Does he conclude that there is, or was to be, a stereotyped order in the verbal arrangements of the style or address of the inspired historians of the Christian Scriptures!

Let us carefully again examine this subject, as though we had never before investigated it.

We shall first examine the Apostolic style and mannerism. How many times did the Apostles change the arrangements of their prominent imperatives?

1. On the day of Pentecost Peter responded to the question *what shall we do*, in these words,—"*Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall* receive the gift of the Holy Spirit. Acts ii: 38. I am curious to know whether my friend is wont to give such an answer to those who propound to him a similar question!

2. In Solomon's Porch Peter said to the audience there assembled, "Repent ye, therefore, and be converted that your sins may be blotted out—that the times of refreshing from the presence of the Lord may come."

3. Leaving Judea and entering Samaria, they preached the Gospel to the Samaritans. The result of their labors was—"that when they believed Philip preaching concerning the kingdom of God, and the name of Jesus Christ they were baptized, both men and women."

4. The 4th case of baptism reported in this book is that of the treasurer of Queen Candace's realm, of whom we learn that when he had heard Philip, he demanded baptism and Philip immersed him, and he went on his way rejoicing that he had received its benefits.

The fifth case is that of Saul of Tarsus specially reported Acts ix: 18, and Acts xxii: 16, one Ananias, a devoted man, then residing at the city of Damascus, was commissioned to wait upon Saul and to preach to him the same Gospel. In developing to him the will of the Lord as indicated in the Christian Institution, this Divinely commissioned Ananias said to him—"Now why tarriest thou, arise and be immersed and wash away your sins calling upon the name of the Lord." This occurred Anno Domini 35. See Acts ix: 18; xxii: 16 He neither professed faith nor repentance because implied and already known.

The next detailed case is found Acts 10th. It is that of the conversion of the Gentiles. Peter, too, with the keys of the kingdom of heaven, was sent for, having had a vision from heaven directing his course to the Gentiles. He gave to this Gentile community, assembled by a special call from heaven, *an historical statement* of the Gos-

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pel, the conclusion of which was:—"To him," Jesus of Nazareth, "give all the prophets witness that *through his name* whosoever believes in him shall receive remission of sins."

The Spirit in its august presence visibly fell upon them, confirming Peter's testimony, and, as on Pentecost, certified his special commission. He, therefore, turning to his Jewish brethren present, said, —"can any man forbid water that these should not be immersed who have received the Holy Spirit as well as we did,—alluding to Pentecost. He then commanded them to be baptized *in the name* (that is here equivalent to *by the authority of the Lord*) as well as we were.—Not *in* the name of the Father, the Son, and the Holy Spirit, but *in the name* of the Lord immerse them *into* the name of the Father, the Son, and the Holy Spirit. Need we go farther into the details of the practice of the Apostles as found in their writings as there is only, "One Lord, one faith, one immersion," of Divine authority. Farther development would be redundant and superfluous. Christian Baptism is not Baptist Baptism. Or if any one would change the predicate, Baptist baptism is not Christian baptism.

I take no pleasure in forming nor in accrediting any such issue.—But as our Baptist brethren for whom, despite of all their excommunications, we cherish, and desire to cherish, the kindest and most fraternal regards, have been, through an unevangelical zeal, busily employed in making us heretics, in any way and in every way conceivable on their part, attributing to us views and tenets we never cherished, and are to this present hour continuing it, in certain regions, we are in our premises and conclusions and at our stand-point, just as orthodox at the meridian of Jerusalem, and the first church established there, as they ever were or now are. We fear no comparison before a competent and impartial tribunal.

Many of their public heralds are weekly stigmatizing us with views and sentiments and practices as groundless and as fabulous as the "Fairy of the mine" as the "Fairy stone," and the "Fairy land." There is, however, an accumulating evidence of a better state of feeling—and I the more endeavor to free myself from the aspersions and calumnies of such heartless and groundless reproaches as are, ever and anon, appearing in the "Religious Herald," the "Western Watchman," the "Tennessee Baptist," and a few less prominent crusaders of the same kidney.

I presume even to say that we are quite as orthodox as any of the whole Baptist communities; and to add that we understand orthodoxy in its best currency at Edinburg, London, Westminster, Boston, Philadelphia, New York and even at Nashville, Tennessee. But I will eclipse all this glory when I say that I opine there is as much

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orthodoxy in hell as there is in heaven, man for man, angel for angel. Satan himself is, in the proper significance of the term orthodoxy, quite as orthodox as the angel Gabriel.

Does not Satan believe, or assent to, the whole Bible doctrine—facts and documents—not merely the theory but the facts therein written! Does he not shew a more intimate acquaintance with the contents of the Bible, in his temptations, addressed to the Lord Jesus, than do half the ancient or modern Rabbis of the Tribes of Israel. In a debate with nine-tenths of the patented orthodoxies of these United States would he not most probably bear away the palm of victory! The only true orthodoxy in any community is not merely an assent to the thirty-nine articles of English or American high church or low church orthodoxy, but a cordial reception of Jesus of Nazareth as the only mediator, the prophet, high priest and king of his own kingdom, and with this an unqualified, unreserved submission to his precepts and oracles.

Wherein do Baptists excel other Protestant denominations! Simply in *adult immersion*. Take this away and their glory is departed! As for parental teaching and wholesome domestic administration the Presbyterians bear away the palm from the most regular and conscientious of them all. And this, too, by almost universal concession and acclamation. On what sand hills do millions of professors erect their city of refuge from the impending judgment of the coming day of the Lord's assize!!

Wherein does the Senior Editor of the Tennessee Baptist excel in any moral or religious attribute the political Journalists of the city of Nashville! And what is his standing ecclesiastically in Kentucky and the South in the esteem of the Southwestern Baptist! But I will not more than allude to these, as *leprous spots*, indicative of something more incurable than the king's evil.

They have killed or are killing their orthodoxies by the intolerable burthen of the crooked policies which they have imposed and are imposing upon them.

But as we must judge the tree by its fruit, so must we judge the schismatic doctrines of sectarian institutions.

There is no stereotyped response, or fixed *form of words*, in the Christian Scriptures for any legitimate question that may arise concerning any Christian institution, or Christian duty.

There is in this fact a great propriety. Because there is no *catholicon*, no universal specific answer to every candidate for any ordinance of Christian worship, just as there is not one universal specific for every case of fever that occurs in the practice of the healing art.

There are, even to enquiring candidates for salvation, five distinct answers in the single book of Acts Apostolic.

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1. To the three thousand on Pentecost—the response is:—"*Repent and be immersed* every one you of in the name of Jesus Christ for the remission of sins." Acts ii: 38.

2. "*Repent* ye, therefore, and *be converted* that your sins may be blotted out." Acts iii: 19.

3. "*If thou believest* with all thine heart thou mayest be immersed." Acts viii: 37.

4. "And he commanded them to be immersed in the name of the Lord." Acts x: 48.

5. "Arise and be immersed and wash away your sins, calling upon the name of the Lord." Acts xxii: 16.

There is, in the healing art, no *catholicon*, no sovereign specific for all diseases; in every case there is occasion for specific directions. There are three distinct imperatives in every case of apostolic conversion,—*Believe*, *Repent*, *and be Baptized* every one of you Jews and Gentiles. This is, in the nature and immutable relations of persons and things, a positive fixture.

Here is not, an *identical*, but a *similar* case, or connection of things in the evangelical economy. "How shall they call upon him in whom they have not believed? How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?"

Here are *sending*, *preaching*, *hearing*, *believing*, *repenting*, *being baptized*, and *receiving the remission of sins*. This order is, in the immutable relations of things a positive fixture, like it or dislike it who may.

In conclusion, be it remembered and reflected upon, that it depends upon the discrimination of the preacher to give the pertinent answer to each and every enquirer.

Compare every case from Peter on Pentecost to the conversion of Saul of Tarsus—study them well, as every preacher ought; and we doubt not you will, with a proper discrimination of candidates, know when to say to any and every enquirer seeking what he should do—whether to believe, or repent, or be baptized, or all three in succession.

The whole spirit and tendency of the evangelical institution is summed up in the herald angels' song—"glory to God in the highest, peace on earth and good will amongst men!" This was the bright and the morning star—the happy presage of the glorious day of grace. And why cultivate the contrary spirit of schism, strife, excision and every form of malediction?

The Christian Church was to be and is founded upon the most Divinely grand achievements of the Prince of Peace—the suggestive and the soul-stirring facts—the sayings and the doings of the King of

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martyrs—the triumphant achievements of Emmanuel—God with us, and Christ the hope of glory in our hearts.

Schism amongst Christians, and that for mere opinion's sake, is the climax of man's follies, and the root and the reason of all the discords and strifes of eighteen hundred years. "Blessed, therefore, are the peacemakers for they shall be called *the sons of God*!" We extend the olive branch of peace to all who love the kingdom and the coming of the Lord Jesus Christ from the Apostolic root of one Lord, one faith, one baptism, one God and Father of all, one body, one spirit, and one hope. Wisdom has founded her seven pillars, reposing on which we can enjoy the fruits of the Holy Spirit. The chief of which are love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance, against any one of which there is no law promulged from heaven or from the true mystical body of Christ.

"As many as walk by this rule peace be on them and mercy, and upon the Israel of God." So prayed Paul and so pray we. A. C.

THE RELIGIOUS HERALD.

I have had a long acquaintance with this paper, from the days of Mr. Keeling down to the present time. It has been strictly a partizan paper, and has labored zealously for the advancement of the Baptist cause, and not only have many of its columns been filled with editorials and communications from correspondents against the truth we advocate, which they have vulgarly called "Campbellism;" but it has copied most freely any and every thing which was calculated to misrepresent or cast odium upon us; at the same time closing its columns against all replies, and often refusing to do that justice which the most virulent secular sheet would not withhold. We had not supposed that it could wax any worse until Mr. Sands found in the person of the Junior, a man, (more than) after his own heart, which, he said, (when introducing him to his readers,) had been a difficult task. Since the installation of this bold, and, would-be, terrific junior, the Herald has exhibited a bitterness towards us to a degree even beyond what we considered the superlative. It seems the Herald's mission is two-fold:

1. The advancement of the *Baptist* church, and—

2. The demolition of the Disciples of Christ and their cause.

The first he may find a comparatively easy task—but the second he will find impossible. If such men as Semple, Broaddus and others *could not* extinguish this heresy (as it is styled) in its *infancy*; is it not presumption in these *smal'er* men to suppose that they can *now* accomplish it? The Herald has been quite talkative of late, but has it

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stood up and manfully argued the real questions at issue? And when it has attempted to argue and been fairly met, has it not resorted to uncourteous personalities in questioning the *veracity* of its opponents? And when requested has it ever given the replies of its (alleged conquered) opponents to its readers? *Never*—and never will; and yet in a late issue it has the coolness to say: "The Religious Herald never has been closed up against free, manly, Christian discussions on points of principle (apart from personalities) and never will be." Instead of showing from Scripture the fallacy of our views, the Herald has been soaring, like a bird of prey, passing over the good and the sound, and gathering up the foul and repudiated exceptionab'es, and it has heralded these as fair specimens of the "Bethany Reformation." It will take advantage of typographical errors—for instance, a brother was writing in the American Christian Review on *Total Depravity* The printer left out the word *Total*, and thus left him as denying *depravity*, instead of *total* depravity. The Herald soon presented this case as a specimen. Now the Herald could but know that we believed in human depravity, and if we had ever doubted it, the course of the Herald would have convinced us of its truth. The Brother corrected the mistake in the same paper, but has the Herald ever corrected it? If so, I have not seen it; again, the Herald of the 11th of March in somewhat of an apologetic strain to some of "his brethren who are persuaded that justice demands a softening of the condemnation which this paper passes upon the theological system at Bethany," tells them that they "see no periodicals but those whose policy it is to shun and mask the divergence between the Richardson side and Lard side of Mr. Campbell." Again he says, "there is an astonishing two sidedness about the Patriarch of the Reformation. He has of late years, at least, a Richardson side and a Lard side, these sides widely differ. The Richardson side abuts with very little interval, upon orthodoxy; but grave and ruinous heresy enjoys quite cozy fellowship on the Lard side.

If this be true of the "Patriarch," and if an exposure were needed, the Herald should have entered upon this task with much more delicacy, as he has been looking at the "astonishing two-sidedness of the Patriarch of the Reformation." I wish, now, to direct his attention to an object at which I have been looking, viz: The "astonishing two sidedness of the *Church* to which he belongs, strangely styled "the regular Baptist Church of Jesus Christ." "These sides widely differ."

1st. One side is advocating "Faith before repentance and regeneration; the other, regeneration and repentance before faith.

2d. One, Justification by faith alone; the other, justification by

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faith and obedience.

3. One, The operations of the spirit independent of the word; the other, through the word.

4. One, That faith is a grace wrought in the heart by the Holy Spirit; the other, that it comes by hearing the Word of God.

5th. One, That sins are forgiven in answer to prayer; the other, that the penitent believer is forgiven when baptized.

6th. One, Demanding a Christian's experience in order to baptism; the other, a confession of faith in Christ.

7th. The final perseverance of the saints, that they may grieve the Spirit, bring reproach on the Church, yet they shall be renewed again unto repentance and finally saved; the other, that it is possible to fall away and that it is impossible to renew some to repentance.

8th. One, The election of some persons to eternal life and some to eternal death; the other, that God wills or chooses not that any should perish.

9th. One, For the Bible revision movement; the other, so opposed that its houses are closed against its plea.

10. One, Receiving and communing with the Disciples; the other, resolving them as unfit and unworthy.

11. One, For the Oldland markism; the other *opposed* to it.

12. One, Quarterly communion; the other, monthly.

Surely the Herald has forgotten what kind of a house it lives in.—Instead of vaunting thus at the supposed discovery of "two-sidedness" in the reformation, the "astonishing" legion "sideness" of its own Church should have taught it, at least, a modest silence, if not a feeling of sympathy. Is the Herald one of "the papers whose policy it is to shun and and mask the divergence between the many sides of its own church?" "These sides widely differ,"—if "one side abuts with very little interval upon orthodoxy,"—does not "grave and ruinous heresy enjoy quite cozy fellowship with the other?"—We should like for some connoisseur to decide "which side abuts upon orthodoxy?" If you appeal to the Church it will not decide, but reply, "We are of the *same faith* and *order*." But I cannot see how these legion sides, with their many *affirmatives* and *negatives* can be *one* and the *same*. I would appeal to the Herald to decide which "side abuts upon orthodoxy." but I have found it in quite cozy fellowship "with *both sides*," and, therefore, I cannot trust it. I once heard it stoutly denying the existence of, and repudiating the repentance before faith's side; but recently I find it in quite cozy fellowship with *this* side. The Herald knows full well that in its own church, and in all churches, there are ultra, imprudent and ambitious men, who will be running to extremes, and men of good standing often wanting in judg-

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ment, that these *are exceptions*, and do not represent the body—if this be so, is it right to hold up these as fair specimens as the representatives of the whole body? Is this mode of assault to be continued? I take no pleasure in it. I have directed attention to the "sides" which really exist in the Baptist church, upon which respectable numbers of good and pious men are standing, with the hope that the Herald will see that we are not *alone* unfortunate. Is there to be no end to this ceaseless din—this rehashing of old, stale charges? Are we to be kept constantly responding to the same things, and fighting on the same ground, with every young orthodox champion, (who may have a "knot for the Campbellites to untie") who imagines he can do what his father and seniors in years, and superiors in talent have failed to do? To remedy this evil I would propose that our Baptist friends select some able man to discuss with the acting editor of the Intelligencer, (Bro. W.,) the real questions at issue, and let the Herald, with its little side issues retire and devote its time to its own domestic troubles. MATTHEW.

THE BIBLE IN PROTESTANT SCHOOLS.

BRO. A. CAMPBELL.—*Dear Sir*:—The object of this communication is to recommend to the teachers of all schools, from the highest to the lowest, the importance, the great importance of daily Bible reading and Bible lessons. This is *emphatically* a protestant country, a land of Bibles, of Bible reading, Bible study and of Bible preaching and of conversation. It is the Bible, and the respect and attention, the love and the companionship which we give to our mothers, wives and sisters, under the providential government of the God of the Bible which has exalted us to a position as a great and powerful nation among nations. The way to perpetuate and to transmit this greatness to future generations is to teach our sons, and our sons' sons, to read, love and obey the Bible.

We have the authority of Moses and David, and the history of Jesus to sustain these positions. David says, "Give ear, O my people, to my law, incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old: which we have heard, and known, and our fathers have told us. We will not hide them from their children. Shewing to the generations to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers that they should make them known to their children; that the generation to come might know them, even the children which should be born;

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who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments. And not be as their fathers, a stubborn and rebellious generation, a generation that set not their heart aright, and whose spirit was not steadfast with God. Psalm lxxviii: 1–8."

The Jews knew nothing of Grecian philosophy, until about five hundred years before the birth of our Saviour,—or until after the conquests of Alexander the Great; yet they were superior to all the ancient nations in the knowledge of the one living, true and everlasting God, the Creator of the heavens, the earth and the seas and all that is in them.

This knowledge was obtained from the inspired Hebrew Oracles and not from human philosophy. Their heroes, statesmen, warriors and kings were the most renowned men on earth. It was not until after the Grecian philosophy was introduced among them that the sects of Pharisees, Sadducees and Herodians were known in Jewish history. It was not until after the Alexandrian or the Aristotelian philosophy was introduced or incorporated with Christianity, or else supplanted by it, that the old Gnosticism became so pregnant and so fruitful a mother of sects among the ancient Christians. The Gnostics, or the *knowing ones*,—who knew more than the Apostles, who were possessed of a superior illumination. The Apostles knew the *literal* meaning of the Scriptures, these men knew the *spiritual* meaning, the interior and hidden meaning of the Scriptures. This mystery of sin was conceived in the Apostles' day. John wrote against it. An attempt is now being made to revive it under the specious names of philosophy and transcendentalism. Let us beware lest we strike our heads against that fatal rock. Already some of our young men have a disease called the Big-head, for which there is no cure. Horses may be cured of it, but men are *incurable*.

But whither am I straying?

In August, 1823, in Iredell county, North Carolina, I was invited to preach at a Presbyterian Campmeeting. I *then* and *there* urged upon the people the great importance of introducing into all the primary schools, the Bible for daily reading and study. This was before your debate with M'Calla, before I ever heard of you. I am still of the same opinion, only strengthened, fortified, and greatly confirmed by thirty-five years experience, and by your writings and debates.—Our teaching on the subject of the importance of the Bible to give faith, repentance, illumination, reconciliation, sanctification, and all the blessings of Christianity is not only in unison with the Hebrew and Christian Oracles, but also in unison with the Apostolic fathers'

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teaching, and of human experience and the soundest mental and Scriptural philoshophy.

How were conviction and faith produced in the mind of Augustine, the Grandfather of sectarianism? Not by abstract operations of the Spirit. One day he was walking in a garden, and he imagined he heard a voice or he received an impression, saying, "*tolle lege, tolle lege*," take and read, take and read. He opened the New Testament, and the first passage he saw was Romans 13th chapter, 11, 12, 13 and 14th verses, "Now it is high time to awake out of sleep, &c."

I could multiply instances from the Apostolic fathers. Let this suffice. How was the great mind of the German Lion, Martin Luther, awakened? Not by dreams nor operations. His friend and companion was struck dead by his side, by lightning, as they were walking in the field together, and by reading a Latin Bible chained in a convent to a post or pillar.

When a boy of eight or ten years old, I was sent to what was then called an old field school in Old Virginia, my father gave me a New Testament to read daily as a school book, the old Schoolmaster said I must not read in it. It would give me a *tone* or *cant* in reading, that I must carry it back, that I could not learn to read in that book. I took it back and told my father what my old teacher said. He told me to take it back again, and tell the teacher that I was his son, that he paid for my tuition, that he wished me to read in that book, that I must read it or he would take me from school. The teacher caved in. While reading of the sufferings of our Saviour I often became choked and so full that I had to give vent to my feelings in sighs and tears, and had to sit down. I could not proceed with the lesson. I am an advocate for the Bible in schools.

JACOB CREATH.

THERE is in this plain, unvarnished, straight forward narrative of Elder Jacob Creath, who is a son of thunder against all compromisers with the lusts of the flesh, the lusts of the eye, or the pride of life; I say there is much suggested in his narrative to all "Trimmers," compromisers, and speculative theorists, who are, ever and anon, devising ways and means to accommodate themselves and their theories to the popular ear at the special latitudes of their operations. They only administer opiates that they may work miracles of grace in raising from the dead those whom they themselves have interred under the rubbish of their special nostrums, speculations and traditions. Oh, for some more sons of thunder to awaken from their preternatural sleep the victims of these orthodox opiates, patented, too, in Rabbinical colleges and Divinity Halls, and sold, too, under envelopes endorsed "the true and genuine catholicon, the Panacea of all maladies." A. C.

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GOOD NEWS FROM AUSTRALIA.

We give to our readers some good news from Australia touching the cause for which we are pleading and which is so rapidly and extensively spreading in the United States, and in the British possessions North of us. We thank God and take courage, fully assured that our labors in the Lord and for his cause are not in vain. A. C.

ADELAIDE, April 6, 1858.

DEAR BRO. CAMPBELL.—It is so long since I addressed you, personally, that I am almost ashamed to commence the task. I am often hearing of you and many kind friends in the States, by means of the "Millennial Harbinger," and "Christian Age," both of which I am regularly in receipt of. I was also favored a short time since with an expression of your Christian regard and affectionate remembrance, conveyed to me by Eliza Davies, who arrived in Sydney about two months since. The American Bible Union, forwarded me by this Sister, some specimens of their valuable labors in the way of revising the translation of the Holy Scriptures. I have to return my sincere thanks to you and them.

I must, in the first place, express my deep regret at the receipt of the intelligence conveyed in one of the latest numbers of the "Christian Age," viz, the destruction of Bethany College by fire. My regret was, and is, more particularly on your account—to think that after so many years of patient and persevering labor to raise it to its present state of efficiency, you should be compelled to witness such a loss, and such a (temporary at least) want of accommodation and appliances. It is another testimony to the mutability of earthly things; but you have the satisfaction of knowing that you have not toiled merely for that which is mutable and perishable. You have been the instrument for spreading far and wide that which is immutable—the "incorruptible seed of the Word, which liveth and abideth forever," and of raising up from sin and degradation many souls who shall be monuments of God's mercy and heirs of immortality, when the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up. So far as you are individually concerned in this painful circumstance, I am sure it is only necessary for me to express my regret at what has taken place, and extend my sympathy to you under the loss and disappointment you are called to suffer.

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I am pleased to see by the papers, and from specimens forwarded to me by the Bible Union, that this other object which you have labored to promote, is able to make considerable advances, notwithstanding the great opposition that has been made against it, the movement, probably by many well-meaning, but misinformed and prejudiced persons. I ought, perhaps, to have said that "some" and not the "many," are of the latter class; for there can, I think, be little doubt, but that the majority of those who have opposed, and who still oppose this great and noble undertaking, are rather fearful of the effect its accomplishment would have upon their several systems and "isms" if the word *baptizo* were correctly translated, and other words and phrases made intelligible to all, than jealous for the honor and welfare of Christianity in its purity and simplicity.

You will doubtless be pleased to hear that I have made arrangements for bringing out a monthly paper, which will mainly be devoted to the advocacy of Primitive Christianity. The title I have selected is "The Christian Advocate, and Southern Observer," a copy of which I hope to mail regularly to you in three months from this date. It is my intention to present the claims, and report the progress of the American Bible Union from time to time in the columns of this monthly. In the present day it is, I think, very desirable that printing and preaching should go together, for both the press and the preacher have been the great means of disseminating error as well as truth. The printed sheet may reach where the preacher is never heard. I would not be supposed by any means to place the press on a par with the the faithful preacher of the Gospel, nor do I consider their work so near akin to each other. I consider the work of the press is, or ought mainly to be, the correcting of errors and abuses, while the work of the preacher is more particularly to preach "Christ, and him crucified," in a simple and Scriptural manner, leaving the truth to win its way where ignorance or error have prevailed.

While speaking of the press I may just mention that I have had a glance at Moses E. Lard's "Review of Campbellism Examined," and, from the casual glance I have taken at its contents, I should imagine Mr. Jeter will not be very well pleased with this exposure of his sophistry and misrepresentations. It is a great pity to see these misnamed Doctors of Divinity, "darkening counsel by words without knowledge," but, on the other hand, it is pleasing to the lovers of truth to find that there are men "mighty in the Scriptures," who can "contend for the faith which was once delivered unto the saints." Where this is done ably, yet humbly, much good is sure to be accomplished on behalf of the cause of truth and righteousness. Mr. Jeter is dealt with rather roughly in some parts of the "Review," but from

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the little experience I have had in dealing with somewhat similar persons and a similar line of argument (!) I find that it is necessary sometimes to speak very plain, and really point out to an opponent, when subterfuges are resorted to, and misrepresentations made, that they have been discovered, and must be brought to light; error being the only loser by exposure.

As regards the progress of Primitive Christianity in the colony, I have but little to report of a favorable character. Several members of Pedobaptist Churches have so far approached towards it as to submit to the institution of baptism, and probably but for the inconsistencies of some who profess to have adopted the ancient instead of the modern order of things, many more would do the same.

Yours faithfully in the Lord Jesus, H. Hussey.

P. S. Since writing, and previous to posting my letter to you, I received a letter from Sister Widow Richardson, of Port Perry, Allegheny Co., Pa., with an enclosure for her brother, in this colony, if I should chance to hear of him. Fortunately, Mrs. John M'Laren, her Sister-in-law, is a member with us in the Church at Adelaide, and the letter has been forwarded to her. I have not received a copy of the *Harbinger* for some two months, but received per last mail two copies of the *American Christian Review*. This, with the "*British Millennial Harbinger*," has furnished me with the latest news from America. I perceive Bro. Burnet was on the point of leaving for England to labor there as an Evangelist. He will not, I fear, meet with very much encouragement, unless he is able to obtain spacious and attractive places for his audience. The places occupied by most of the Churches of the Disciples, in Britain, are small, and many of them in obscure situations. There is one thing, however, in his favor, namely, the preachers of Great Britain appear to be making a very general movement towards the class of persons who dwell in obscure situations, and who have been hitherto almost overlooked. Open air preaching, and preaching to the masses is now very much practiced in Britain, so that as far as popular opinion goes, Bro. Burnet will not be heterodox in preaching wherever he can get an audience. Spurgeon appears to have set the example, and to have aroused the British preachers from a state of lethargy into which they would appear to have been falling. The greater part of professing Christians appear to have pronounced a verdict against what might almost be termed the stereotyped phraseology of the pulpit of the present day, and to be looking for the old and simple, but always new and attractive story of the cross. This wonderful and sublime narrative, the burthen of which was announced to our world by the angelic choir, when Jesus was born in Bethlehem of Judea: and was afterwards proclaimed by

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the Apostles and Evangelists of our Lord to the many tongued races and people of the earth, must again be narrated in its primitive simplicity and purity before it will accomplish what it was intended to do for the fallen sons and daughters of Adam. There has been great activity manifested by most of the religious bodies in this colony for some time past. Even the Baptists, who have been few in number, and very quiet until the last two or three years, are beginning to stir themselves, and there is little doubt but that if we had two or three able and energetic Baptist preachers, they would soon get large congregations. A Mr. Taylor has been sent out to the sister colony of Victoria, by the Baptist Churches of Britain to send them a report of the state of the Churches in these colonies, and labor among them.—Mr. T. has given new life to the Churches in Victoria, and is preparing the way for, and will be followed by, several other Baptist ministers. His (Mr. T's) hands are so full in Melbourne, that I do not suppose he will pay a visit to this colony, but his influence, and that of his fellow-laborers, will, no doubt, be felt here. One of the leading features of my new periodical will be the advocacy of a Union of Christians upon Christian principles. My feeble efforts may not accomplish much in this desirable direction, but the object to be attained is worthy of an effort.

Having extended my postscript nearly to the length of my letter, I must now conclude with an expression of Christian regard and esteem for and to all who love our Lord Jesus Christ in sincerity.

H. H.

THE FELLOWSHIP.

BY H. HUSSEY

"*And they continued steadfastly in the Apostles' doctrine and fellowship, in breaking of bread, and in prayers.*"—Acts ii: 42.

ALTHOUGH the above subject is one that, in contending "for the faith once delivered to the saints," has not elicited or called forth much discussion, the light in which it has been viewed by some brethren in the Church of which the writer is a member, has induced him to present the following brief remarks thereon.

The idea which the word, in Acts ii: 42, is intended to convey, must be arrived at by affixing a meaning to the Greek word κοινωνια, under which it is classed. This word we find used to express *a partaking, participation, communing, fellowship, society, contribution, distribution, &c.;* but in no case does the word, in the abstract, imply any particular contribution, participation, or communion.

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The word in Acts ii: 42, is not very plain or easily understood as it now stands, therefore in order to give the term "fellowship," as here used, a definite meaning, the word "contribution" has been substituted, which certainly makes the passage clearer, supposing it will bear such an application of the word. The reasons given for thus rendering it are:—1st., that the word will bear such a rendering, and it is said may be appropriately used analogously with that in Rom. xv: 26; 2ndly, because some particular fellowship is here spoken of, in addition to a general participation in the teaching and prayers of the Apostles, or in the breaking of the loaf (or Lord's Supper), as these are severally and separately referred to; and 3dly, because the duty of contributing was taught and recognised by the Christian Church from its commencement, and its teaching and practice is briefly recorded in the verse in question.

It is very evident that the formation of a common fund for all necessary purposes was one of the first acts of the newly formed Church at Jerusalem. To such an extent did the zeal and love of these Christians proceed, that many of them "sold their possessions and goods, and parted them to all men as every man had need." Whether the contribution already established was found insufficient to meet the wants of the Church, or whether this latter was an additional spontaneous offering we are not informed; but the use that was made of these offerings the historian has recorded; and here it will be as well perhaps to offer a few remarks upon the circumstances of the Church at Jerusalem. This city was the stronghold of Judaism, which oppressed Christians and opposed Christianity, by every means those in authority could devise. Life and property were very insecure, and Christians doubtless, in most cases, were compelled, on embracing Christianity, to give up their situations. Taking also into consideration the threatened destruction of this city, we see that there was much wisdom, as well as zeal and love, in those Christians who possessed property, disposing of it as they did. It is evident, however, that other Churches neither did, nor were taught to have a community of property, beyond that which was necessary for supplying the wants of the poor, the preaching of the Gospel, and whatever other expenses might be incurred by each Church for carrying out the objects for which it was constituted.

The first Christian Church, namely, that at Jerusalem, appears to have been pre-eminent in almost every particular. Upon the Church at Jerusalem the Holy Spirit was more visibly and extensively poured out than upon any other; the Gospel was here more successfully preached, and a larger number were obedient to the faith here than in any other city in the same space of time; far more zeal and devotion

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were displayed, and greater sacrifices were made for the truth here than anywhere else, so far as we have any information. Taking all these things into consideration it is not at all to be wondered at, that in receiving so largely this Church should have given so freely; but we feel assured that it is quite unnecessary to institute comparisons between the Church at Jerusalem and other Churches with regard to the amount they contributed or their manner of contributing, being persuaded that on both these points each Church was to be regulated by its own necessities and circumstances.

Whilst we admit that there is neither rule nor law given by the apostles as to the time and manner of attending to the fellowship, we think a very fair inference as to the time, may be drawn from the prominent place given by the apostles to the fellowship or contribution, and from the fact of their associating it with the most important acts of Christian worship and duty. As the early Christians met together on the first day of the week for the breaking of bread (or of the loaf) and teaching and prayer, it is reasonable to suppose that at this time they also attended to the fellowship, which is mentioned (in Acts ii : 42) as one of the things the disciples continued steadfastly in with the apostles. In support of this being the time for attending to *the* fellowship, we have the Apostle Paul, when *a certain* contribution was to be made for the poor saints in Judea, directing the Corinthians to attend to it on the first day of the week, that being the time for attending to all the institutions of a Christian Church. Leaving the sacred text, and turning to ecclesiastical history, as far back as the early part of the second century, we find the practice of the Christian Church stated to have been as follows:—"On Sunday all Christians in the city or country meet together, because this is the day of our Lord's resurrection, and then we read the writings of the prophets and apostles. This being done, the president makes an oration to the assembly, to exhort them to imitate, and to do the things they heard. Then we all join in prayer, and after that we celebrate the Supper. Then they that are able and willing give what they think fit; and what is thus collected is laid up in the hands of the president, who distributes it to orphans and widows, and other Christians as their wants require." Still later, we find that the almost invariable practice of every professing Christian Church has been to make a contribution or collection at the time of celebrating the Lord's Supper. This has doubtless been from associating the contribution with "the breaking of bread &c."

We shall now turn to the objects for which the fellowship or contribution was instituted. It is very evident that its primary object was to make provision for the poor, especially for aged and worthy

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widows. In the Church at Jerusalem we find that many owners of property disposed of it, in order that others who were in want might partake of their bounty: thus these rich brethren divested themselves of selfishness and pride, and rejoiced in becoming joint participators in the privileges and blessings enjoyed by the apostles and disciples of the Lord Jesus Christ. We think the necessities and circumstances of the Church at Jerusalem, with regard to the poor, were different to most, if not all other Churches. The owners of property having given all they possessed, they could give no more, and must henceforth be partakers instead of contributors. In the former case they would be as intimately associated with, and interested in the fellowship or contribution as in the latter; and it appears that the word in the original, from which fellowship is translated, more frequently means *a partaking of, or participating in*, than *a contribution or contributing*.

As the duty of supplying the wants of the poor is acknowledged by all who love the Lord Jesus Christ in sincerity, and are in a position to minister to their necessities; and as this is not the point at issue, we feel that it is unnecessary to advert to this part of the subject. The doubt existing in the minds of some appears to be as to whether the fellowship or contribution is for all, or only for the poor. From the teaching of the Scriptures, and the meaning of the word, we conclude that all the members of the society, by whom it is raised, have an interest or share in it, according to their wants as a Christian Church. Where there is but one fellowship, all the members do in reality, participate in it, whether they contribute towards it or not, and so we feel assured they ought to do. Except under peculiar circumstances, such as the famine in Judea, or the raising a fund for any object not exclusively for the use and benefit of those who raise it, we do not think that there should be two fellowships, one for the poor members of a Church and another for those who may be better off in some respects. This would be making too great a distinction between those who are to be "one in Christ Jesus." It should be borne in mind that the outward circumstances of the Church are as widely different now to what they were in the days of the apostles, as it is almost possible for them to be. It is true, we are as liable to sickness and disease now as then, and, as a consequence, to poverty and destitution, but as all who have health and strength are allowed and encouraged to work for their living instead of being persecuted and oppressed, the wants of the poor are, or ought to be, considerably diminished, while, on the other hand, the wants of a Christian community, have considerably increased.

Under the altered position of the Church with regard to the tolera-

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tion and protectionexte nded to it by the "powers that be," and the circumstances of its members with regard to temporalities, provision for the administration of public worship is as necessary as either supplying the wants of the poor or the preaching of the Gospel: for if the former is not properly and regularly attended to, neither of the latter objects would be likely to be carried out. In conclusion, however, we would observe, that so far do we regard the obligation of administering to the wants of any of our brethren or sisters, whether here or elsewhere, who may really stand in need of assistance, that if their demands were such as to make it necessary for us to contribute, even as the Lord "has prospered us," or blessed us with this world's goods, we should be in duty bound so to do; for it is written, "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." Let us, therefore, who have been called into the fellowship of the Gospel, have "fellowship one with another" in the common blessings thereof, and be ever ready "to do good" and to communicate, remembering that "with such sacrifices God is well pleased."

CIRCULAR.

The American Christian Missionary Society will hold its next Anniversary in Cincinnati, commencing on Tuesday, October 19th, at 2 o'clock, P. M., and closing, probably, on Friday, the 22nd.

The Address of A. Campbell, President of the Society, will be delivered on Tuesday evening, at 7½ o'clock.

Addresses, discussing Home and Foreign Missions, fields of labor, &c., &c., will be delivered on succeeding days and evenings, by L. L. Pinkerton, D. S. Burnet, and W. K. Pendleton. Invitations have also been sent to John Smith, of Kentucky, J. W. Goss, of Eastern Virginia, and C. L. Loos, of Illinois; and it is hoped they will all be present, to contribute by their known ability and zeal in the Missionary cause, to the interest of the occasion.

Meetings for prayer and conference, to continue one hour, will be held daily, at 9, A. M., and 6½, P. M., an hour in advance of the regular business meetings. These meetings will be free to all, for brief and earnest prayers and speeches.

As the Society has fairly renewed its work,—having now three infant missions under its fostering care, and other enterprizes in contemplation; it is earnestly hoped that the friends of missions from all parts of the land will come up to this Annual convocation, to give and receive encouragement by counsel, prayer, and joint contributions for

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the spread of the Gospel; bringing with them the bounty of the Churches—the cheerful offerings of the friends of Jesus.

We are authorized, in behalf of the Churches in Cincinnati, to extend an earnest and emphatic invitation to the brotherhood at large, to come and partake of their hospitality.

We hope to be able to chronicle the sayings and doings of the largest and most earnest Convention yet held among us in behalf of the Missionary enterprise.

We affectionately request all who love our Lord Jesus Christ, to strive with us in prayer to the Father of Lights, that He may establish our goings and the work of our hands.

By order of the Executive Board. ISAAC ERRETT, Cor. Sec.

CINCINNATI, Sept. 1, 1858.

PRAYER.—*No. VI.*

"There is," says Solomon, "a time for every purpose under the heaven; a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace."*

What, then, it may be asked, is the proper time to pray? The full and explicit answer to this question was reserved for a greater than Solomon. In the eighteenth chapter of the testimony of Luke, our blessed Lord taught his disciples that "men *ought always to pray and not to grow weary;*" adding, by way of illustration and for the sake of their encouragement, the following very sententious parable.—"There was in a city," said he, "a certain judge who feared not God, neither regarded man. And there was a widow in that city, and she came unto him saying, 'Avenge me of my adversary.' And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust Judge saith. And will not God avenge his own elect *who cry day and night* unto him, though he bear long with them? I tell you he will avenge them speedily. Nevertheless when the Son of man cometh will he find faith on the earth?"†

* Eccl. iii: 1--8 † Luke xviii: 2--8.

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The design of this parable is evidently to illlustrate the last clause of the first verse; or to induce men to pray constantly even under the greatest discouragements. Every circumstance in the parable is selected with reference to this object. The judge was unrighteous; but God is righteous. The judge had no regard nor respect for the widow; but God esteems and loves all his children. The judge had never encouraged this poor, helpless woman to ask any thing at his hands; he despised her petitions: but God invites all who believe in him to pray to him. If, then, the mere importunity of the poor widow whom the judge neither loved, feared, nor respected, moved him to grant her request; how much more shall the constant and fervent prayers of the saints, offered up in harmony with the will of God and the just principles of His holy government, induce him to bestow upon them, in his own proper time and way, the full measure of their hearts' desire? Nothing, then, is more reasonable than the proposition of our Saviour, that *men ought always to pray and not faint or become weary.*

The same duty, or rather the same privilege, is also frequently and earnestly urged by the Apostle Paul, in his letters to the different Churches. He exhorted the Romans to "be fervent in spirit; serving the Lord; rejoicing in hope; *continuing instant in prayer.*"* To the Ephesians he said, "Stand, therefore, having your loins girt about with truth, and having on the breast plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: *praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;* and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel."† And in his first epistle to the Thessalonians, he commanded them to "*pray without ceasing.*"‡

To cultivate the habit of constancy in prayer, is, therefore, both the duty and the privilege of every Christian. It does not follow that he must always be on his knees in his closet, or in his family, or in the public assembly. This would be wholly incompatible with many other duties and precepts. But even in the busiest scenes and conflicts of Earth, the Christian may always raise his heart to God.—While laboring in the Cabinet, in the Senate chamber, in the counting-room, in the field, or in the dungeon, he may always have his affections set on things that are eternal where Christ sitteth at the right hand of God. In the midst of rebellion and anarchy, David could

* Rom. xii: 11--12. † Eph. vi: 14--19. ‡ 1 Thess. v: 17.

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say, "O, Lord, I pray thee, turn the counsel of Ahithophel into foolishness.* And under circumstances still more embarrassing and perplexing, Christ had time to exclaim, "Father forgive them: for they know not what they do."†

The prayers of the Christian, then, are restricted by no limits of either time or place. The spirit of prayer should flow as regularly and as constantly from the heart of every believing penitent, as the spirit of love and of gratitude. Every disciple of Jesus Christ should habitually acknowledge the Lord in all his ways. He should feel that he lives in God; that he moves in God; and that in God he has his being. He should constantly and perseveringly cultivate an humble, grateful and devotional state of mind and heart, that would continually draw out his whole soul after God; and that would always constrain him to exclaim with David,

"As the hart with eager looks,
Panteth for the water brooks,
So my soul, athirst for Thee
Pants the living God to see.‡

But the sincere Christian will not be satisfied with this kind of habitual and constant devotion. He will also seek frequent opportunities of retiring as far as possible from all the distracting influences of the world, in order that he may worship God with more concentration of both thought and feeling. The eye comprehends a general view of a very wide and extended area. But if we wish to cultivate the faculty of sight, we must limit our field of vision to a single point. The ear is capable of receiving and of partially enjoying the pleasures of a thousand melodies. But to improve in the highest possible degree the sense of hearing, it is necessary that we confine our attention to one strain of consistent harmony. All other sounds must, for the time being, be eliminated. It is just so with every other power and susceptibility of the body, soul, and spirit. Its proper cultivation requires the concentrated energy of specific influences divinely adapted to its own nature and capacity.

While, therefore, the Christian may pray everywhere; and pray without ceasing; he should never forget his own closet; nor his family devotions; nor the worship of the public assembly. In each and all of these, there is a divine adaptation to the wants of our fallen nature.

But when shall these special duties be attended to? What time shall be appropriated for the enjoyment of these privileges? How often should the Christian retire to his closet? How often should he worship with his family and with the public assembly?

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* 2 Samuel xv: 31. † Luke xxiii: 34. ‡ Psa. xlii: 1.

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It may, at first, seem to be difficult, if, indeed, not altogether impracticable, to lay down any general rules on this subject. The circumstances of different individuals, families, and communities, are so various, that no one rule or regulation would seem to be applicable to all cases. And certain it is, that no arrangement is just and equitable, that would at any time, prevent any person, any family, or any congregation of disciples, from drawing near to a throne of grace with an humble boldness, in the name of our Lord and Saviour Jesus Christ. While the mercy seat is always accessible, the true followers of the Lamb will continue to worship God, individually and socially, according to their own sense and appreciation of their respective wants, duties, and privileges.

But this need not interfere with the strict observance of some general rules and regulations. David could say, "I will bless the Lord at all times; his praise shall continually be in my mouth."* But, at the same time, it seems to have been his custom to retire three times a day from his court to his closet, to worship the God of Israel. "As for me," says he, "I will call upon God: and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice."† Daniel too, was a man of business. The cares of the Medo-Persian empire hung as a weight upon his soul. But all these things superadded to the impious decree of Darius, could not turn that aged servant of God from what had then become a habit of his life. For "when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber, toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."‡

Christian reader:—Do you want to grow in grace? Do you want to make rapid progress in the Divine life? Do you want to be like David, and like Daniel? Do you want to die the death of these righteous men; and to share in the joys and the honors of their glorious and happy destiny? Then, let me say to you, imitate their example. Live as they lived. Retire to your closet at least three times every day; and let the burthen of your prayer be, "Search me, O, God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me: and lead me in the way everlasting."§

The general law with respect to the times and the frequency of family or social worship, seems to be indicated with sufficient clearness in the typicol system, by the offering of incense on the golden altar every morning and every evening. That the incense was a symbol of the prayers of the saints, is quite evident from several passages in

* Psa. xxxiv: 1. † Psa. lv: 16-17. ‡ Dan. vi: 10. § Psa. cxxxix: 23-24.

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both the Old Testament and the New. Thus David exclaims, "*Let my prayer be set forth before thee as incense:* and the lifting up of my hands, as the evening sacrifice."* Luke also says, "that while Zachariah executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord: *and the whole multitude of the people were praying without at the time of incense.*"† In the Apocalypse of St. John, the prayers of the saints are expressly identified with the incense of the Sanctuary. Thus, it is said, when the Lamb took the book out of the right hand of him that sat upon the throne, "the four living creatures and the four and twenty elders fell down before the Lamb having every one of them harps *and golden vials full of odors* (*or incense,*) *which are the prayers of saints.*"‡

That the worship which is here symbolized by the incense burned on the golden altar was *social* in its character, is evident not only from the general nature and object of the tabernacle service, but also from the concurrent testimony of Luke and John. The former says, "the *whole multitude* of the people were praying without at the time of incense." And in vision, the latter saw an angel come and stand at the altar; "having a golden censer; and there was given unto him much incense that he should offer it with the prayers of *all the saints* upon the golden altar which was before the throne."§

But the incense was renewed upon the altar every evening and every morning: and hence it would seem to follow, that the prayers of *all the saints* should ascend every morning and every evening, from the family or social circle, as incense before God.

I know that this conclusion is, by some, regarded as unsatisfactory. The Holy Place, they say, was not a type of the family, but of the Church. And hence they infer that the burning of the incense on the golden altar was symbolical not of family but of ecclesiastical worship.

But in what sense, we may be allowed to inquire, is this possible? Surely not in a collective capacity. To collect together into one place, every morning and every evening, all who belong to the true tabernacle or Church of the Living God, is practically impossible. The incense can be offered only as Christians are associated together in families or small ecclesiæ. And as the Sanctuary was only an imperfect representation of the Church, and not the very image of it; as the Church is subdivided into many Churches, worshipping in different localities; as some of these were in apostolic times found in single households; and as the leading idea of the symbol seems to be that of social worship; I respectfully submit, whether it is not the worship of the Church as it is distributed into families and other household

* Psa. cxli: 2. † Luke i: 8--10. ‡ Rev. v: 8. § Rev. viii: 3.

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associations, that was typified by the burning of the incense on the golden altar.

But, be this as it may, the duty of holding family worship, at least every evening and every morning, is abundantly evident from various other considerations. This is one of those essential helps that every parent will be anxious to secure, who realizes the amount of his own responsibility; and who earnestly desires to bring up his children in the nurture and admonition of the Lord. To all such, positive enactments would be wholly superfluous. So long as God's throne of mercy is accessible to every believing penitent; so long will every pious parent esteem it one of his greatest privileges to pray with and for his children, at least, every evening and every morning.

Our limits will allow us to add only a few words in reference to the frequency of public worship. This, of course, must, to some extent, depend on the force of circumstances. In primitive times, the Churches all met on every Lord's day to attend to the apostles' teaching, and to the fellowship, and to the breaking of the loaf, and to the prayers.

But this law expresses only the minimum number of their meetings. There is abundant evidence, that, as it was in the days of Malachi, so it was also in the days of the apostles: "They that feared the Lord spake often one to another."* They had many social meetings for mutual edification, prayer, praise, and thanksgiving. And hence, Paul commanded the Hebrews not to forsake the assembling of themselves together as the manner of some is: but to exhort one another; and to do this the more frequently, as they saw the day of God's righteous vengeance coming upon the Jewish nation."†

This, then, dear brethren, should be our rule. Our profession requires this. We have no other rules and regulations on this subject, than those which were given by the apostles to the primitive Churches. And, if we were to attend fewer political meetings; fewer Odd-Fellow and Masonic Associations; and fewer of those fashionable parties, in which are displayed little else than the lusts of the flesh, the lusts of the eye, and the pride of life, we might have more time to attend the prayer-meetings of our respective Churches. And, in many cases, it might be practicable, to exhort one another even daily, in the capacity of a social meeting, that none of us may be hardened through the deceitfulness of sin. R. M.

THERE is nothing purer than honesty; nothing warmer than love; nothing brighter than virtue; and nothing more steadfast than faith.—these united in one mind form the purest, and sweetest, the richest, the brightest, the holiest, and the most steadfast happiness.

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* Malachi iv: 16. † Hebrews x: 25.

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QUERY.

Bro. Campbell:—The origin of our idea of a God has long been a subject of dispute among philosophers. I had hoped to see this subject more fully discussed by Prest. Fanning and Prof. Richardson. There are those who contend that our idea of God, as Spirit, entered the human mind through a verbal Revelation to the first man; that God communicated this idea. *as a piece of information.* That the idea of spirit is in the world, no one can dispute. The question is, how came the human mind by this idea? On the hypothesis that it was communicated by means of a verbal revelation to Adam, who, up to the instant of receiving such verbal information, was utterly devoid of the idea of pure spirit as being or of the idea God, there is, to my mind, a serious difficulty, which I will present to you in the form of a problem. And as it is impossible to present it in a single sentence, I trust you will indulge me so much space as is absolutely necessary to unfold it.

1. "God is Spirit." This is an oracle of the Great Teacher. But the idea of God necessarily implies the conception of spirituality—of spirit as the nature of God; and the conception of God as a Spirit, in some way, appears in all the ancient superstitions, however corrupted and degraded. There is no definition of Spirit in the Bible; but as an order of existence it is assumed; and, as a general rule, all people have assumed that there is an order of existence indicated by the word Spirit. The mind gives its response to the affirmation.

2. Spirit is just the opposite, or is just what matter or body is not, in any of its properties, primary or secondary. Spirit cannot be compared to matter in any respect; for any comparison of Spirit with matter implies common, or at least, properties in matter which are analogous to, or do resemble, the properties of Spirit. The impossibility of comparison, therefore, is absolute. Such comparison would be false, just as any form of God painted, engraved, or chiseled, is a lie in itself

3. The problem is, How can language become a proper instrument for the conveyance of the *idea of a nature*, who has no image in any object of the senses in earth or skies? That is to say, how can language convey the idea of Spirit without reference to, or independent of, the laws of resemblance and contrast? It may be said that as Spirit is what matter is not, that the law of contrast is available.—But let it be remembered that this contrast implies positive qualities in Spirit, which require to be enunciated. In that enunciation, it seems to me, there is nothing in nature, that is, outward nature, on

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which to hinge a comparison, and so the idea would be incommunicable. You asked Mr. OWEN to imagine the *sixth sense*. But does not the communication of the idea of God as Spirit, in words, to a mind utterly ignorant of the idea of Spirit, as an order of existence, involve the same impossibility? This difficulty, incommunicability of the idea, in words, to a mind utterly ignorant of the thought of Spirit, has occupied my mind for many years. And many reflecting brethren in this section, have, from time to time, asked me to present it you. I have delayed doing so, because it might appear as a disposition merely to raise a speculation void of utility. But I hope I may be permitted to pass unsuspected of such frivolity. There is to me a deep matter of truth involved in this, or I am laboring under misconceptions, which is probable enough, and that is, that the idea of God, as a Spirit, is a result of the primary, organic laws of thought. In other words, that Spirit, as an order of existence is, to a serious man, an *intuition*, as certain as any visible existence in the outward world. If I am wrong, I humbly desire to be set right, and I know of no one more competent to do for me this great service, than yourself. And, as you are engaged in a series of essays, comprehending this very subject, I trust I am not mistiming the query, or imposing new labor upon your mind. May I hear from you at your earliest convenience?

Yours in much esteem and love, J. W. COX.

PLATTE COUNTY, MO., September 27th 1857.

BETHANY, VA., August 19th, 1858.

BROTHER COX—*My Dear Sir.*—In examining my files, which contain letters and documents received during my absence last Fall and Winter, I, for the first time, read your query this 19th day of August, almost a year after date. No one, unacquainted with my circumstances, can appreciate the insuperable hindrances that compel the necessity of my putting on file, numerous communications of much interest to myself and others, for a more convenient season. Our files are never empty; and I fear that while we can wield a pen they will never be empty. Still, we hope against hope, if any one can comprehend this mystery. True, immediate duties demand immediate attention, while the more essential claim precedence, and, therefore, we have at all times, however reluctantly, a large and crowded table.

The topic suggested in the query propounded is, to a certain class of mind, interesting—quite interesting, indeed, to the more speculative and thoughtful of our contemporaries. We shall, therefore, offer a few preliminary thoughts on the premises.

We have, indeed, little to add to the positions and definitions sub-

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mitted in our Debate with Robert Owen, some nine and twenty years ago. We are only the more confirmed in their truthfulness and value.

The idea of a *self-existent* "CAUSE, UNCAUSED," is beyond the limits—the legitimate limits—of human reason or imagination, unaided by a direct and positive manifestation of that *cause, uncaused* himself. *It was not originally communicated to man by any oracle whatever.* God presented himself alike to the senses and to the understanding of man in a formal attitude, sensibly and manifestly exhibited to his eyes. It is a false idea, no matter who entertains or advocates it, "that, "the idea of God first entered the human mind through a verbal revelation to the first man." Neither the Bible nor sound reason asserts any such proposition, or submits any such idea or conception to any man. It was not communicated to Adam by any verbal utterance or revelation whatsoever. Adam saw his creator with his own innocent and perfect eyes, as angels now see him in heaven; and he *heard* him speak to him in distinct, audible words. *There was no faith nor hope in the mind of Adam respecting his own creator. He saw him, he heard him*, he contemplated, admired, and adored him. His creator *spoke to him*, looked upon him, and *led him through the paradise* in which he had placed him. He taught him to speak *viva voce*, by speaking to him, and before he gave him any precept whatever, he showed him the paradise or garden, with all its contents, in which he had just located him. After some time, God catechised him, till Adam could give appropriate names to every living thing in his horizon.

Your reasoning, my Dear Sir, however true of the Spirituality of God, or the conception of Spirituality on the part of Adam—abstract and metaphysical—are out of place in the premises submitted by Moses.

As to *Spirit*, distinct from *matter*, there is nothing propounded dogmatically in the drama now before us. You properly say "there is no definition of *Spirit*, or *a Spirit*, in the whole Bible." It is affirmed that "*God is Spirit*," "*is light*," "*is love*;" but not one of these is defined in the Pentateuch, nor in the Gospel. Certain attributes are *negatived* of Spirits, but *no definition of God, of Spirit, of angel or a man is given by any inspired man!* Some of their attributes are, indeed, indicated; but as to their personalities not one word is uttered.

To affirm that Spirit cannot be compared to matter, or matter to Spirit, or that they have no resemblance whatever, however true, is no definition or idea of either. We have no idea of *natures!* We never saw *a nature* in the singular number nor in the plural number, in the Bible or out of it. *Nature*, with us, is but our idea of *the course of things—not the things themselves.* Our language is totally bankrupt on the whole premises of distinct *natures.*

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We have distinct beings, distinct attributes of beings, distinct characters, *but not one distinct idea of any essence whatsoever!* We cannot, while in this world, appreciate the *nature*, the *abstract essence*, of any creature, mineral, vegetable, animal, or spiritual. We assume, we presume too much.

There are learned volumes of profound nonsense upon all these themes. Millions of illusions and delusions will be dissipated by that great teacher—Death.

The animal man is led by sense; the intellectual man is led by something called reason or science. The animal man is led by instinct and passion; the spiritual man is led by God's own spirit. He walks by faith as led by the hand of God, seeing him who is invisible.—"Faith to him is, therefore, the confidence of things not seen,"—invisible and unappreciable by any one of the five senses;—"and it is the *conviction*" or assurance 'of the things hoped for."

We choose to be redundant, rather than to be deficient or obscure, in the development of a theme so inappreciable by the great majority of mankind, who rarely ponder upon it.

It is impossible for any living man to define or describe a Spirit. Spirits are destitute of each and every attribute of the matter of our planet. They are not spiritual men. They need neither feet nor hands, nor wings, nor eyes, nor ears, nor tongues. "A spirit has neither flesh nor bones," said the Great Teacher—"as you see me have."—But there is "a *spiritual* body," whether we understand it or not, as well as a material or physical body. There are celestial bodies. God *celestifies** terrestrial bodies. Every *angel* has its own body as well as its own name. There are also in the heavenly regions cherubim and seraphim with peerless glories. There is an aristocracy in heaven as well as upon this earth. These were also symbolized in the earthly sanctuary and glorified in Solomon's temple.

But we merely allude to the dignitaries in the elite aristocracies of "the heaven of heavens;" for there are peers, and ranks, and dignitaries, in all the hosts of immortals as well as peers and dignitaries on earth and in the Christian Church. For even to the Church he gave some apostles, some prophets, some evangelists, some pastors, some teachers, and some deacons.

Democracies belong to earth, merely to manacle and fetter human ambition. But there is no democracy nor aristocracy in Christ's true earthly kingdom, nor is there any democracy in heaven. Patriarchies, Papacies, Prelacies, and Presbyteries are the four capital rs. of eccle-

* *Celestify* is, with its family, canonized by our best lexicographers. See Webster, Richardson, Boles, &c.

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siastic Politics, and ecclesiastic ambitions. They are, indeed, as well developed in Wesleyan Methodism, but not in equal splendor, as they are in the Grecian, the Roman, the English, or the Anglo Saxon hierarchies. But there is, indeed, more secular brilliancy and golden splendors in the by-law-established forms of the four capital Ps. than in the seven degrees of Presbyterianism or Methodism.

But they are annually consuming one another. The converts of one system become the converts of another system in diverse ratios from year to year. These remarks are rather preparatory or preliminary to a more direct response in another article. A. C.

"FAITH AND REPENTANCE."

In the "Tennessee Baptist," of July 24th; is an editorial with the above heading, that deserves a passing notice.

One of the Editors criticises the following language from the "Millennial Harbinger, after a very curious manner.

"When the first Gospel sermon was delivered by Peter, in Jerusalem, immediately after the coronation of Jesus as Lord of all, and when thousands of the hearers, pierced to the heart, exclaimed, "Brethren what shall we do?" Did he command them to believe the Gospel? Nay, verily, Their propounding the question was based upon their faith in what he had declared concerning the exaltation of Jesus as the Lord and Christ."

Now, let it be observed, Mr. P. does not deny that this was the *first* Gospel sermon; nor that the matter of that sermon was what Peter "had declared concerning the exaltation of Jesus as the Lord and Christ." He does not deny that those pierced to the heart, believed this: nor that this was the reason why they said to Peter and the rest of the brethren: "What shall we do?" No man, who reads the narrative attentively, can, with that before him, deny any one of these positions. But what does Mr. P. do? He asks,

"Is it possible that Mr. C. believes those convicted sinners *had the faith in Christ which the Gospel requires?* If so, what is the import of the expression, "Then they that gladly received *his* word, &c." Did not a glad reception of *the* Word involve faith in Christ as the Saviour?"

If this was a *Gospel* sermon; if the point taught therein—the proclamation made—was, that "God had made that same Jesus whom they had crucified both Lord and Christ;" if they were cut to the heart by this announcement of the governmental authority of the glorified Nazarene;—it would seem incontrovertible that they *believed* the matter of the Gospel sermon which they had just heard; in other words, that they "*had the faith in Christ which the Gospel required;*"

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and that in consequence of that, they were made to say, "What shall we do?"—that they were *convinced* of sin.

But Mr. P. asks: "If so, what is the import of the expression, 'then they that gladly received his word, &c.'" Did not a glad reception of the Word involve faith in Christ as the Saviour?"

"The import of the expression" is very clear. Peter answered their inquiry thus: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." *This* is *the* Word which they "gladly received," and as gladly obeyed. Their faith had moved them with fear—as Noah's did—and when they heard how they might—rebels though they were against the Divine government—be admitted into the Divine favor, they gladly received the Word of him who announced the plan of submission to that government, and *were baptized*. A glad reception of *the Word*, then, which they had already heard, did involve faith in Christ as the Saviour—or there would have been no submission on their part to Him who had been preached to them as "Lord of all;" when they were instructed in the Divine will.

"When the Jailor cried out, "What must I do to be saved?" Was the inquiry based on his faith in the Redeemer?" asks Mr. P.

It does not follow. The three thousand *had heard the Gospel.* The Jailor *had not.* After the Apostle had uttered the words, "Believe on the Lord Jesus Christ and thou shalt be saved"—why omit—"and thy house?"—they spake unto him *the Word of* THE *Lord* and to all that were in the house. None of them could have believed *the Word of the Lord* until they had heard it, if "faith comes by hearing." This case, then, is no more in point than is the query in relation to the other. That they were baptized the same hour of the night, demonstrates that they had believed what they had heard; although the fact is not stated, any more than it is that they had repented. But when the Apostles administered baptism, we may decide, without hesitation, that these prerequisites were had.

"But," says Mr. C, "Because Paul preached to Jews and Greeks repentance towards God, and faith towards our Lord Jesus Christ, some infer from these words that repentance or reformation precedes faith. The *mere* position of words does not indicate their meaning."

"In maintaining believers baptism," replies Mr. P., "how often has Mr. C. repeated the words, "He that *believeth* and is baptized?" Does the position of words indicate nothing here? Is baptism to precede faith?"

Certainly the position of words does indicate something here, but not the *mere* position of them. There is more than "position" here. There is fitness—as determined by the dispensation to which the words belong. *If the order in which words are placed* denotes, invariably, the rotation in which actions or events are to occur, or have oc-

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curred;—then, if there be different methods of arranging these words' there must be as many orders in which events either may take place or have taken place. And if, in any arrangement of what is required by the dispensation, any word be omitted, we may infer that the action or emotion which that word represents may also be omitted.—This, those who rely upon the *mere position* of words, as indicating either their meaning, or the order of events, cannot deny. They must, in all cases, be controlled by *the position of the words*. No inversion can be allowed, even in the Holy Volume; and thus, those who "serve in the oldness of the letter, and not in the newness of the Spirit," will not only be required to obey contradictory formulas—equally authoritative—but will at length have no formula at all. If faith be omitted, and repentance and baptism stated; then are we to infer that faith is not necessary. And so with all the others. And every body knows that frequent instances occur in the New Testament history in which one or the other of every species of requirement is omitted, On Pentecost, not a word is said requiring the hearers to *believe*. In the case of the Jailor, no direction is given "*to repent*."

There must, then, be *fitness* in any arrangement of words, as indicated by the system of which that arrangement is a part. And if stress be laid upon the order which obtains in the commission—which, by the way, omits *repentance* altogether—it is because a belief in the Son of God, as the Lord and Christ, must precede submission to Him, as such; and baptism is the consecration of the whole person to Him as "Lord of all." It is not because of the "*mere position*" of the terms, but on account of the fitness of the arrangement, that the order of events is thus urged.

"Jesus, in preaching said, 'Repent ye, and believe the Gospel.' Did he mean believe the Gospel and repent?" No; certainly—not in this order. He meant that the Jews—the lost sheep of the House of Israel—to whom alone he was sent—should first amend their lives as Jews, and should then believe that the "Reign of the Heavens" was approaching. This is *all the Gospel* he preached—and all that John preached. THE GOSPEL was *not* preached until Peter announced *that the reign of the Heavens had commenced*. And whatever order might have been insisted on *before* that, it does not determine the order in which events were afterwards to happen. The inspiring Spirit always has a place for every thing, and puts every thing in its place, *in every dispensation*. Mr. P. ought not to argue from the events of one dispensation, to those of another.

"The Saviour also said to the Jews that the publicans believed John the Baptist"—*and, therefore, repented*,—"and added: 'and ye, when you had seen *it*.'" Seen what? Of course that "*the publicans had*

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believed John"—"repented not afterwards"—after you had seen *it*—you persisted in your obstinate rejection of the counsel of God—although that rejection was 'against yourselves'—that you *might* believe *him*." Believe whom? Does Mr. P. make no distinction between believing John, who said that the dominion of the Heavens was drawing near—and believing in Jesus Christ—after the Holy Spirit had convinced the world of his rightful claims to its submission, by demonstrating that he had gone to the Father? But what is most singular, Mr. P admits that what he opposes is true: "This language," he says, "indicates the *priority of faith*." That is, the language of Jesus to the Jews, which he had quoted, indicates that faith precedes repentance.

The principle already laid down, namely, that in all cases there is a fitness of things, which the spirit of Sonship will appreciate, clearly renders most inapposite the quotation from 1 Tim. v: 14, "I will, therefore, that the younger women *marry, bear children, &c.*" In the estimation of one who has the spirit of a servant, it may be well to arrange those words in reverse order; especially in the case of one who walks after the flesh, or whose mind is not unstained. But no son of God will argue that, because the *mere* position of words does not always indicate the order of events, therefore, *the younger women may bear children and then marry*. A man who calls himself a minister of Christ—though not a Theological professor in a University—*should know better than to reason thus*.

Mr. P. admits that "*no one can repent unless he is convicted of sin*, or of having done wrong." This is all we ask. He thinks that "faith in God" is not "faith in Christ as the Saviour." Very true, we say, and we add: Eternal life depends not *now* on "faith in God," or on the knowledge of God; but on this, "*and* of His Son Jesus Christ;" implying, of course, faith in both: "Believe in God; believe also in me." And John says, "He that hath not the Son, *hath not the Father*," so that he who is not a Christian is an atheist.

But to apply the principle above admitted by Mr. P., it may be remarked that John the Baptist said: "Behold the Lamb of God who taketh away *the sin of* THE WORLD. Now, what is the sin of *the world?* "*When?*"—mark it—WHEN He the Holy Spirit is come, "He shall convince *the world* of sin, because *they believe not in me*." *The* work of the Holy Spirit, then, is to establish *before the world* the claim of Jesus to be "*Lord and Christ*." He has either done that work, or He has not. If not, He was unfaithful to His trust. He did not do what He was sent to do. No man, therefore, is under obligations to believe that Jesus is the Lord and the Saviour. No man can be condemned for not believing it. No man can rely upon him as his Sa-

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viour, because *he cannot* believe in him as such—evidence being wanting. No man can sin against the Holy Spirit, by "speaking a word" against Him, for he deserves it. And if there be such a thing as salvation at all, it must belong alike to every son and daughter of Adam. These are the fearful consequences of denying that the Holy Spirit did His work, *when* He came so to establish the claim of Jesus to universal Lordship, as that any man who did not, or who does not, believe in Him as the Lord, and the Anointed, shall be adjudged guilty before God—shall be convinced of sin.

"The sin of *the world*" is expressed in the words: "Because *they believe not in me.*" Now, how are men to be "*convinced of sin?*"—They cannot repent until so convinced. This, Mr. P. admits. This is a *general* truth; and must admit of a specific application to every case. Man must be convinced of *this* sin by the demonstration of the Holy Spirit that He—*whom every man that ever lived, or that ever will live*, CRUCIFIED, was the "Lord of Glory." Every man convinced of sin, then, does first believe, with all his heart, that this Nazarene was the "Lord of glory." Otherwise he was an impostor, a blasphemer, and there was not only no sin in killing him, but he deserved to die. If not the "Lord of Glory"—if simply a man—the sin of no man rendered *his* death necessary—mankind had no more hand in crucifying him, than in the assassination of Thomas-a-Becket.

But the sinfulness of *man* rendered such a sacrifice absolutely necessary. Every man, then, had a hand in it—with wicked hands he was crucified and slain. Will not *any* man, then, who is, by the Holy Spirit, convinced of His claim to be "Lord and Christ"—be, by the same process, convinced of his personal sinfulness? Can any higher inducement exist to a repentance that needeth not to be repented of—a repentance unto life—a godly sorrow, which leads to a hearty confession *before men* of the rightful claim of the exalted Lord to be *his* Lord—his King, his Leader, his Commander, his Teacher, his Priest? Can any stronger argument be offered, than the willingness of the abused and rejected Lord, to receive a returning prodigal, why that prodigal should bow down before such gracious and forgiving and condescending love—take upon him the name that *he* rejected and despised, and carry it through life, notwithstanding the scoffs and sneers of those who know not God, and obey not the Gospel of His Son!

Nothing can be more clear, then, that "Faith, in the *Gospel* sense of that term"—I am glad to see that distinction—"*has Jesus for its object.* It is its province to receive Christ. Christ came to save *sinners:*"—those sinners only who crucified Him. "No one can receive him as the Saviour who does not feel himself to be a sinner—who has not that sense of the evil of sin which "the very word re-

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pentance implies. "Repentance is indispensable in leading a sinner" to *obey* Christ—"to *trust* in Christ *for* SALVATION." "He shall *save* his people—his subjects—*from their sins.*" Hence Peter said: "Repent and be immersed"—put on Christ—obey the glorified Lord—every one of you, "*for* SALVATION."

While no man, who understands the remedial system, will say that every man who "believes there is a God, believes in Christ as the Saviour;" every one who does understand the new covenant is compelled to say that "every man who believes himself to be a sinner"—as that covenant teaches—does believe in the Christed Lord, rebellion against whom—want of trust in whom—the Holy Spirit has declared to be "THE *sin of the world.*" But there is a clear distinction between believing in Christ, and confessing Him before men to be the Christ. And he that acknowledges Him before men will, alone, be acknowleged before the angels of God.

Does Mr. P. know what "Faith *in the Gospel sense* of the term" is? Does he not define it as a certain "Trimmer" does? "*a saving view of Christ!*" What is that? A *view that saves.* Then it is not Christ—but the *view* that *saves* a sinner. And is it not the common impression that, this view of Christ is presented to a penitent sinner, in a moment—*by the Holy Spirit*, immediately—thus relieving him of his burden of sin, giving him peace of mind—a *hope* that his sins are pardoned—and joy and triumph in that hope?

Alas! alas! How defective are the *views* of Mr. P. of the faith to which is annexed the promise of salvation! And how many thousands are in the same predicament with him, and hold his defective sentiments. How important it is to "hold fast the form of sound words;" and to comprehend the "dispensation of the fulness of the times"—the dispensation of the Holy Spirit—which, of necessity demands an "unfeigned faith" in order to that submission which leads to a "good conscience." ***.

AMERICAN BIBLE UNION.

THE Anniversary of the American Bible Union will be held in New York, commencing on Wednesday, the 6th of October next, at nine o'clock, A. M. The exercises will take place in the Meeting House of the First Baptist Church, on the corner of Broome and Elizabeth Streets. Distinguished speakers have accepted appointments to address the meeting, and opportunities will be given for several free conferences.

As heretofore, provision will be made for dinner and tea on the premises, and the exercises will be continued through two entire days.

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SPECIAL MEETING OF THE BOARD.

IMPORTANT MOVEMENT.

On Friday, the 23rd of July, the Board was convened at the call of the President, upon the written requisition of six members. The subject for consideration was brought forward in an able report from the Committee on Versions. Rev. H. B. Hackett, D. D., a member of the Final Committee, in the prosecution of his work as a reviser, had become deeply impressed with the importance of spending six months in Greece, in order to mature his acquaintance with the Greek language, in which the New Testament was originally written, *as a living tongue.* His views upon this subject were seconded and recommended by a number of distinguished scholars, whose names were embraced in the report, among which were those of Drs. Conant, Sophocles, Caswell, etc.

It is believed that such a measure will introduce into the Final Committee, in addition to the unsurpassed qualifications already distinguishing its members, an element of success hitherto not possessed by any reviser or translator of the sacred oracles since the earliest centuries of the Christian era. The Septuagint, which has a reputation for exactness second only to that of the inspired Hebrew, and the Latin version by Jerome, almost equally celebrated, were made by persons acquainted with the originals *as living languages.* No version in English was ever made with such an advantage.

The modern Greek differs in some respects from the ancient, but not in its essential features. Its grammatical forms have undergone certain variations, but these do not affect the application of its important terms and phrases. Indeed, of late years, it has been steadily returning to the old standards, even in its grammatical peculiarities. This result has been brought about principally through the exertions of the learned at Athens, and it is understood that the schools there, and in other parts of the country, are earnestly laboring to restore the language to its original forms.

A scholar, who is familiar with Greek in its printed forms, and who has for many years been accustomed daily to quote it, will, by hearing the constant application of its terms to objects of sight and usages still existing, acquire a vivid perception of their meaning and of the distinctions in their use, which he can never obtain from books. This will be ever present to his mind in the business of revising, and will greatly aid him in transfusing the real meaning of the original into the translation.

Dr. Hackett, in endeavoring to compass so desirable an object, submits to heavy sacrifices. He relinquishes the duties and emoluments of his professorship for an entire year, to which the Board of Trustees of the Newton Theological Seminary have consented, in view of the importance of the object to be attained, although, at the same time, they expressed the highest sense of the value of his services as a professor, and begged him, if consistent with the attainment of the object desired, to postpone his voyage for a year. The necessity of

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pressing forward the revision of the New Testament, will not permit such a postponement.

Dr. Hackett will spend the year in the employ of the Bible Union, and his visit to Greece will be at its expense, and the entire results of the year's labors and acquisitions will accrue to the benefit of the Union. While he is absent, his whole time and attention will be devoted to the enterprise, and he will spare no pains in prosecuting the work and accumulating the requisite preparations for its completion. It is his expectation to return, considerably before the close of the year, far better prepared to mature for the press, in conjunction with the other members of the Final Committee, the results of their labors; so that, in the end, the whole work will be expedited, as well as greatly improved, in consequence of his visit to Greece.

These considerations were fully discussed in the Board of Managers. All the members appeared to take a lively interest in the proceedings. It was understood by all, that this proposition on the part of Dr. Hackett, was a new pledge of his thorough devotion to the work, and the preeminent estimation in which it was held by him, and that a cordial and approving response on the part of the Board would add largely to the reputation of the Bible Union, as proving to the world that they neglect no available means of securing the highest degree of merit in the revision of the English Bible.

The Board unanimously agreed to the proposition, and, in compliance with Dr. Hackett's wishes, fixed the first of August for the time of his departure, and authorized the Committee on Versions and the Treasurer to make all the arrangements requisite in the case.

THE BIBLE AND THE COMMON SCHOOLS.

In the 4th Ward Public Schools of New York city, the other day, the following resolution was passed by the school officers, viz:

Resolved, That the reading of the Bible be dispensed with in all the Schools of this Ward.

The passage of this resolution has created a profound sensation in New York, and a shudder, so to speak, from the Journals there and elsewhere in the Eastern cities. We have rarely seen in the press such earnest and dignified words of condemnation and deprecation. It is the first instance known to us, in the country, of the Bible's having been formally banished from any place of learning. It is kindling a feeling, an intense feeling, too, which will no doubt bring about a reaction in that Ward, and place the control of the schools in other hands. But it will not stop there—it will have the effect to introduce the reading of the Bible in many schools in the country, where it has been neglected, so much excited will the popular mind become by such an attempt as this. God forbid that the day should ever come, when the Bible and the Common Schools cannot fraternize.

We notice that a lengthy report upon the subject, signed by some

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of the prominent men of New York, has been made on the subject, and from which we extract the following:

It is highly desirable and necessary that our Public Schools should be kept aloof from all party politics and partisan directions. The School House, next to the Church of God, should be free alike from merely sectarian and political influences. This is due to those who support the Schools by taxation imposed upon the common property of the people,, and to the parents of children who represent all forms of religion. It is desirable also that every child, regardless of parental faith and opinion, should be educated. The Public Schools are meant for all, are open to all, and they are intended to benefit all.

Latterly as the School Officers have been selected on the grounds of partisan qualifications, and without regard to moral or intellectual fitness, the Schools have degenerated, until, and quite in proportion to the increased burden of expense, they have in some parts of the city, deteriorated in efficiency and usefulness.

This new effort to banish the Bible from the Schools is one of the last and heaviest blows at the system itself. It is, however, only the natural consequence of the unpardonable apathy of the tax-payers and citizens in the selection of School Officers. Ignorance and Vice—the natural companions of each other—year after year, enter the doors of our School Houses, select our teachers, and control the expenditure of the twelve hundred thousand dollars raised in this city for the noble purpose of Common School education. It is this pernicious power which is gradually undermining the foundations of a system on which rest the best hopes of the Government. Enemies of good cannot tolerate that a chart, which is the common law of Christianity,—which is placed in every cabin, on board of every Christian ship, in every fort, in every tent, and by every Christian bedside,—which Ministers of the Gospel preach from, and Missionaries of the Cross carry to the ends of the earth—which has established National and State Bible Societies, and which is printed in almost all languages, because adapted to every class of people upon the face of the earth should be read in its simplest text in the free schools of the chief commercial Metropolis of the United States! What do they fear? Who has been injured? Who can be harmed? Citizens of New York! Fathers, Mothers, Children, the subject is one which addresses itself to you! Remember that eternal vigilance is the price of liberty! It is taught in the New Testament, that "whatsoever things are written aforetime, were written for our LEARNING," and in the Old, that "Day unto day uttereth speech, and night unto night showeth KNOWLEDGE." And again, that "*the things that are revealed belong unto us, and to our children forever.*" And yet again, by the inspired language of the Decalogue, that "these words which I command thee this day, shall be in thy heart. And *thou shalt teach them diligently unto thy children*, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." There is, indeed, a vast amount of secular, as well as religious knowledge, taught in the Bible, and very wretched must be the school, and most inefficient the system of instruction, which does not often require a reference to the letter of the one and only inspired book.

This free Government of ours, it must be remembered, was started

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under a sentiment of profound reverence for the Bible, and the Fathers of the Republic made it the anchor of the schools which they established. The understood teachings of the Bible and the learning acquired in the School, were regarded as belonging to one system.—Both are the natural results of civilization and Christianity, and Mr. Webster justly laid it down as a "general principle, that Christianity is part of the law of the land," and it Christianity, surely the Bible, which is the fountain head of Christianity.

Judge Story, one of the wisest of our lawgivers, made an application of this principle when he declared, and as an authority for students of the Constitution, that this now banished book from the schools, the restoration of which we seek, was "the common inheritance of christendom and the world;" and he makes it the especial duty of Government "to foster and encourage it among all its citizens and subjects as a point wholly distinct from that of the right of private judgment in matters of religion, and of the freedom of public worship according to the dictates of one's conscience."

THE JERUSALEM MISSION.

From a private letter from Dr. Barclay, written just on the eve of embarkation for the Holy Land, we make the following extracts:

"Although I am constrained by the paramount claims of moral obligation to leave the United States at a time when my longer continuance is deemed so important to the successful prosecution of the interests involved in the proposed improvement of the coinage, yet, scarcely could the great Apostle to the Gentile be more delighted to quit tent-making and again give himself wholly to the ministry, than I am to become entirely unsecularized, and resume my labors amongst God's ancient people, and the various other races at the Holy City. Heaven speed our voyage thither! * * * Although so anxious to be directly engaged in pursuits peculiar to the object that lies so near my heart, yet, in view of my growing sense of its great responsibilities, I never felt so unworthy of the honor, or so unfit for discharging its onerous duties. And nothing short of the full persuasion that God not only *can*, but sometimes *does*, choose "foolish things, weak things, base things, yea, and things that are not, to bring to naught things that are," encourages me to hope that he will thus use me for his glory. * * * I earnestly entreat that you will frequently remember us in your intercessions at the mercy-seat. Allow me, also, my beloved brother, to beg the favor at your hands, of asking all the members of the Board to entreat the Lord for a blessing on our poor efforts. May I not likewise beg that you will ask all the holy brethren whom you may be called on to address on the subject of the mission, to wrestle with the Lord in prayer for its success."

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Although Bro. B. requested that his letter should not be given to the public, we have thought that the above extracts from a letter written in the strictest confidence, would do more to reveal to the brethren the true feelings and sentiments of their missionary to Jerusalem, than anything we could write. We do most earnestly ask of all the brethren, and Elders and Evangelists, that at the family altar, and in the public assembly, as well as in the closet, they will remember our beloved missionaries and their families, at Jerusalem and in the Island of Jamaica. Do not be afraid *to name them out*, and ask God to bless them. And while you pray, dear brethren, do not fail to second your prayers with *payments* of money, according to your means, to sustain these missions. Do not wait till next year. Pay what you can now.

We are very happy to inform the brethren that Dr. Barclay's Map and Model of Jerusaelm have been purchased by the American Sunday School Union. The latter will be brought out full size, (three feet square) in the best style of *papier mache* manufacture, for the use of Sunday Schools, Bible Classes, Libraries, &c. These, together with the City of the Great King, by Dr. B., and the Hadji in Syria, by Mrs. Sarah Barclay Johnson, are some of the fruits of the Jerusalem mission, which have given it character before the country, and are indirectly aiding to give *us* character as a people.

Lest any should think that Dr. B. has been making money out of the mission by these publications, we take this opportunity to say that he returned from Jerusalem a poor man, and has received nothing from the Missionary Society towards his support since his return.—The labor he has performed, therefore, has been to maintain and educate his family. No one has been so anxious as himself that he might return to Jerusalem at his own expense. The Lord has not enabled him to do it—for which we give Him thanks. It is far better that the brethren should share in the enterprise by cheerfully supporting him; which they will do. Send in your remittances, brethren. We are more and more thankful, as we learn more of their worth, for the precious gifts God has bestowed on us in the Barclay and Beardslee families. Let us show that we appreciate God's goodness by voluntary and generous remittances. Send to me, care of H. S. Bosworth, Cincinnati, Ohio. ISAAC ERRETT, Cor. Sec.

Many a true heart, that would have come back like a dove to the ark, after its first transgression, has been frightened beyond recall by the angry look and menace, the taunt, the savage charity of an unforgiving spirit.

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PROGRESS OF REFORM.

ARKANSAS—Bro. J. S. Robertson, writing from Carrollton, under date of April 12th, 1858, says—The good cause is still progressing, slowly, but we trust, permanently, in our part of the world. Last winter I visited the Southern part of this State and labored at various points, which resulted in 60 accessions to the cause we plead. In Washington County, the main field of our labors, since August last, we have had some 30 or 35 accessions. May the Lord bless you in your labors of love.

ILLINOIS.—Bro. A. D. Fillmore, writing from Paris, under date of April 14th, '58, says—Bro. G. L. Rude and I are laboring together, to a considerable extent in the evange'ical field. Within three months past 4 have been added to the congregation in Paris, 12 in Marshall, 14 in Terre Haute, Indiana, 22 in the neighborhood of Franklin, in this county, and a few at some other points in our field of labor.

From the same, writing from Paris, under date of July 12, says, —I preached at Big Creek Church, in this (Edgar) county, the 1st. Lord's day in June, where five made the good confession and were immersed the same hour of the day.

During my meeting in Terre Haute, the 4th Lord's day, four were induced to yield obedience to the Gospel. The favor of the Lord is very abundant in our behalf.

Another from the same, dated Paris, July 21st, says,—Three were added to the Franklin congregation, at our meeting last Lord's day, two by confession and immersion. The Methodist preachers in that community, failing to prove by their preaching for several months, that it is wrong and indecent to be immersed, gave actual demonstration of their faith by their works lately. Not being able to satisfy some of their members, the preacher took them to a place where the mud and water were about knee deep, and, in his own chaste language, *sloshed 'em under*. The opposers of the Gospel are waxing worse and worse; but truth is gaining conquest after conquest, to the joy of the faithful, and the glory of the Lord.

Another from the same, dated Paris, Aug 19th, '58, says—I have just returned from a good meeting at Franklin, where we gained nine accessions to the congregation at that place, eight by confession and immersion. Bro. Wm. Hartley was with me. Brethren Rude and Goodman, gained nineteen by confession and immersion at a meeting on Big Creek, week before last.

TEXAS.—Bro. Eld. J. R. Wilmeth, writing from Collin County, under date of April, states an addition of eight souls to the number of the faithful, in the field of his labors.

Bro. C. Kendrick, writing from Salado, Bell county, under date of June 26th, 1858, says,—owing to the condition of our houses, and the

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engagedness of farmers, we find it difficult to carry on protracted meetings here, in the Winter and Spring. So soon as wheat is housed we hope to commence a series of meetings, which, trusting to the mercy of God, may result in much good. We have had occasional additions at our Lord's day meetings. Last Lord's day, morning and evening, we had 15 additions, and Monday morning at the water, 3 more, making in all 18. Many of the Disciples seem much devoted to the cause, while some, alas! are lukewarm and worldly minded.

Bro. H. Thomas, writing from Austin, under date of June 11th, says,—I have not reported any additions recently. I have not had a great many, but I must tell you of one little Church at Lyons, in Fayette county, Texas. There were some three or four sisters near this place. We had no Church near. Some one or more was willing to unite with the Baptists, but they would not admit them unless they would be baptized again. They refused, and wrote to me, I made an appointment for January last, and went eighty miles in the cold and rain; preached 10 days; received 7 Baptists; baptized some 14 or 15; planted a Church of 26 members. I again visited this Church the last of May, and they had ready for use, a large and comfortable house. I preached for them 10 days, with 23 additions mostly from the world, and prospects still better for more.

Bro. A. P. H. Jordan, writing from Yorktown Dewitt co., under date of June 11th, says—The cause of Reform is still onward in this region.

Missouri.—Bro. T. M. Allen, writing from Columbia, Boone co., under date of May 2nd, says—Yesterday I reached home from Kentucky. I preached to-day at Bethany Meeting-house, and had one addition to the church.

Another from the same, dated Boone county, June 1, '58, says—I believe I informed you of the meeting I held. with Bros- Wilkes and Rogers, in Columbia, since my return to Missouri; at which there were 16 additions.

On Lord's day evening, I closed a meeting of eight days at Bethany, with 6 additions, having been much incommoded by heavy rains, —no preaching brother to assist me.

Bro. Campbell, can't you be at our next State meeting, which is appointed to commence on Wednesday before the 1st Lord's day, in September, at Columbia? It is greatly desired you should make us another visit. If you can come, please say so in the Harbinger.

The cause is greatly prospering in this State, wherever there are preachers to meet the many calls made for them.

Another from the same, dated Boone County, June 23d, '58, says,—Last Monday I closed a three days meeting at Ashland, in Howard county, there were 4 confessed and obeyed the Saviour. Bro. Gaines was assisting with his accustomed zeal and ability, until Monday morning, when he left to meet his engagements at Keokuk, Iowa. I preached in Rocheport on Sunday and Monday night, when one of our highly esteemed and aged fellow-citizens, who had long been a member of another organization, was immersed, on a public avowal of his

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faith in Jesus Christ. It is God that giveth the increase, and to him be all the glory.

Last Thursday, Bro. D. S. Burnet arrived in Columbia, and commenced preaching that night; he continued his labors up to last night, to crowded houses,—who evinced by their profound and solemn attention, the deep and abiding interest, they felt in his able and eloquent presentation of the Gospel of Christ. His visit to, and labors in our town, have done much to promote the cause of Jesus Christ, and we can truly thank God and take courage. Seven "heard, believed, and were baptized." Two made the good confession last night.

This morning, Bro. and Sister Burnet left for Cincinnati, O., with the affection and esteem of the brotherhood, and our community generally.

Bro. Burnet has made an extensive tour in our State, has held ma- interesting meetings, had numerous additions, preached much, and has done much to promote the cause, and advance the kingdom of our blessed Saviour.

He takes with him the affection and kind feelings of our friends, and has their prayers for his continued prosperity, preservation and usefulness.

Bro. E. R. Childers, Rock Spring, June 5, says,—The following has been the result of my recent labors, as an Evangelist of Union Co-operation: 2nd Lord's day in May at Smyrna, Osage county, 2 by confession and baptism. Liberty, in Morris co., the 4th Sunday, 2 by confession and baptism, one Baptist lady, 71 years of age; Douglas' Prairie, 1; and at Dr. Keyer's, on the 5th Sunday 4, 2 by confession, and 2 by commendation.

New York.—Bro. Daniel Monroe, writing from New York, under date of May 19th, '58, says—I have the pleasure of informing you, that our little Church here had a visit from our very faithful and bold proclaimer of the Gospel of Christ, Bro. J. H. Jones, from Wooster, Ohio. He continued with us during the month of April last, preaching every night in the week, and three times on Lord's day. The final result of his labors, during that time, was twenty-five souls added to the Church; having made the good confession, and by the authority of the Lord Jesus, being immersed into the name of the Father, and of the Son, and of the Holy Spirit.

There were a few of those added to the Church, heads of families; but chiefly young persons, eminently intelligent in the Holy Oracles, and several of them from that nursery of the Church, the Sunday School.

We rejoice the more over these converts, because we are not so prosperous in gaining accessions to the kingdom of our blessed Lord, as many of our sister Churches are, but still, we enjoy ourselves in the kingdom of favor. We certainly love our gracious King supremely, we endeavor, also, to love our brethren with pure hearts fervently, we also try to love every man, he being made in the image of God.

Our Church is a kind of a half-way house. Many come into our Church and continue a few weeks or months, and take the parting hand to the far West, but still they carry the first principles of the Gospel with them wherever they go, for we teach nothing here, or receive nothing, but the pure doctrine of the Book; having altogether repudiated the doctrines and commandments of men.

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Blessed be God for the glorious prospect of meeting with all the ransomed in the Kingdom of our Father above; where pain and sorrow, sickness and disappointment, and the parting hand are eternally unknown.

Bro. H. A. Chase, writing from Tully, under date of July, 1858, says,—The Annual Meeting of the Disciples, of the State of New York, will be held with the Church meeting at Clarksville, in the county of Cayuga, commencing on Thursday before the second Lord's day in September inst., at 10 o'clock, A. M.

We wish to extend a cordial invitation to all the good brethren in our State and vicinity. Let all feel they are expected to be there and participate in its joys.

Missouri.—Bro. Thomas P. Haley, writing at Bethany, under date of July 3d, '58, says—At the request of many of the brethren in Missouri, I leave you a brief account of several meetings which have been held in our part of the State during the present season.

At Lexington, Mo., during the month of April and a part of May, a meeting was conducted by Bros. G. W. Elley, A. Wright, T. N. Gaines, and myself, which resulted in seventy-seven additions to their number. This was a remarkable meeting under the circumstances. The brethren there have passed through many severe trials, and are now strongly opposed by all the religious parties around them, but they are now upon a firm basis, and with the blessing of the Lord, they will triumph over all opposition.

On the 3d Lord's day in May, Bro. Burnet visited Richmond, Mo., where I now reside, and labored with very great acceptance for nearly a week, and though the number of additions was only six, great good was accomplished. Bro. Burnet is a model Christian Minister. May the Lord abundantly bless him.

Embracing the 4th Lord's day in May, I held a meeting of five days at Haynesville, Mo., where twenty-five persons were added to the congregation. The brethren were much encouraged and have gone to work with renewed energy. May the good Shepherd keep them.

On Saturday before the 5th Lord's day in May, Bro. Gaines and I commenced a meeting at Brunswick, Mo., which continued seven days, and resulted in twenty-five additions to the congregation at that place.

Wherever a vigorous effort is made, our cause is triumphant. Brethren let us give God *all* the praise, and thank him, and take courage.

Ohio--Bro. B. F. Perky, writing at Bethany, under date of July 21st, says—On the evening of the 19th, and in your company, I closed the labors of fifty-one consecutive days and nights. Twenty-nine of these were devoted to Belle Air, on the Ohio River, four miles below Wheeling, Va., on the Ohio side, and the remaining time at Barnesville, 28 miles distant, on the Central Ohio R. Road. The results thus far, have been 116 accessions to the Churches at these two points —78 to the Church at Belle Air, and 38 to the Church at Barnesville.

I had the valuable aid and co-operation, during these meetings, of Bros. W. T. Moore, a recent graduate of Bethany College, and A. E. Myers, another graduate, and the Evangelist of the Bethany Church, A. S. Hayden, Prof. Milligan, and last, not least, of yourself. Bro. Myers was with me some ten days, the others, one or two days each.

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The converts at Belle Air were from six nations, and six or seven denominations. How true it is that all can meet and have room on that Eternal Rock which God has laid in Zion.

Among the converts at Belle Air, was a daughter of Sidney Rigdon, long the great central power of Mormonism. Blessed be the name of our King for the triumphs of the Gospel.

VA.—Bro. Joseph T. Henley, writing from Walkerton, under date of June 12, '58, says,—We had a very good meeting at Smyrna. The brethren all seem to be alive to their responsibilities, and the cause of Reformation is believed by all to be upon a firmer foundation in Virginia, than it ever was before.

Would it not be well for future generations to copy into the Harbinger, the articles each Professor is required to subscribe to, in the imagination of the Southern Baptist Theological University?

OHIO.—Bro. D. M. M'Cann, writing from Napoleon, Henry, Co., under date of July 24, '58, says,—Forty-five years ago you knew my father, (A. M'Cann) in Washington, Pa., and now let me say that to your labors and researches, I owe a vast deal of my knowledge of the "Living Oracles."

This place is the County seat of Henry County, and is a thriving town on the Toledo, Wabash and W. R. R., 36 miles West of the Lake.

On the 4th of the present month, a meeting was held at the Court House here, and a proposition submitted for the purpose of organizing a Christian Church on the platform of "the Bible and the Bible alone," free from all creeds or human formularies of divinity whatsoever.—Twenty-six choice spirits responded to the call. Two very intelligent and worthy ladies went down to the Maumee River and there were buried by baptism, to arise to walk in newness of life. It was a joyful time, and, we trust, but the beginning of a great congregation of Disciples here.

Will you be so good as to notice us in the Harbinger, and through it we wish to invite any and all preaching brethren who may be passing on our Rail Road, that we would rejoice to have them stop with us. They may enquire for Dr. H. M'Henry or Dr. D. M. M'Cann,

I am Clerk of the Court, and though, as yet, we have no Meeting-house, I can get the Court House at any time. We contemplate building a good Meeting house soon.

Our excellent Bro. Abner Lemert has removed into this vicinity and will labor all the time he can spare from an extensive farm, in Word and doctrine.

At the last meeting of the Congregation, Dr. M'Henry, (formerly a talented Bible Christian Teacher) Bro. Barnhill and myself, were chosen Elders and Bros. Abbott, and Gibson, Deacons.

Finally, may our God bless you, and preserve your life long to continue in disenthralling the world from sectarian nonsense and from sin and at last may we all have so lived as to meet in glory.

Bro. Matthias Christy, writing from Vienna, Trumbull county, under date of May 8, '58, says,—Permit me to announce through your columns, one of the most interesting meetings of days, ever held in

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this county. Bro. Theobald Miller commenced the meeting in an old school house, near Payne's Corners, the meeting became very interesting; and to accommodate the people, we had to repair to a barn. Thirty confessed the Saviour and were buried in the likeness of their Saviour's death. In fact, Bro. C., it is almost the very spot where you stood and plead for Primitive Christianity thirty years ago, and I bless God, that the truth you then and there uttered, still lives. May the Lord still bless your labors of love. Let me say to you that Bro. Miller is truly a workman. We organized a Church of 50 members; my prayer is that they may all prove faithful.

We are raising money to build a house, and expect Bro. Miller to hold us another meeting as soon as the house is finished.

Bro. H. P. Mason, writing from Coal Run, Washington County, under date of August 24, says,—Our Washington District is destitute of an Evangelist for the coming year. We have something over $300, made up for procuring one, but there seems to be none in our range of acquaintance.

Will you please to recommend some one that we could employ?

CANADA WEST.—Bro. John Stewart, writing from Eramosa, under date of June 24th'58, says,—With several of our friends, I have just returned from our June meeting held at Bowmanville, C. W. You will be pleased to hear that a good impression was made in favor of the truth of God. From 8 to 9 made the acknowledgment of Jesus being Lord. The surprise is, however, that there were so few, there being nearly two thousand listening to the truth of the most solemn, glorious, and awful import, in this, however, I feel certain that the faith and hope of the brethren have been strengthened, and I trust their love and zeal, increased.

Our speaking brethren were all men of faith and worth. Assisting them from your side of the National boundary line, was Bro. Green, who is a workman that needeth not to be ashamed. Not a few consider him, (and I think justly,) a model preacher. Should any one require to be fully satisfied that the pure gold of Divine truth shines the brightest without varnish, let them go and hear Bro. Green, and should our preaching brethren desire to be freed from all suspicion of vanity, let them imitate those who make it their object to present the excellency and beauty of truth with correctness and decision in the fear and love of God, making of no account the superfluous drapery which, while it fascinates as assuredly bedims that which alone is of real value. The claims and merits of Bethany College, were presented by Bro. Black and Shepherd. The Churches will, I hope, do as recommended. If not; by the time this reaches you, will shortly be advised of the anxious desire that the Brethren in Canada, have of seeing you once more, and I trust that it may be in your power thus to gratify us all, as you will have an account in full of our meeting, &c., from some of our leading brethren for publication, I need add no more, this being intended only for yourself.

Bro. Amos Clendenan, writing from Jordan, under date of August 5, says,—I immersed recently in the Jordan River, near this place, an interesting individual, who had officiated as a clergyman in the Church of England. The brethren at Jordan are well pleased with him.

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Bro. James Black, writing from Eramosa, under date of July 23d, '58, says,—Bro. Sheppard closed a series of meeting which he held in this township on last Lord's day evening, resulting in the immersion of 21 believers, besides sowing much good seed, the fruit of which we hope to see yet. All the converts were well instructed in the principles of the Gospel. The most of them were the children and relatives of the members of the Church in the West of Eramosa, to which our intelligent and substantial Bro. Lazarus Parkinson preaches regularly. I have much pleasure in bearing testimony to the ability and faithfulness of Bro. Sheppard as a proclaimer of the Gospel. He knows and feels that the object of the Evangelist should be to convert men from sin to God, by preaching Christ in all his fulness, as the *One* Mediator between God and men. "Christ" is his theme, and with a well disciplined mind, richly furnished with Bible truth, and a command of the English language, which very few possess, it is impossible for an honest man to listen to him without being benefited.

Indeed the Lord is very gracious and good to us, in giving us such faithful and successful Evangelists. I hope we may be able and willing to do them justice.

KENTUCKY.—Bro. N. R. Dale, writing from Mount Salem, Woodford County, under date June 5th, '58, says,—Can you not heartily rejoice with us that the truth has been so gloriously triumphant at this place? Through the labors of our aged Bro. William Morton, 41 souls have been added to the army of the faithful. Bro. Hevrin, of Harrodsburg, came to his aid in due season, and protracted the meeting 15 days, which closed yesterday. The truth is proving equally victorious in many other Churches among us. Let us rejoice.

Bro. John R. Hulett, writing from Millersburg, under date of August '58, says,—I am happy to communicate the result of a meeting lately held at Ruddle's Mills, Bourbon County, resulting in 23 valuable accessions to the Lord's cause. Of these 16 confessed the Saviour, and on that faith were immersed; 3 united from the Baptists, and two from the Methodists. Some took membership who had been living out of the Church. To the Great Head of the Church be all the praise for the success of his cause.

Bro. John Rogers, writing from Carlisle, under date of July 28th, says,—We have had a meeting in progress here, since Monday week, just ten days, and we have, up to this morning, received 59 accessions to the good cause. Brethren Gano and Raines have been the speakers. They have fully sustained their reputations as able ministers of the New Testament. We meet again to-day.

Bro. L. Marrett, writing from Mercer county, under date of May 20th, says,—Since my last communication I have 8 additions.

MARYLAND.—Sister Sarah R. Hyatt, writing from Hyattstown, Montgomery county, under date of May 11th, says,—Our object in writing to you is to see if we cannot, through you, prevail on some preaching brother to visit the little and destitute Church, at Hyatt's Town. We have reason to believe there might be much good done in this section, if we had a preacher. We cannot say at this time, Bro.

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Campbell, what we could give, one thing sure we would do all that we could, if you could send us one that would preach for us at this time, as we think this a very favorable time. We would pay his expenses, and reward him for his time, while with us. Bro. T. B. Hyatt, we would be delighted to have, if it was but for a short time. If we could hold a meeting, we could then see what we could do to support an Evangelist.

Bro. J. K. Berkebile, writing from Barton, Allegheny County, under date of August 6th, says,—Bro. Pyatt recently held a meeting at Lonaconing, three miles from this place, and immersed 4 believers.

KANSAS.—Bro. Wm. S. Yohe, writing from Leavenworth City, under date of July 30th, says,—The recent fire in this City, in which property to the value of $150,000 was destroyed, has burnt to the ground the Meetinghouse of the Disciples. A sad loss to the poor little flock, in that growing city. This house was not only the first one erected by our brethren in this city, but the first in the Territory. They built it when extremely poor. Their success in building up the cause there has been very encouraging, and the increase constant. The attendance of the citizens at their meetings is always large. It is important that the position they have acquired should be maintained, and we earnestly request contributions to aid in rebuilding their house of worship.

Please send them to Alexander Campbell, Bethany, Va., and to Elder Munnell, and R. M. Bishop, Cincinnati, Ohio. and Elder Saml. W. Jackson, Leavenworth City, K. T.

WISCONSIN.—Bro. A. C. Smalley, writing from Milford, Jefferson county, under date of July 17th, says.—We have a small Church of Disciples in this place, and we have lately had an addition of 9 by immersion, and our Evangelist, when he went down into the water, made this remark, "I shall Baptize one in the name of Jesus Christ into the name of the Father, Son and Holy Spirit, and that will suffice," and he did so, and he baptized the other 8 and did not say say a word, he did not baptize them into any name at all.

The candidates were young, and we don't doubt their honesty or sincerity and we believe they obeyed from the heart. Now the question upon which we want your judgment, is this, Is their immersion valid? Please give us your mind on the subject. You may address H. D. Bennett, one of the Elders of the Church.

A. C.

Yes. But the formula should be used in each instance.

IOWA.—Bro. C. P. Evans writing from Crescent City, under date June 15, says,—We held a meeting near Jeddo City, Harrison County, including the fourth Lord's days in March, at which we had 12 additions, 8 by baptism, and 4 reclaimed. To the Lord be all the praise.

MICHIGAN.—Bro. E. H. Brooks, writing from Forest Hill, Gratiot county, under date May 1st, says,—Can you not induce some good Evangelist to come and settle in our country? There are a number of Disciples here, and no Evangelist nearer than 60 miles. We need help very much, and there is a great field open here for usefulness. We are in a new country, but one of the finest and healthiest in the

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great West. If any Brother wishes further information, it will be cheerfully given by writing to me.

ALABABA.--Bro. P. B. Lawson, writing from Marion, under date July 16, says,—I was at Bragg's Store, in Lowndis county, a few days since, and held a meeting with Bro. L. L. Rowland. We had a good hearing, and 6 valuable additions to the cause of our Master.

California.—Bro. Jas. Anderson, writing from Santa Clara, under date April 27th, says,--"The cause of Reform is gaining ground in California, and if we had laborers to enter the field, the harvest is ready. Through the labors of Elders White and Burnett, for some time past, we have been made to rejoice over sinners returning to God thro' Jesus Christ. By the assistance of the above Brethren in the last few months, 22 have confessed and been immersed, 7 reclaimed, 2 from the Baptist, 1 from the Presbyterians. To the Lord be all the glory and us the joy. Last Lord's day a week ago, Bro. White immersed 12 persons, had to leave, come this far, preached one discourse, had two confessions, went immediately to the water (the same hour of the night) and immersed them, and the next morning started for Missouri, (one of the latter was a Jew) to his family.

Some of the Brethren are talking of making an effort this Fall for a Christian College, in California, thinking that by educating young men in our midst, we would succeed better in our Master's cause, and we have thought it policy to request you to send us the constitution and by-laws of Bethany College, together with such other information and advice as you may deem necessary for the furtherance of such a project, for you are aware of our remote situation, and the great and urgent necessity for such an institution, and now my dear brother, in our weakness, we need your pen and influence to support and assist us, and may all be done to the honor and glory of the Lord.

OBITUARY NOTICES.

DIED, at his residence in Morgan county, Illinois, on the 31st day of January, 1858, Elder JOEL HEADINGTON, after a protracted and painful illness of about two year's continuance, (which he bore with Christian fortitude and patient resignation to the will of his Heavenly Father) in the 56th year of his age.—The deceased was a preacher of the Gospel near twenty years, sustained a uniform dignity of deportment during the whole of his christian career, and retained to the last full possession of his rational faculties, and departed in the triumphs of that faith in which he had lived.

He leaves behind him to mourn his loss (a household of faith) a widow and five children. His son George, in the 25th year of his age, passed the gloomy vale about three months before him. His was a most triumphant death—particularly so for a young man in the bloom of youth,—so much so, that his father exclaimed, "Oh! that I could die like my son!"

JNO. T. JONES.

FREDONIA, March 13th, 1858.

On the 8th ult., my brother, Dr. MORGAN G. LEWIS, of Black Rock, Erie county, N. Y., fell asleep, with the cheering hope animating him that he should be awakened on the morning of the resurrection, ever to live with Christ. As the closing hour drew nigh, he had bright visions of the "better life: Said he, "I hear most beautiful music—like the voice of arch-angels,—it is very

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pleasant to listen to it." Then, looking around, he said, "I go away and come back to the world again, but I can say I have heard the angels sing. Thus he departed, without the fear of death, after a sickness of but five days, bearing testimony to all who saw him, that the Christian's hope is a *sure support* in the hour of death. As a physician, by his christian kindness and sympathy, he had gained a deep hold upon the affections of the community. This was manifested by the throngs who, with suffused eyes, attended his funeral, having closed their stores and shops for this purpose. The Medical Society of Buffalo called a meeting and passed resolutions of condolence and regard, and resolved to attend his funeral in a body. This they did, six of them acting as bearers. Dr. Lewis was a member of the Free Baptist Church, which has adopted the Principles of the Reformation, and doubtless will soon adopt their name. Elder Ball and Dr. Straight, their public speakers, are Disciples, and it was Dr. Lewis' greatest desire and earnest effort to lead them to take a noble stand for sustaining "primitive christianity. G. W. LEWIS.

NORTH POINT, Anderson Co., Ky., March, 1858.

Departed this life, on Saturday, Feb. 13th, 1858, our beloved mother, JANE MCQUIDDY, after a short illness, which she bore with christian fortitude and resignation. She lived to the age of 64 years, the most of which time she was a follower of the Savior. Owing to ill health, she had many days of affliction on this side of the Jordan, though she bore it all with that calm resignation which the hope of heaven alone can give. May this deep warning induce her surviving children and friends to lose no time in preparing for that journey which is the object and end of our earthly being. R. L. M.

March 20th, 1858.

On the 6th inst., fell asleep in the Lord, sister BETHIA PAUL, consort of Bro. Samuel Paul, of Hopedale, Ohio.

Thus has passed away one of the purest and most benevolent of the dwellers of earth. Dorcas like, she was full of good works and unostentatious almsdeeds to the poor. Her gifts were doubly gracious; from the bounty, and the manner of their bestowal. Her hospitality made every one who entered her dwelling a welcome guest. The whole church and community deplore her loss, and mourn for her as a benefactor and friend of ardent and sincerest affections, and most blameless character.

She died in her forty-sixth year. During her long sickness, of two year's continuance, her assurance of the presence of God with her, and her frequent expressions of resignation to his will, greatly sustained her afflicted family, and her friends who waited about her. She embraced the Gospel at 18 years of age, and was baptized into the Lord Jesus in 1830 by Bro. Walter Scott.

Our esteemed brother, Cyrus McNeely, mourns in her death the loss of the last survivor with him of his father's family; none being now left to him but his feeble and venerable father. He writes: "O how lonesome! How blank is life!

'This is the desert,—this the solitude!
How populous,—how vital is the grave!'"

Yet, "let us take the cup of salvation, and call on the name of the Lord. Let us pay our vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints." May the God of all consolation support her stricken husband and children. A. S. H.

Died, on the 17th of March, at her residence in Fayette county, Ky., sister POLLY ELLIS, in the 83rd year of her age. It is only a becoming tribute to her christian attainments, that the page which records her departure should also perpetuate the memory of her many virtues, for which she was so widely known and loved. She was only known to the writer in the evening of her days, yet, the high estimation in which she was ever held by christians of every name in the wide circle of her acquaintance, abundantly bespoke her early and

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consistent piety, ripening with her years, and shedding a halo of beauty and loveliness, of quiet and peace, over her last days, such as the christian only can know. Without children of her own, the needy became the recipients of maternal affection, and always around her, were they, to share the provisions of her love, who cherish with filial affection her loved memory, and feel their loss to be nothing less than a mother. Her domestics, too, share largely in the bereavement, although at her death most of them obtain their freedom, yet, her kind, gentle and humane treatment had so endeared her to them, that they too mourn her loss. The religious community in general bear generous testimony to the great excellence and exalted worth of her christian character. She had lived and leaned so long upon the promises of that which is everlasting, that old age could but find her with her house in order, her accounts all settled, ready for the homeward way, to join the many loved ones gone before in the house of many mansions. Truly, it has been said of pious old age, "that her rosy evening changes so insensibly into a dawn as to leave scarce a night between!"

W. Mc.

Died, February 2nd, 1858, of disease of the heart, sister REBECCA V. GLASSCOCK, consort of Bro. Dr. M. Glasscock, near Bloomfield, Ky., in the 42nd year of her age. For a number of years she was a devoted member of the Christian church. Her nature was all gentleness and kindness. She was a devoted wife, an affectionate mother, a kind friend and an exemplary christian. Such afflictions are rare and mysterious, but we know that all things work together for good to them that love God, who are the called according to his purpose; and blessed are the dead that die in the Lord,—they rest from their labors and their works do follow them.

I. D. LEWIS.

Died on the 17th of March, at the residence of Samuel Swearingen, her son-in-law, sister Spivy. In the year 1833, she heard Bro. Walter Scott preach the Gospel, and immediately believed and obeyed. Since that time she has lived a consistent Disciple. She has left a large circle of friends to mourn her loss. "Blessed are the dead that die in the Lord."

S. B. TEAGARDEN.

Died.—But a few days since I addressed you, stating the death of my aged and afflicted mother, and now I am called on to record the death of my father, in his 91st year. Just seven days had elapsed from mother's death until he also bid adieu to the world. with all its troubles and tumults, and followed her to the spirit world. He was born in County Armagh, Ireland, and, with his family, emigrated to this country in the year 1818. Shortly after, he, with grandmother and mother, united with the church at "Brush Run," and lived in fellowship with the Disciples at Beelin Station until his death. May we all be prepared to meet again in Heaven, beyond the reach of death, with all its terrors, and enjoy eternal life, the gift of God to fallen and ruined man, is the prayer of your Bro. in Christ,

THOS. WILSON.

Bro. Milligan, I am called upon to chronicle the death of Bro. AMOS DIXON, who died at his residence in Winchester, Ohio, on the morning of the 14th of February, after a painful illness of six weeks, in the 62nd year of his age. Bro. Dixon had for many long years been a faithful follower of Jesus. He was among the first who espoused the cause of Reformation in southern Ohio, and ever continued to exemplify the excellencies of the christian character throughout the entire circle of his acquaintance. He died in the triumphs of the faith, with a bright hope of a glorious immortality. He leaves a devoted companion and many friends to bewail this sad bereavement. May the good Lord sanctify this providence to their upbuilding in the great cause of Christianity.

P. B. W.

Died suddenly from a fall, on the 28th of October, MICHAEL RIDDLE, of Ashland, Ohio, in the 65th year of his age. Bro. R. had made the christian profession some 34 years, and was for many years an Elder of the church.

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Departed this life Sister Elizabeth Brooks, on the 10th day of August, '58. She was born in Spottsylvania, Virginia, on the 21st of August, 1804. Married Thomas Brooks the 3d day of December, 1823.

They moved to Missouri in 1824, where they raised a numerous family. Sister Brooks made the confession of her faith in Jesus Christ, and was buried with Christ in Baptism in the Fall of 1850.

Shortly after this her husband died and she was left to manage a large estate, and provide for a large family. She was a good neighbor, a kind mistress, an agreeable companion, and above all a pious and exemplary Christian; universally respected by all who knew her. May her children revere her memory and prepare to meet her where sighing and death will be no more.

Farewell dear Sister, we'll soon meet again,
Where trials and sorrows, afflictions and pain,
Will no longer annoy the saints of the Lord,
But glory and honor will be their reward.

ABSALOM RICE.

Our community are mourning the recent loss of Sister Francis Warren, consort of Dr. Isaac S. Warren, of St. Thomas, Mo. She died on the 15th of May, in the 41st year of her age. She was born and raised in Fayette County, Ky., and you have seen her at Caneland, the residence of Dr. Richardson, in that County. For the last 18 years she has lived in this county, and for 22 years she has been a member of the Church and a most exemplary Christian.—She was one of those few Sisters who never grow weary in well doing, and never neglect their personal devotions. By the depth and constancy of her piety, she exerted a great influence for the cause of Christ, and we feel that her death is a public calamity. As a natural result of the life she lived, she died a calm and peaceful death. Her only request upon leaving the world, was that her husband would give himself entirely to the Lord.

Bro. Joshua R. Speer, passed over the Jordan of death on the 27th May, in his 64th year. He was an eminent man, universally esteemed, and greatly honored for his long and laborious services, and his unspotted reputation. But you are better qualified to write his eulogium.

Died, in August last, in the 65th year of her life, sister E. V. FREELAND, of Callaway county, Mo., full of faith and hope. She was greatly beloved and is much mourned for. The deceased was a sister to the former wife of Bro. T. M. Allen.

APPOINTMENT.

THE appointment of JOSEPH DESHA PICKETT, of Kentucky, as Tubman Professor of Modern Languages, in B. College, Sept. 3d, 1857, was confirmed by the Board of Trustees at their Annual Meeting, held July 1st, 1858. A. C.

NOTICE.

BRO. C. D ROBERTS, of Jacksonville, Illinois, will, in a short time, visit the subscribers to the Illinois Chair in Bethany College. We trust that the brethren will hold themselves in readiness to pay him, when he calls, whatever may be due. A. C.

DEFERRED.

SUNDRY documents on hand are reluctantly deferred till next month. A. C.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. I.] BETHANY, VA., *OCTOBER*, 1858. [No. *X.*

THE GRAVE-YARD.

An Address delivered at the setting apart of a new Grave-yard. Wellsburg, September 18th, 1858.

MONUMENTS, whether Catacombs, Tombs, or Sepulchres of the dead, from times immemorial have commanded the attention and constrained the respect and even the awe and veneration of contemporaries and of posterity. They are, therefore, held, because they are made, sacred to the dead.

Some there are who regard death as a debt due to nature! Dame nature! Who is this dame nature? And what has she done for us? Nature is without pedigree, genealogy, ancestry, or posterity. There is no such creature nor creator in the area of the Universe.

All over the civilized world; and, indeed, amongst all the wandering tribes of earth, savage or civilized, there has been from times immemorial, an all pervading and prevailing sentiment in favor of rescuing man from oblivion; and, hence, some mound of earth, large or small, some monumental elevation of clay or stone, commemorates the lap of earth in which repose the bodies of our progenitors and cotemporaries who have paid what is usually called "*the debt of nature.*"

But what, do you ask, is this debt of nature? A debt to nature, or a debt of nature! Pray what is this mysterious *nature*, alternately

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debtor and creditor. According to our most musical poet the harmonious rhymer, Alexander Pope—

> "Man looks through *Nature* up to *Nature's* God,
> Who, binding nature fast in fate, left free the human will."

Both philosophy and poetry are at their wit's end in defining or analyzing dame nature, this mysterious incomprehensible ideality.—There is no such positive entity in the province or area of reason or of revelation. It is a favorite idea amongst sceptics of the highest schools, a polite apology for sheer bald atheism. There is, we repeat, no such positive entity in the whole dominion of enlightened reason.

In reason's eye and in reason's ear *nature* is but the usual course of things which God or man has created or produced. It is wholly active in one view, and wholly passive in another view. It is at one time the cause, at another time, the effect. Strike with a hammer the first link of a chain of one hundred links, and you, by one stroke, produce one hundred effects. The motion produced by that one act of your hand has produced one hundred causes and effects. But why that stroke of your hand? Whence came it?—! Aye, that is the question! There antedates it an act of your own will. You willed to grasp that hammer and to strike that first link. Your will directed and your hand obeyed. The stroke was given, and while but one link received it, ninety-nine sympathized with it.

But why did you *will* to do it? You had a *motive* before you had a *will* so to strike. And why this motive? There was a reason, good or bad, as the case may be, for so willing and for so acting. There was an object to be gained, or a design to be accomplished, be it good or evil. That object was the original or originating cause of the will, the act and of all its consequences to the last link of the chain.

Follows it not, then, that a *person* with an understanding and with a will to act, in harmony with that understanding or ultimate reason, must always and in all cases antecede or antedate any volition or rational act whatsoever? Therefore a *person* or a voluntary agent, must always have been, without whom nothing that now exists could exist. To this conclusion we are, by an invincible necessity, compelled to surrender. We care not into what systems, or into what cycles, or into what areas of thought you may look, or desire to look for relief. Rational relief from this conclusion you cannot find in the entire area of all the circles and cycles in the universe of reason or of imagination.

And why not respond to it with a cordial acquiescence! It is *prima facie* evidence of a sense of guilt, under whatsoever pretence, any one demurs, or does not instantly and most cordially acquiesce in this almost if not altogether self-evident position.

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Nothing creates itself. An everlasting, an uncreated, and, consequently, an unoriginated first cause, uncaused, naturally or necessarily and, therefore, immutably and eternally existed, whose will guided by his own understanding, actuated, too by an infinite benevolence, gave out life, being, and the susceptibilities and capacities of all beings in his unmeasured and unmeasurable dominions.

Moral and spiritual glory and blessedness, absolute, infinite and everlasting, in the eye of the highest reason, and the most comprehensive intelligence, must have been dateless in the annals of all the cycles of the ages of ages that constitute the idea of eternity.

Free agency is, therefore, an essential element of mind and of happiness, for without this the idea of self approbation, self-satisfaction, and self-enjoyment is inconceivable. In our low and limited conceptions of things natural, and more especially of things supernatural and spiritual, we often err in judgment, and, consequently, in practice; and must, therefore, fail or come short of the full enjoyment of ourselves and our associates, and of the riches, and glories, and felicities of that eternal palace and paradise obtained and secured for ransomed humanity, through the priceless sacrifice of the great hero of human redemption.

But these houses of clay in which our spirits now reside are doomed to dust and dissolution; and, therefore, for a period yet to come, the grave must be the asylum of our perishing bodies, doomed, as they are, to disorganization, putrefaction and decay. Hence in this world and in this body, in which our spirit—our proper individuality or personality—now resides, all the elements of physical nature are incorporated and associated in subordination to the inner man—the spirit, which is, indeed, the guest of this earthly tabernacle.

And what is this spirit of man? Is it not *a thinking*, *willing*, *loving*, *hating*, *admiring*, *adoring* personality? These all are elements, or powers, of the human spirit. Four of these compose its peculiar constitution. It is not the only *acting* agent in animated nature known to man by any phenomena. Air, light, and electricity are not only *active* but ever *acting* agents of great physical power. Again there are indications of loving and hating amongst the tenants of air, and earth, and sea;—and, therefore, love and hatred are sometimes contemplated by philosophers as belonging to most, if not to all tribes of animals. But not one trace of a *moral sense*, a *moral* perception, a *moral* reflection—a *moral* aspiration or a *moral* pleasure has ever been discovered amongst all the animal tenantries of air, or earth, or sea. No! Not so much as one fully developed case in all the records of time.

The nighest seeming approach to this peculiar characteristic of mind is found in some domesticated animals—such as the dog, the

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horse, the cow, the sheep, and other attendants upon man. But in all these, no man, living or dead has discovered and reported one single indication of a *conscience*, a *moral feeling*, a *sense*, a *taste*, *or any appreciation of the moral*, or immoral; the spiritual or the Divine, in all the tenantries of air, of earth, or sea.

Nor is this fact duly appreciated by one man in a thousand. It is all pregnant with highly valuable and most important corollaries to the student of humanity, and Divinity the grand climax of all the sciences and knowledges of earth and time.

The mysteries of death and of the grave are the most soul-absorbing and soul-subduing studies in the entire circumference of human inquiry and research. They have, therefore, been the standing theme of the truly wise and great and good men of all the epochs of time, whose memories have been so much canonized by Christian philanthropists, and transmitted from father to son, from one generation to another with so much earnestness and importunity.

Ten thousand thousand mysteries are on file in the cells and halls of the thoughtful, the inquisitive, the earnest seekers after the knowledge of the grand themes—"Lord what is man that thou so kind to him shouldst be?" And "Man, what is Jehovah, Lord of lords, King of kings that thou shouldst not love him, honor him, magnify him, worship him, with all your powers of admiration and adoration!

What is spirit? is a question of thrilling interest to every thoughtful and rationally inquisitive man. It is, too, a study of transcendent value and importance. We have some appreciation of its activities and its power over our physical and animal machinery. But this experience gives us no idea of its essence; or even of its essential attributes. Perception, reflection, imagination, volition are terms of daily currency and of much familiarity. But who comprehends them!—Their phenomena and their essence—their abstract entities who comprehends! They are affirmed to be naturally, necessarily, immutably and eternally active. And of this attribute of ceaseless activity our very dreams and nocturnal visions are infallible proofs. Disencumbered with the attractions and impressions of a world without us in one mysterious sleep what activities and energies do our minds exhibit! In a few moments we retrospect scenes long past and gone; and immediately prospectively survey, in precise and special details, new scenes stretching over large areas of time and space.

The spirit, meantime, disencumbered from the movements and impulses of the house it lives in, spreads its pinions and bears away over an ocean or a continent to some real or imaginary scenes of wide extended dimensions; feasts upon its own creations, reminiscences, and purposes of future action; and when fully satisfied with its own

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excursions and experiences, revisits its native home. Delighted with its travels, it awakes in transports of joy, its slumbering companion, but sighs to find that all this was but a dream of a few moments duration.

Yet this excursion of the mind is sometimes pregnant with instruction for its own good, and for that of the house in which it dwells.—But what the lesson taught the reflecting mind that was so transported with this delightful adventure? The dreamer awakened meditates for an hour, a sleepless hour, on all the scenes that passed before his mind. He moralizes on all that has transpired. He deduces learned corollaries from the scenes that he witnessed, and a lesson for future improvement, which confirms him in a theory, a hope, or a fear; or disabuses his mind of false premises, long cherished, and of dangerous tendency. In all such cases, the mind developes its own powers, occasionally corrects itself, and though not preventive of the future, yet much contributing to the mitigation of the evils anticipated or actually on hand. Such, in part, is the philosophy of dreams.

And is not life itself a dream with the great majority of mankind! Death and the grave, however, are sad realities, but more especially so to the thoughtless who pass their days and nights in revelry and mirth. But to him that entertains in his bosom the rich, the precious, the joyful hope of immortality and eternal life, the grave is divested of all its terrors. 'Tis to his body but a sleep in the bosom of his mother earth, while his spirit ascends to his father and his God, and basks forever in his presence where there is fulness of joy and pleasures forevermore.

But while pondering on this subject, I have here opened an Address delivered some ten years since, on the dedication of the *Cave Hill Cemetery*, near Louisville, Ky., by Dr. Edward P. Humphrey, of that city. Finding it to be a full expression of my long cherished conclusions, I will cite from it a passage fully expressive of them.

Discussing the special claims of the *rural* and retired cemetery, compared with those in towns or cities, he thus expresses himself—

"Another principle of the Rural Cemetery is the inviolable tenure, by which it is held for the purpose of burial. A conclusive objection may be urged against the establishment of family cemeteries in private grounds, suggested by the possibility of their desecration. The plantations, in this region, have been cultivated less than three quarters of a century; and yet in passing from the possession of one proprietor to that of another, the family burial place has, in some instances, gone into neglect and become covered with rank vegetation; or perhaps, the fences have been removed, and the place burned over and "turned out," as the expression is, into the common field. Soon even

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the fact, that the dead are buried there, will be forgotten forever, unless the spade shall accidentally reveal their crumbling relics.

The same objection lies against the establishment of the cemetery within the precincts of a populous city. In the course of a few years, it is filled with graves, and then abandoned for another enclosure. A few of the survivors remove the remains of their friends to the new burial grounds, until there are none to care for the "old grave-yard." The monuments are dilapidated or broken down, the walls are prostrated, and it becomes an object not only of neglect but of aversion. The most that can now be expected is, that trees may be planted on its surface, and the place converted into a public square. Otherwise, it becomes a common pasture or play ground, or it is chosen for the site of a rail-way station, or, very possibly, it is divided into building lots and sold under the hammer. This is not an exaggerated statement. Is there a city in the country, which has attained the antiquity of half a century, that is not obnoxious to the reproach of a neglected or desecrated grave-yard? If the buried, in some of our cities, were suddenly re-animated, would they not start up from the foundations of the ware-houses and dwellings, or even from beneath the stones in the streets? The 'mummy become merchandise,' the shame of Egypt, has its counterpart of shame among a people who sell and buy the graves, aye, the bones, of the dead.

Now it is one of the indispensable conditions of the Rural Cemetery that its possession as a burial place be made perpetual and inviolable. The authority of the law, and the public sentiment and conscience, must be successfully invoked to guard our graves from the cupidity of our survivors. In the oldest records of the race it is related that a venerable patriarch, on the death of his wife, applied to the people of the neighborhood for a burial place. One of them offered to give him a field for the purpose. He declined the generous offer and urged them to sell him the enclosure and to accept its value. They consented to his request, and he purchased the place for 'four hundred shekels of silver, current money with the merchant;' and as we read in the narrative, 'the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession of a burying place.'

We shall do well to profit by this example of patriarchal sagacity. It becomes us to see to it, that this spot be made sure for the uses of the burial place. It must be guarded from the rapacity of the buyers and sellers of another generation. If this complete security cannot be gained, nothing is accomplished, and we must abide, as best we

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may, the mockery and dishonor attached to a spot which is the cemetery to-day, and which may be the shambles to-morrow.

The maxim, that the earth belongs not to the dead but to the living, is relied on to furnish an apology for devoting to other purposes, the place which has been used for the burial of the dead. But on this very maxim, do we rest our argument for its perpetual consecration. It becomes to the living, an object of increasing interest as successive generations are brought within its gates. Its ancient monuments, its pious inscriptions, its moss-covered head-stones, its venerable shades, the memory of the great and good of olden time, constitute a legacy of imperishable moral wealth to those who come after. Themistocles could not sleep, so much was his spirit fired by visiting the graves of the illustrious dead. The Romans buried their most honored citizens along the Appian Way, that the youth, as they entered the city, might be moved to emulate their virtues and share their renown. To this day, the tomb of the Scipios remains to perpetuate the memory, at least, of old Roman valor. The early Christians worshipped God at the graves of the martyrs, to re assure their faith and to catch the spirit of those 'of whom the world was not worthy.' The patriot leads his sons to the tomb of Washington, to engage them to imitate his great and brave example. None, scarcely, can be so dead to virtue as to visit the graves of the great and good without some aspirations after a better life. There is a beautiful significancy in the miracle recorded in the sacred word. The dead man cast into the sepulchre of Elisha, when he touched the bones of the holy prophet, revived and stood on his feet.

We adhere then to the maxim, that the earth belongs to the living. That spot especially, to which we entrust the remains of our dead, belongs to us and to our children. It must not be given away; it must not be sold; it must not be taken from us. Religion, conscience, reverence towards the dead, and humanity towards the living, all, with one consent, plead for the sacredness of the spot,—for its sacredness forever.

Next, we observe that the Rural Cemetery provides a place where families and friends may rest together. We have adverted to the arrangement made by Abraham for a burial-place. Not only did he hold the enclosure for a sure possession but he established there a family cemetery. His wife was its first tenant, afterwards the patriarch was placed by her side. More than a hundred and fifty years afterwards, when Jacob, his grandson, was dying, he charged his sons to bury him with his fathers in the cave which Abraham bought with the field for a possession of a burying place. 'There,' said the dying Jacob, 'they buried Abraham, and Sarah his wife; there they buried Isaac, and Re-

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beccah his wife; and there I buried Leah." This patriarchal conception of the family burying-place has the capital merit of gathering about the spot the associations of home and kindred. The family cemetery is as dear to the heart as the family home; or rather, as one by one of our kindred is removed from the home of the living to the house of the dead, we come to regard that spot as itself the home. Our domestic associations are transferred to the spot where they repose, around whose memory these associations forever linger.

In all our wanderings, our hearts acknowledge the attractions of the holy spot, where sleep our parents and our children. If that place be theirs and ours forever, little do we care who may occupy our patrimonial acres, or whose head may repose under our native roof. Even our Indian tribes, as they retire from advancing civilization, cast their last look behind, not on their corn-fields and hunting grounds, but on the graves of their fathers.

Now the Rural Cemetery meets this lofty sentiment of our nature. It offers the advantages of family cemeteries on private grounds, while it obviates the insecurity attending them. It does not open long ranges of graves, here a dismal range for adults, and there a range more dismal for children, but it invites us to a place, where we and those who love us, may lie down together; where our families, divided by death, may be gathered again in the grave. It is not forgetful of the stranger who may die among us; for it offers to his dust a quiet resting place. But it is, in the main, a grouping together of family burial places, giving to each household a spot sacred to the repose of its dead.

We further observe that the Rural Cemetery should be established beyond the limits, present and prospective, of the city. This is important, in the first place, that the marketable value of the grounds may not tempt the cupidity of our survivors. Next, the rural character essential to the idea of a Rural Cemetery cannot, otherwise, be secured. We should seek for our dead a place of retirement. They have worn life away amidst the tumultuous din and corroding cares of the city; let us afford them, in death, a refuge amidst the tranquillity and verdure and sweet influences of nature. Considering the cemetery, moreover, as a resort for the living, as well as a refuge for the dead, we should select a spot which may be secure from intrusion, and afford us quiet communion with memory and hope and love. It should not be accessible to holiday crowds, nor disturbed by the heel of pleasure or the laugh of boisterous gaiety, but should be sacred to the repose of the dead and to the tears of affection, and the breathings of devotion.

The Rural Cemetery, moreover, should be appropriately decorated.

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I am not aware that any prejudice exists against the embellishment of the cemetery. The burial-place of Abraham's family was adorned with trees, and the sepulchre of our Saviour was in a garden. The most appropriate adornments of such a place are the trees and shrubs and flowers, which are by common consent, emblematical of the life, and death and hopes of man. 'He cometh forth as a flower and is cut down,' is one of the plaintive strains of inspiration itself. 'We adorn,' says an old writer, 'the graves with flowers and redolent plants, just emblems of the life of man, which has been compared in the Holy Scriptures, to those fading beauties, whose roots being buried in dishonor rise again, in glory.'

'I would have a dry death,' says Jeremy Taylor, 'but am not very desirous to have a dry funeral; some flowers sprinkled on my grave will be well and comely, and a soft shower to turn the flowers into a springing memory and a fair rehearsal.'

A proper taste will regulate the character of the trees and flowers, and their distribution and arrangement. It will tolerate nothing in the style of the flower garden or the pleasure grounds, nothing, in short, that is inconsistent with the proprieties of the place. But reason and taste suggest that it should be decorated appropriately, by the beautiful productions of our great creator.

The cypress, the oak, the elm, the weeping willow,

"Trailing low its boughs to hide
The gleaming marble,"

the magnolia, the silver-leaved maple, the larch, the mountain and the weeping ash, should adorn the ground with their pale or deeper verdure, and their refreshing shade. As in the frosts of autumn they cast their leaves, they will admonish us that 'we all do fade as a leaf.' The white pine, the juniper, the hemlock-spruce, the arbor vitæ, the yew, and, if possible, the cedar of Lebanon,

"With fair branches and a shadowy shroud,"

should lift up their perpetual verdure here, the emblem of a life that passes not away.

The English ivy, the Virginia creeper, the glycine and the elegantine should be planted here to bind together turf and tree and marble.

The green and flowering shrub, the rhododendron, the mountain laurel, and the azalea should be here; the white jessamine also, the daisy, and first in beauty and appropriateness, the rose,

"And every flower that sad embroidery wears,"

should in the morning shed their fragrance, and in the evening scatter their withered blossoms over the graves of those we love:

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"Bid amaranthus all his beauty shed,
And daffadillies fill their cups with tears."

And then let the humbler vines

"That on the green turf suck the honied showers
And purple all the ground with vernal flowers,"

the violet, the periwinkle and 'forget-me nots,' creep from grave to grave.

How beautiful the language, in our great poet, of him who mourned Fidele,

"With fairest flowers,
While summer lasts, and I live here Fidele,
I'll sweeten thy sad grave. Thou shalt not
Lack the flower that's like thy face, pale primrose, nor
The azured hare-bell, like thy veins: no, nor
The leaf of eglantine, whom not to slander,
Out-sweetened not thy breath: the ruddock would,
With charitable bill, (O bill sore shaming
Those rich left heirs, that let their fathers lie
Without a monument!) bring thee all this;
Yea and furred moss besides, when flowers are none,
To winter ground thy corse."

Such is the Rural Cemetery. It is a place for the burial of the dead. Its possession is inviolable. It is a family burial-place; remote from the city, and decorated with what is beautiful in nature."

Such precisely are my conceptions and my taste on the question of the *preference* of rural cemeteries to those located in the centres or in the immediate precincts of our towns and cities. It is true that in large cities and in the midst of a dense population, it is almost, if not altogether impossible to locate burial grounds just where we would prefer to have them, and where they would be equally accessible to all. As far as practicable, however, it is, indeed, a desideratum that they should be in as immediate proximity as possible to all those immediately interested in them. And there should be such attractions in the shrubbery and flowers, within and around them, as to allure the thoughtful, the tasteful and the devout, often to retire to them; and, then and there, to ponder their past days and hours, and to ask them "*what report they have borne to heaven*," and how they themselves will forever be pleased with it.

To plant synagogues, meeting-houses, or, as frequently now called, *churches*, in the midst of the tombs or vaults of the dead, is deservedly falling into desuetude, and beginning to be regarded as not in keeping with good taste. And still less appropos to good sense it is to have sectarian burying grounds, as if we had a sort of ecclesiastic communion in the grave, or desired to enter into rest in groups un-

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der the insignia or armorial, of our ecclesiastico-political, doctrinal or didactic theories, falsely called piety or humanity.

In the resurrection, first or second, we shall not rise from the dead in national, family, or ecclesiastic groups or circles, based on creeds or formulas of thought, or classed in rank and file under any earthly or temporal designation. We should, therefore, have no sectarian burying-grounds, no elect or reprobate, no orthodox or heterodox cemeteries or grave-yards. Every sectarian cemetery or grave-yard is a vain attempt to carry into eternity and to immortalize our theories, faiths and ecclesiastical controversies, and along with these our ecclesiastic antipathies, broils and battles.

As in the drama of life and on the stage of time, we all alike, naked and destitute, make our debut, so must we make our exit. And why, in reason's ear, do we seek to commemorate or perpetuate our discords, our follies, and our shame, by instituting and erecting *elect* and reprobate burying-grounds, or what is virtually and in effect the same, denying the rites of sepulture in our grounds to any human being because of his religious belief or peculiar course of life!

Must we judge the world, and institute elect and reprobate grave-yards? Must we continue, or reinstate, an Aceldama, a Potter's field, to bury strangers or heretics therein? We are pleased to know that the first burying-ground of this type on the records of time was purchased by the High Priest and rulers, who condemned to the cross the Saviour of the world; and it was paid for by a contribution on the part of Judas, the traitor, amounting to fifteen dollars, which burned a hole in his pocket and fell to the ground, so hot that the High Priest and rulers of that day were glad to bury it in the potter's field, in order to bury aliens therein.

True it is, and we rejoice in it, that "there is not a dungeon slave that lies unburied by the high-way side, unshrouded and uncoffined, who does not lie as soft and sleep as sound" as now does the great, the gigantic hero of Macedon, who, having conquered the whole world of his day and generation, cried, forsooth, "because his arm was hampered and had not room enough to do its work"—no other world to conquer.

The wild, untutored Indian, some men, and women, and little children are so fond of trinkets that they will even carry them with them to the mound or grave in which repose their own ashes. "Sorry pre-eminence, indeed, it is," as some poet has said, "above the baser born to rot in state," and to mingle our dust with beads and trinkets.

Was it Benjamin Franklin, or some other shrewd thinker, who on one occasion, prayed to Father Abraham desiring to know something of the tenantry of heaven? After enquiring with great intensity,

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naming all the churches or denominations of his day, propounding them one by one. and uniformly asking was any one of them in heaven, he was uniformly answered in the negative—not one—no, not one of the Greek or Roman or Protestant denominations. He then changed the question, and asked once more, saying: if not one of these denominations, whom, Father Abraham, have you got in heaven! He then received this response: "Men of every nation who on earth feared God and wrought righteousness in their day and generation." The moral is certainly a good and salutary lesson.

In conclusion then, and in full persuasion that all who now live must die, and that all that die must rise again, never again to die, with the concurrence of the citizens of Wellsburg and its vicinity, we formally set apart these grounds to all the uses of Christian sepulture, and may this be the scene of many a Christian's rest and of his triumphant resurrection from the dead when the Lord shall come in all the august glories of his Father, attended with his ten thousand times ten thousand, and thousands of thousands of angels!

PRAYER.—*No. VII*

The question, How may we pray, is a matter of very great interest to every one who seeks the favor of God. Much depends on the manner of doing any thing. And hence when Christ ceased to pray in a certain place, "one of his disciples said unto him, Lord teach us to pray, as John also taught his disciples."*

It may then, be expedient before we bring this series of articles to a close, to offer a few suggestions in reference to the proper manner of prayer. The following, it is hoped, will be sufficient to induce many of our readers to enter upon a more critical and thorough examination of the whole subject.

1. We must pray with all humility of mind and heart. This, indeed, is implied in what has been said in our fourth article. Humility flows out of a true and living faith, just as naturally and as certainly as does repentance, love, or any other one of the Christian graces.

But as pride has been the cause of all the disorder that has ever disturbed the harmony of the moral universe, it may not be amiss, at this, our present stand-point, to warn all, and especially the young, against its seductive and soul-damning influences. For

> "Of all the causes which conspire to blind
> Man's erring judgment, and misguide the mind,
> What the weak head with strongest bias rules,
> Is pride the never failing vice of fools."

* Luke xi : 1.

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That any man born of a woman, can be proud; that such a one can be lifted up with vanity at the mercy seat, or anywhere else, might, indeed, seem to be incredible, did we not know the fact. But alas! its world-wide existence is only too painfully evident. It is seen everywhere. It is seen in the church. It is seen in the costly trinkets of many who profess to be adorned with the more precious ornaments of an humble, meek and gentle spirit. It is seen in their extremely fashionable and costly attire. It is seen in the vain and ostentatious air with which they enter the house of God. It is seen in the little unbecoming artifices by which they endeavor to attract attention to themselves during the public services; and by which they are but too successful in drawing away the minds and the hearts of the unconverted from the Lamb of God which taketh away the sin of the world. It is seen in their refusal to participate in the vocal melodies of the sanctuary, unless every strain is made to harmonize with their own exquisite sense of the latest and most fashionable style of church music. It is seen in their unbecoming slothfulness and indifference during the devotional exercises of the congregation. And it is seen in the wanton looks, and in the hellish laugh that are sometimes witnessed in the very act of celebrating our Saviour's dying love for a poor, miserable, perishing world!

How, then, can such persons, without an entire change of heart, approach God acceptably so long as it is written, "God resisteth the proud; but he giveth grace unto the humble?"* This humility is not a mere momentary accident of Christian character. It is not like a garment that may be put on or that may be laid aside to suit the occasion. It must be a habit of mind, manifesting itself as a permanent characteristic of the heart and of the life of its possessor, or it is not worth a farthing.

No wonder, then, that so few prayers are now heard and answered. No wonder that the heavens over our heads, so often appear like brass; and that the earth beneath our feet, appears like iron. Before the windows of heaven can be opened, and the blessings of God poured down copiously upon us from on high, we must become more like little children; we must humble ourselves under the mighty hand of God; we must see that without his sustaining grace, we are only "wretched and miserable, and poor, and blind, and naked.† "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."‡

2. We should pray with a forgiving spirit. "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses."§

* Jas. iv: 6. †Rev. iii: 17. ‡ Luke xiv: 11. § Matth. vi: 15.

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It is to be feared that this plain, absolute, and unchangeable law of the kingdom of heaven, is very often violated in all the ranks of modern Christendom. How many are now nominally associated in the same congregation, but who, nevertheless, refuse even to speak to each other! The pride of whose heart will not allow them to treat each other with even the common courtesies of life! Does it become such to say, "Forgive us our debts, as we forgive our debtors"!*

Let all such then, carefully ponder what Christ has said in the last section of the eighteenth chapter of Matthew; and let them remember, that God will do, even so, to every man who does not *from his heart*, forgive the trespasses of his brother.

3. Our prayers should be expressed both with brevity and simplicity. This follows as an obvious consequence from our first remark. If God is in heaven, and we upon earth, it is surely becoming that our words be few, simple and well ordered before him.† And hence, in that prayer which Christ gave his disciples under the Jewish economy; and which, in manner, is still most worthy of our imitation, there is nothing like that vain, pompous, and ostentatious display of learning and eloquence, which has become so prominent in the worship of modern Christendom. Many pastors and teachers now seem to be more ambitious to imitate in their prayers the customs of the heathen, who think that they will be heard for their much speaking, than to follow the example of our blessed Saviour.

This practice is not only sinful in itself; but it is also attended with some very bad consequences. It begets and fosters in both the teacher and the taught, a spirit of pride; and it has, moreover, a direct tendency to discourage the unlearned from all participation in the public or social prayers of the Church. It presents to the people a false standard; a standard which they can no more imitate than they can the logic of a Paul or the eloquence of an Apollos. And hence, they are ashamed to pray in public; and the spirit of prayer being stifled, it is to be feared, that many of them soon forget to pray even in private.

But who cannot imitate the brevity and the simplicity of the model given by our adorable Redeemer? Who cannot say, "Our Father who art in heaven: hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen."‡ Or if this should be too much, who cannot at least exclaim with the poor

* Matth. vi: 12. † Eccl. v: 2. ‡ Matth. vi: 9--13.

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publican, "God be merciful to me a sinner!"* This is the eloquence of the heart. This is the style of prayer that moves mountains, and that puts to flight all the armies of the aliens. And this, all may very easily imitate, whether in their closets; in their families; or in the public assembly of the saints.

4. We should pray in an humble and becoming attitude. The sitting posture is exceedingly unbecoming. It ordinarily indicates a want of reverence and respect that would not be tolerated in the court of any earthly prince, king or potentate. A mere hint, then, to those who are *at ease* in Zion, will, we hope, be sufficient on this subject.

The attitude of standing is certainly much more respectful; as well as more favorable for the exercise and cultivation of the powers and susceptibilities of the soul. It has, moreover, been tolerated, if, indeed, it has not been sanctioned and commended by Jehovah himself, in the case of many pious and God-fearing men. Abraham *stood* before the Lord, while he made supplications for the cities of the plain.† In his intercessory prayer, Solomon first kneeled; and then rose and blessed the people with continued prayers and supplications.‡ The children of Israel, too, after their return from Babylon and the discovery of the book of the law, "assembled with fastings, and with sackclothes, and earth upon them. And the seed of Israel separated themselves from all strangers, and *stood* and confessed their sins, and the iniquities of their fathers."§

But the most natural and becoming position for the humble confessing penitent before a throne of grace, is, unquestionably, the kneeling posture. And hence, it is, that which is most frequently mentioned in both the Old and the New Testament. Indeed, so far as we know, this was the exclusive practice of the primitive Christian Church; and, therefore, it is still the most becoming in all those who profess to take the Bible, the whole Bible, and nothing but the Bible, as the rule of their faith and practice. The following references will suffice for illustration: 1 Kings, viii: 54; 2 Chron. vi: 13; Psa. xcv: 6; Dan. vi: 10; Matth xvii: 14; Mark i: 40; also x: 17; Luke xxii: 41; Acts vii: 60; ix: 40; xx: 36; xxi: 5; Rom. xi: 4; Eph iii: 14; Phil ii: 10.

We know that there is some force in the objection, so often alleged, that many of our meeting-houses are kept too disgustingly filthy to allow any one to kneel. This is certainly a very good reason why the sanctuary should be cleansed. There is no virtue in filth, whether it be found in the house of God, or any place else. But if Paul and his Syrian brethren could kneel down on the shore of the Mediterranean, it is presumable, that all whose hearts are equally humble, can find a

* Luke xviii: 13. † Gen, xviii: 22. ‡ 1 Kings viii: 54--61.
§ Neh. ix: 1--2.

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place to bow the knee, even in the most filthy of our modern meeting-houses. Or if this should be thought inconsistent with our fine, costly, and fashionable apparel, and the Churches cannot be cleansed, then we would respectfully suggest the propriety of changing somewhat the style of our dress. A little less silk, and a little more sackcloth in the house of God, would, we apprehend, detract not one iota from our own spiritual enjoyment.

5. All our prayers must be offered up through Christ as the great and only Mediator of the New Covenant. This is one of the gracious and peculiar privileges belonging to the subjects of the Messiah's reign. No patriarch or Jew ever prayed thus. Nor did Christ ever teach his disciples to ask any thing in his name, until he was about to leave them. "Hitherto," said he, a short time before his crucifixion, "ye have asked nothing in my name."*

But since the time of his coronation; since all authority in Heaven and upon Earth was committed to him, it is the decree of Jehovah that all petitions shall be presented in the name of Jesus; and that all men shall honor the Son even as they also honor the Father. And hence, says Paul to the Colossians, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."†

Having then, dear brethren, "a great High Priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not a High Priest who cannot be touched with the feeling of our infirmities; but was, in all points, tempted like as we are, yet without sin. Let us, therefore, come boldly to a throne of grace, that we may obtain mercy, and find grace, to help in time of need.' ‡

R. M.

THE RIGHT WAY.

THERE is a right way and a wrong way of doing every thing: and the right way is not always the most pleasant. For the world is filled with error, so much so, indeed, there is a class of men who practically teach there is no such thing as truth. And these are getting more and more numerous of late years. They are usually spoken of as men of liberal sentiments, from the fact that they have no particular tenets of their own, and are willing to allow that the sentiments of every body else are proper, provided only the person entertaining them is honest in his belief. The absurd height of this species of folly caps the climax of all other human follies. Even the guileless school-boy knows better. When he strays away from the school-house or

* John xvi: 24. † Col. iii: 17. ‡ Heb. iv: 14-16.

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the old homestead, in search of nuts or chasing after butterflies, until he is lost in the mazes of the woods, suppose one of these astute philosophers were to come up with him while he lies on the ground weeping and disheartened, after having tried an hundred times to regain his footsteeps and failed, and should begin to console him, according to his philosophy, thus: "Come, cheer up, my lad, there is no need of crying. You can take any one of these hundred different paths, and if you only honestly believe you are right, you will soon reach your father's house," If he were an honest boy, would he not blubber out: "Sir, I know you are mistaken, for I have tried them all, and every one of them leads straight down into the swamp, while my father's house is high up on a hill, and there is no swamp near it." And suppose our modern philosopher were to rejoin: "Ah! then I am satisfied there is *no way* by which you can ever get home again, and I would advise you to come follow me, and do not trouble yourself any longer about your father's house." But would he not be met by any boy who loved his father, and the home of his childhood, with the brave words: "No, sir; I can never go with you. Although I have tried an hundred times to get right, and failed every time, still, I know *there is a right way home*, and I shall never be happy till I find it."

Now the same thing happens when the boy grows up to be a man. We are all but children of a larger growth. Very often chasing after the giddy toys of this life, we become ontangled in its cares and vain perplexities, until the best of us lose sight, for the time, of those blessed mansions prepared for us by the Supreme Father above. And when we would return to the paths of rectitude, and renew in ourselves a virtuous life, we are met by so many counterfeit presentments of virtue—tricked out in her spotless robes only to conceal the hideousness of vice's naked deformity—that many, very many, I fear, are led to doubt the existence of real undissimulated virtue. It is while beleaguered by this doubt that the adversary most generally seduces them into liberal infidelity. He finds them wavering between good and evil, and adroitly insinuates the damnable heresy into their minds, that a man can do no evil provided he is honest in what he does. If this species of infidelity were confined to the worldlings, it would not be so productive of evil. But we find it rife in all the Churches, from the Universalists up to the Reformers or Disciples. Whether confessed or denied, it matters not, the sentiment is entertained in all of them. Of course, this is only the last device of the Devil to entice professed Christians into sin; and let a man once yield to its deceitful philosophy, and before a great while there is not a sin under heaven in the gratification of which he will not *conscientiously* indulge.

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if he has an inclination to. In fact, it is intended for this very purpose, to prove a palliative refuge for those hypocrites who wish to serve both God and Mammon as far as convenient, and who have not moral courage enough to stand out openly for either side. These are the Judases who are always betraying the cause of their Master, and rendering religion odious in the sight of the multitude. I verily believe these practically unbelieving professors of Christianity are greater stumbling-blocks in the way of the unconverted, than the multiplicity of creeds, rituals, human ceremonies and traditions which divide and alienate the different branches of the Church.

In ninety-nine cases out of a hundred, these unbelieving Christians, if I may so characterize them, have no faith in the genuineness of any man's Christianity. Being hypocrites themselves, leaning to the Devil's cause, but too cowardly to openly express their convictions, they imagine all others to be of like mind. Hence arises the great difficulty of approaching them in such a manner as to convince their minds or win their confidence. It does no good to quote Scripture to them, for while they concede that you may be right, and that God commands thus and so, they still hold that they have a right to *think for themselves, even against God's revealed will.* And in vain will you pray with them, for they can roll their eyes heavenward in even greater sanctity of seeming. And if you exhort, they will shed more tears than you dare do, and will cry *amen, amen,* louder, and longer, and more fervently than the devoutest saint. And in the singing of Psalms their voice can be heard loud and shrill, above the voices of the whole congregation. O generation of vipers! is there nothing that will reach your sensibilities? Have you no shame? Or do you suppose that because you would confound all right and wrong, God will not continue to hold men responsible for the wrong that they do, and to reward those that do well? For there is a God, blaspheming hypocrites! notwithstanding you in your madness may ignore His existence. There is a God, the mighty Ancient of Days, whose beginning was not, and whose end never will be, who fashioned the sun, and moon, and stars, and worlds innumerable, and who holds this little globe and all its inhabitants, as in the hollow of His hand. He, the Almighty Ruler, governs the Universe by Laws,—the physical universe by physical laws, and the moral universe by moral laws. He has ordained from the beginning the *right way* in which His creatures should walk, and has warned them against going in the *wrong way,* which leads to destruction and death. He has declared that the man who obeys His commandments, in him will His soul delight; while he who disobeys them, shall be utterly cut off and wasted away.—How, then, darest thou, O vain man, to change the decrees of Jeho-

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vah? As well attempt with a wisp of straw to quiet the surging of the sea, or to drag up the Atlantic Cable from old ocean's bed with a thread of gossamer!

Right only makes RIGHT in the end, and soon the earth will see it. Man has struggled against true, light, and true knowledge, for near six thousand years, but the Millennial Sabbath draws nigh, and soon the world will be enlightened from pole to pole. I feel as well satisfied of this, as I do of my own existence. Revelation has overthrown one false philosophy after another, from the philosophy of Pythagoras to that of Theodore Parker, or the Spiritualism of the Fox Girls, and it will as surely overthrow the present deceitful Liberalism and Scientific Deism, the two most prominent shapes assumed by modern Infidelity. Let, then, no lover of the Right despair. Let all learn the *right way*, which is the Great King's Highway of Holiness, to be learned in the Testament of Jesus Christ, *and nowhere else*—and let all live up to what they learn. Thus only can that glorious Millennial era be ushered in, foretold by prophetic bards along the hills of Lebanon and lastly most minutely foreshadowed by St. John as he beheld it revealed to him on the Isle of Patmos. For, to quote the words of England's greatest poet:

> "The means that heaven yields must be embraced,
> And not neglected; else, if heaven would,
> And we will not, heaven's offer we refuse,
> The proffer'd means of succor and redress."

CHICAGO, ILL., Sept. 5, '58. D. R. H.

THE TUG OF WAR AGAINST REFORMATION.

ONE of the most unequivocal evidences or demonstrations of the constantly growing and accumulating influence and power of the great cause to which we have consecrated our life and its energies, is the manifestly increasing virulence of the mere *denominational* Pulpits and Presses of the day. "*Our Party versus the world and the Church militant*," is inscribed upon every Banner, and especially against the cause of Reformation for which we plead.

And pray *what is this cause of reformation? This monstrum horrendum cui lumen ademptum—this hideous monster whose light is extinct.* It is simply *the original Gospel and the Apostolic order of things!* For these heaven-born twins alone we plead. For these we have been pleading, more or less, for more than forty years.

We abandoned Presbyterianism in A. D., 1810, at a great sacrifice, and vowed allegiance unreserved to the Lord Jesus and his holy Apostles. We went out voluntarily, not then knowing "whither we were go-

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ing." *Onward and upward* was our motto. The "Regular Baptists," unasked by us, opened their doors and bid us welcome. We stipulated with them, after much importunity, on their part, for the Bible, the whole Bible, and nothing but the Bible as the bond of our union, communion, and co-operation. To these terms they gladly consented, and we united with the Redstone Baptist Association, Pennsylvania, in the Fall of 1816, *forty-two years ago.*

We continued in it for some seven years, and, withdrawing from it, immediately united with the Mahoning Regular Baptist Association in Ohio.

We debated seven days with Dr. William L. McCalla, at Washington, Mason County, Kentucky, commencing on the 15th and ending on the 22d of October, A. D., 1823, on the Scriptural subject and action of Baptism. The *design* of Baptism was only allusively referred to, but not discussed in this debate. That was more fully developed in the debate with Dr. Rice, Lexington, Ky., 1843.

Thus have we earnestly contended for *the faith* originally delivered to the sanctified and Divinely commissioned Apostles and Evangelists of the Lord Jesus Christ. On this platform we stand or fall forever. We claim no patent right, no ecclesiastical authority, no infallibility, no plenary inspiration other than the Holy Scriptures with this one and only patent right,—"As every man has received a *charisma*, a gift, a *gratuitous* gift, so let him *minister*, as a good dispensator of the various gifts of God."* 1 Peter iv: 10.

We have invited discussion—free, candid, fraternal discussion—on each and every item of difference worthy of it. And what has been the response? Is there a respectable periodical in the land—a weekly, a monthly, a quarterly—that will give us line for line, or page for page? If there be we will certainly accept it with all courtesy; and will calmly, courteously, and dispassionately hear, weigh, and respond with becoming candor and respect.

Apostles and prophets and the Great Teacher himself, discussed with their opponents whether Jews or Gentiles, whether friends or enemies—whether Samaritans, Epicureans, or Stoics. Are we better than they, wiser than they, more candid, or more exalted than they? Did not the Great Apostle to the Gentiles "become all things to all

* This is one of the most affluent collocations of words found in the Epistles of the New Testament. Χαρισμα is *never taken in Scripture* but for a *free gift*. So say the highest authorities in Greek Christian Lexicography. It is a gift vouchsafed not according to any *desert*, or merit, but directly contrary to all that is deserved or merited. *Charis* is favor, but *charisma* is a free gift—a gift of grace—not merely without merit but contrary to merit. See Leigh's Sacred Criticisms.

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men that by all means he might save some! And stronger still,—Did not the Lord Jesus himself condescend to hear and to respond to the objections and arguments of a Samaritan woman? If he could listen to her objections, one by one, and respond to them, can *we* not do likewise? And did not the Great Apostle to the Gentiles hold protracted discussions, for two whole years disputing in the school of Tyrannus! Did he not during this time go into the synagogue and spend three months, discussing daily with all that came to hear him! But, is it not the duty of all who can speak, to contend earnestly for the truth or faith, formerly delivered to the saints? And why shall we question its expediency and ignobly back out of it!

For thirty-five years I have every month issued a Magazine; besides during that time some ten or twelve other volumes, and have uniformly given both sides of all litigated matters. I hold it a debt of both justice and honor that my readers should hear the *alteram partem*, the other side, as well as my side. In this way only in matters of religion and morality, could *I* enjoy a good conscience.

I may say most, if not all of my opponents are fully satisfied to give their own side. At least their actions indicate it. Has my friend, President Dr. Campbell, of Georgetown, Ky., yet had published my response to "the challenge disposed of"?—! If he have, the Baptist press is strangely silent, or the mails are delinquent. To this 17th day of September I have not seen nor heard one line from him!! Surely he is not the man to give up at the first fire! Or, perhaps, he may be yet deciding as to the preference of an *oral* to a *written* discussion of the true and real issues. I wonder, too, why the entire Baptist press in Kentucky is so silent, and that I have not yet seen even a notice of my response in any of my exchanges! I will not think nor conclude too hastily, that the Doctor is not *preparing* a response. Nor do I think that "the Western Recorder," can, now under Mr. Otis, *afford* to give both sides to his readers, any more than his predecessor, Mr. Ford.

I am constrained, very reluctantly, indeed, to think that it is a morbid pleasure to certain preachers and writers to misrepresent our real views and positions. Why is it that they are so intent on misstating our teachings and in fixing upon us some condemnable error or heretical tenet or opinion, without *one matter of fact*, or *logical argument* to sustain them! I cannot attribute this to any honorable motive in the whole horizon of my reason, experience or imagination. I assume and presume to think, and to say, and to seal it with my hand, that there is not one Bible fact, statement, precept, promise, or threatening that they read in the Inspired Records of both Testaments that

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we do not admit, believe, and teach, according to the original tongues in which, and through which, the Holy Spirit expressed himself.

It is their language of Ashdod—their speculative abstractions, their theorizings upon the *modus operandi*, of spirit upon spirit; and their substitution of catechetical, and scholastic terms and phrases inapposite, unintelligible, heretical, and necessarily schismatic, for the words and phrases of the inspired witnesses—the apostles and evangelists of Jesus Christ.

They have never heard or read a sermon from us on one abstraction, nor from any inspired man, nor from any man that understands the Christian Institution.

Christianity is never discussed in the Apostolic writings! The word is not once found in the whole oracles of God. *Christianity* is an abstract, metaphysical, scientific term, never used, or found in the writings of any inspired man. Christ and Christian are found, the former often, the latter only thrice, and is of Roman and not of Hebrew origin. Theology nor Christology belongs not to the inspired diction of Holy Scripture. Their authority is human not Divine.—Theology and Christology, as well as *Theocracy* and *Christocracy* are very apposite terms in Christian controversy at our latitude and longitude.

Christocracy is a contribution of my own, so far as I am informed. And it is controversially necessary in the present day, when so many of our Protestant communities are contending that both Jews and Gentiles, when converted, are placed under a *theology* and a *theocracy*. We take the ground against Rome, England, and America that Christians have neither a *theology* nor a *theocracy*—but according to their own canons of verbiage we are authorized, by paramount literary and scientific usage and authority, to deny that we are either Divinely, Evangelically, or Providentially authorized to assume and use the term *theology* or *theocracy* as indicative of our position and allegiance under the present occupant of the throne of the universe. The Jehovah oracle was announced by the Holy Spirit first in Jerusalem on the very first Pentecost after the ascension of Jesus of Nazareth;—that God the Father of our Lord Jesus, on his ascension into heaven, in the presence of the *Panegyris*—"the general assembly" of the *peers of heaven—the Church of the First-born from the dead—did appoint, ordain*, and *constitute that same Jesus*, whom the unbelieving Jews had crucified, *both Lord and Christ himself*. This is the literal and undebatable oracle of the Holy Spirit—the most definite oracle in the writings of Luke—κυριον και Χριστον εποιησεν. Τουτον τον Ιησουν ον υμεις εσταυρωσατε. We challenge a more specific oracle in Holy or Common writ! We, therefore, worship, adore, and pray to, the Lord Jesus

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Christ, as Stephen, when departing, did; and always to the Jehovah Father *through him.*

We, therefore, actually and happily live under a *Christocracy,** and have a *Christology;* not under a *theocracy* nor a *theology.* We challenge contradiction—and open our pages to receive it within the proper bounds and limits, and in such a diction and style as a theme so transcendently grand demands.

We expect to hear much said, and perhaps something may be written, against these statements. But we have never been sensitive on that subject, and are less and less so. The longer we live and the more we read, and learn, and think upon original Christianity and the yet reigning apostacy; and the more we witness the spiritual lethargy and apathy on this grandest of all themes, we do not flatter ourself that the doctrines of men—of sectarists, and of visionary enthusiasts—will, without a great and persevering effort, or a series of efforts, give place to the claims and charms and Divine attractions of primitive and unsophisticated Christianity—to the original and apostolic Gospel and its soul-reviving and cheering institutions.

There is, in many cases, a manifest pride of opinion, or of intellect, or of attainments in religious knowledge and experience most invincible and most unreasonable, and most fatal to growth and progress in Christian knowledge and in the Christian graces. The queen of all the true and real and most beatifying of all the Christian graces is a

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* While Webster, our best lexicographer in the English language, gives us both *christology* and *christologist,* which Richardson does not in his more voluminous work; yet neither of them gives us *christocracy* as in our language, having any place.

I do not wonder at this, from the fact that even in Old England they teach men to "*kiss the Bible,*" as an act of worship in giving testimony, and add, "*so help me God.*" These are papal relics, and corroborate the affirmation;—that while Protestantism is a great *reformation,* it never assumed to build upon the Bible alone—nor upon the Bible without the aids and countenance of some centuries—at least *three or four of the first centuries;* and their falsely panegyrized "*Apostolic Fathers*" and "successors."

We plead a *restoration* of primitive Christianity, and not a mere *reformation* of Popery, Prelacy, Presbytery, Congregationalism, or even modern Methodism. If they were all reformed to the highest beau ideal they would not be entitled to a higher niche in any history above pure Popery, pure Prelacy, pure Presbyterianism, or pure Methodism.

While we trust and most charitably hope there will be found a great multitude amongst them clothed with the righteousness of the Lord Jesus, the Christ; yet amongst all these it will not have been their doctrines, theories or institutions, but their *faith in,* and *obedience to* the Lord Jesus Christ, that will secure to them a right to the Tree of Life, and an entrance through the gates into the city of the New Jerusalem.

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genuine Christian humility, emanating from a broad, and deep, and thorough realization and appreciation of our true and real unworthiness of the least of the ten thousand blessings bestowed upon us, by him too, whom we have been sinning against since first we heard or learned his name and character—as loving righteousness and hating iniquity.

The realization of these facts in human history is not, however, adequate to improve our views, or to extenuate the conduct, of a large portion of the prominent religious actors in their crusade against our positions, our character, and our teachings. We have some of the weakest heads or of the most fleshly hearts in prominent places—in high stations caricaturing our views and positions, grossly misrepresenting them to their readers or hearers from week to week, from month to month, *viva voce* in the pulpits too, and then through the press scattering them broadcast over the land, and withholding their eyes from seeing what we have written and as far as their power extends preventing them from hearing us in self-defence. This course is as foolish, too, as it is wicked. A reaction among their hearers or readers must come in the fixed laws of our social system, and then they will lose their influence along with upbraidings of a guilty conscience.

I presume to say that I understand what is regular and irregular Baptistism, Presbyterianism, Congregationalism, and Methodism; indeed, the theories, or theologies, of all the prominent parties, and also our own positions. I, therefore, never ascribe to them a *tenet* or a *doctrine* not found in their own standards, not assented to by them.—When I have occasion or when in duty called to speak, I never ascribe to them a tenet, a rite, a ceremony, an ordinance, or a practice not found in their own standards and developed in their own practice, in their pulpits, or in their periodicals—we use their own words in their own connections and currency. Now, why, on their part, should they falsify our positions, misrepresent them, and then caricature their own misrepresentations! This has been done times without number. How often have we been charged with "Water Regeneration," with a denial of spiritual influence, with making immersion a substitute for the blood of Christ, with denying the Divinity of Christ, and the necessity of any spiritual influence. Because we have protested against their doctrinal and speculative creeds as terms of communion, and their metaphysical theologies as worse than useless, true or false, must we be represented as denying any Christian doctrine. If they must have something ecclesiastically canonical and orthodox, why not choose "the Apostles Creed," "the Lord's Prayer," and the "Ten Commandments!!" Could we not all do

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that? I believe I could get along with these three pretty comfortably, except I might move an amendment in the Lord's Prayer—the erasion of one precept—"Thy kingdom come"—or commence. I could not pray for that to come which had already come. I could change it as my good Father did, he prayed "thy kingdom come in its promised fulness and glory." Having come, when Jesus was crowned Lord of all, and having immediately dispatched the Holy Spirit to Jerusalem to announce the fact of his coronation and investiture with the entire government of the universe, of course no enlightened man could now pray for that to come which came 1824 years ago. But I must close for the present. We have not yet, however, completed our complaints and remonstrances against a portion of the Editorial corps in the Baptist ranks. There are some hard cases amongst them.

A. C.

THE NEW NAME.—*No. III.*

CHRISTIAN UNIVERSITY, CANTON, Lewis Co., Mo., Sept. 9, '58.

DEAR BRO. CAMPBELL:—After an absence from home of nearly seven weeks, I have just returned, and found the Harbinger for August, containing my No. 2, on the Christian name, forwarded to Bethany in last November. At this rate our discussion will be *endless*. In your four pages of comments on my two and one half pages of argument, I find nothing that demands at present a special reply. The argument and the comment are before the intelligent reader; and by his enlightened judgment I am willing that the question shall be decided.

It is absolutely necessary in this investigation, if we would make any progress in the right direction, to ascertain definitely whether the prophecy in Isaiah lxii: 2, does, or does not, refer to gospel times. In your reply to my No, 1, you seem to call this in question. Nevertheless, you say very properly in that essay, that the prophecy "commences at the first verse of the *sixty-first* chapter of Isaiah, and extends at least to the close of the sixty-second."

Now, this being admitted, by turning to Luke iv: 16–21, we will see that Jesus Christ read the commencement of this prophecy in the synagogue in Nazareth, and applied it to himself, saying,—"This day is this scripture fulfilled in your ears."

Isaiah lxii: 2, shows, in express terms, that the prophecy is not confined, as you think, to the Jewish people and their inheritance. Its language is: "And the Gentiles shall see (enjoy) thy righteousness; and all (*Gentiles*, as well as *Jewish*,) kings thy glory; and thou shalt be called by a new name, which the mouth of the LORD shall name."

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Consequently, *it cannot be true*, that the prophecy is confined to "the Jewish people and their inheritance;" or that any such interpretation of it "fully exhausts the prophecy and the promise according to the well established science and laws of hermeneutics, or Bible interpretation."

On the contrary, to me at least it seems indubitably plain, as I said in my introduction, that "the portion of this prophecy, which we have selected, contemplates a single feature in the reign of the Messiah, viz: the union of the Jews and Gentiles in the same family, and upon the same terms, as children of God; and it predicts, that when this union shall have taken place, Jehovah will give a new name to the new body. These items stand out so plainly on the face of the prophecy, that it seems to me almost impossible to overlook them."

It is well worthy of being noted, just at this point, that the wisdom, so manifest in all of God's arrangements, is clearly seen in the time at which the name was given. "To prevent the discordant feelings—generated by 'We of the Jews,' and 'They of the Gentiles,' it was expedient that the *new name* should be given, so soon as the Gentiles were received into the new body. But it certainly could not have been necessary to give it for that purpose at any previous period."

In my last, I showed that Acts xi: 26, properly translated, records the fulfilment of this prophecy, at the very time implied in the promise, and informs us definitely what the *New Name* is, viz: *Christian*.

The main object of this essay is, to redeem the promise in my last to demonstrate that the translation of the passage, which I then gave, is the only translation that is defensible on sound philological principles.

Before I undertake this task, however, let it be noted, that all profess to *approve* the name *Christian*; that Bro. Campbell *prefers* it; that, if God gave any name at all, he would certainly give that one, which is *preferable*; that, considering the importance of *but one* name to the *unity* of the body, it is at least probable that *God would give* the one name, which he designed his redeemed people to wear; and that it is no less probable that he did give it, when we consider that from this time forward the disciples of Christ were recognized as *Christians*; suffered as *Christians*, 1 Pet. iv: 16; were reproached for the *name of Christ*; and when asked by their persecutors, "Have you kept the Lord's day?" were in the habit of saying,—"I am *a Christian*; I cannot omit it;" all of which are facts that will be questioned by no person who is well informed. In such circumstances, all that could be required of me is to prove that my translation of Acts xi: 26, is admissible.

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To our task, then, in the fear of God. The passage in Greek reads thus:

"*Egeneto de autous eniauton holon sunachtheenai en tee ecclesia, kai didaxai ochlon hikanon, chreematisai te prooton en Antiocheia tous matheetas* Christianous." And it came to pass, that during a whole year they assembled (*in* or) *with* the congregation, and taught much people, and chrematised (i. e. *called*) the disciples *Christians* first in Antioch." To every person who can even claim so much as a *superficial* acquaintance with Greek Grammar, it is evident that the King's translation breaks *one* sentence into *two*; converts the *active* voice into the *passive*; the *infinitive* mood into the *indicative*; and the *accusative* case into the *nominative*.

Every scholar must admit, that not one of these changes is justifiable, unless it is necessary to make sense. It is obvious that *chreematisai* is the first aorist, infinitive active, connected by the enclitic conjunction *te* with *didaxai*, and both depending on *egeneto* in the beginning of the sentence; so that, whatever may be the specific meaning of the word; whoever performed the act of teaching, the same persons *undoubtedly* performed the act designed by *chreematisai*. This is a fact of the utmost importance; and no person that overlooks it is capable of giving a faithful version of this passage.

The question thento be decided, is not who *chrematised*, unless it is uncertain who taught, but what is the meaning of the word?

To arrive at certain conclusions, we must have clear, correct, and definite premises. I lay it down, therefore, as a fundamental principle of lezicography, that the *necessity of a given meaning to make sense, in an undoubted passage of a good author, is the only certain evidence that a word has that meaning.*

The necessity of this rule grows out of the fact, that words of very different import may be, and very often are, used interchangeably in the same connection. The fact, therefore, that a given meaning for a word will make good sense, is no evidence at all that such is its proper meaning.

2. When the meaning of a word is thus established by its necessity to make good sense, we are to regard this as its *only meaning*, unless we find another passage where a different meaning is necessary to make sense. In that event, we have the same evidence in favor of this second meaning as we had in favor of the first.

3. An unusual meaning, or construction, is inadmissible, so long as the usual one will make good sense.

4. The *active* voice must not be translated *passively*, if it can be avoided.

5. If a word is found in several passages, in most of which its

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usage is plain, but in some obscure, common sense and sound criticism alike require that we interpret the obscure by the plain.

Now the application of these principles to the case in hand is easy, and the conclusions, I had almost said, irresistible.

The first question to be decided here is, whether *chreematizoo* is a *transitive* or an *intransitive* verb. And the second is, *What is its specific meaning?*

The word occurs in the New Testament nine times, and is translated in the common version seven times as a *transitive* verb, six times in the *passive*, and once in the *active* voice. In other words, in every instance where a *passive meaning* is certainly intended, the *passive form* is used; and where an *active meaning* is intended, the active form is used. In Matt. ii: 12–22; Luke ii: 26; Acts x: 22; and Heb. viii: 5; xi: 7, we have the *passive form* and the *passive meaning*; and in Heb. xii: 25, we have the *active form* and the *active meaning*. The usage in these seven cases is clear and unmistakeable, and marks the word as being, beyond the possibility of doubt, a *transitive* verb.

Now, if it be thus demonstrated beyond all controversy, that in every plain passage in the New Testament the *form* corresponds to the *meaning*, whether *active* or *passive*, would it not subvert the very foundation of all correct lexicography to suppose, that in *one*, or at most *two*, obscure passages, the *active form* has a *passive meaning*, unless it is impossible otherwise to make good sense?

That nothing but an absolute necessity will justify any man in translating the *active* form *passively*, as the King's translators have done, will not be denied by any unprejudiced person of good intellect. Is there any such necessity here? Obviously not. On the contrary, in Acts xi: 26, as we have already seen, in order to sustain this anomalous departure from the established use of the word as a *transitive* verb, the translators are compelled to break *one* sentence into *two*; convert the *infinitive* mood into the *indicative*; and the *accusative* case into the *nominative*.

Will Bro. Campbell attempt to show how these unhallowed liberties can either be justified or avoided, and the King's translation, which he has adopted, sustained?

No scholar can deny (I am confident that Bro. C. will not) that the rendering which I have given is perfectly natural, harmonizes with the syntax, and makes good sense, whilst it avoids all the difficulties and blunders of King James' version. This passage, then, *of itself*, furnishes satisfactory evidence that the verb in question must be regarded as *transitive*.

In Rom. vii: 3, it is equally obvious that the *passive* translation of

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the *active* form is wrong. "So then, if while her husband lives she be married to another man, she shall be called (*chreematisei*) an adulteress." Even a simpleton may see that *this is absolutely untrue*. There never was a community on the face of the earth, wherein, under any and all circumstances, a woman would be called an adulteress for marrying another man, while her first husband lived.

But *chreematizoo* has a secondary meaning, viz: to *act*, or *transact business*; and it *is true* that she shall *act* an adulteress, i. e. she *shall be* an adulteress in the sight of God, no matter in what light *men may regard her*, or by what name she *may be called*.

Is it not *most obvious* that the Apostle here is speaking of the real character of the act in the sight of God, rather than the light in which men may regard it? This passage, then, presents no difficulty in the way of my translation of Acts xi; 26; and if it did, it must evidently yield to the indubitable principle, that the *obscure must be interpreted by the plain*.

But even if it were admitted that in *this single instance* the verb must be translated passively, this admission would by no means justify a similar departure from the plain laws of language in Acts xi: 26, where the structure is so plain, and the meaning so obvious, that *it is not possible to obscure it without violating the plainest rules of grammar*, as the King's translators were compelled to do. For, if you pay any regard to the syntax, and *transfer chreematisei*, the meaning is hardly less definite than if you *translate* it. In point of definiteness, I presume, no unprejudiced mind would perceive much difference between the expressions,—"Paul and Barnabas *chrematised* the disciples first in Antioch," and Paul and Barnabas "*called*" them Christians."

It will be perceived that this argument goes far beyond the authority of *names*, whether *great* or *small*. It goes to the very foundation of all correct lexicography and interpretation, and is based on principles of such radical importance, that, except so far as they are regarded, language can serve no purpose except to *conceal truth* and to make confusion worse confounded.

I have scorned in this investigation to rely on great names, or the authority of lexicographers, who have frequently done little else, so far as the New Testament is concerned, than to copy with the utmost servility the blunders of King James' version. But it would be a great mistake to suppose, on that account, that great names cannot be pleaded in favor of the conclusions to which I have come.

Liddell and Scott, in their admirable Lexicon, quote a passage from Plutarch, in which *chreematizoo* undoubtedly means to *call*; and they invite a comparison of that passage with Acts xi: 26. The passage, which they quote, is—"*mee patrothen, all' apo meetroon chreematizein*,

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to call themselves not from their fathers, but their mothers." The import of this passage is too plain to be mistaken.

"The Englishman's Greek Concordance of the New Testament" gives *call* as the proper meaning of this word in Acts xi: 26.

Dr. Philip Doddridge translates this passage thus:—"And the disciples were by divine appointment first named Christians at Antioch." And in his notes on the passage he remarks,—"I think with Dr. Benson, that the use of the word *chreematisai* implies that it *was done by a divine direction*, and have translated it accordingly."

Bloomfield, whilst repudiating the idea that divine authority is implied in the word, nevertheless admits that the common version (*were called*) "involves a harsh *catachresis*." He remarks further, "There is no reason to think with Wetstein and Kuinoel, that the name *Christianoi* was given in derision." And again,—"Thus the followers of Christ would be the more likely to adopt the appellation *Christianoi*, both for convenience, and to keep out a term of reproach. That they soon did adopt it, we find from 1 Pet. iv: 16, where the appellation occurs as one applied by the followers of Christ to themselves, as well as given by others."

Dr. Adam Clarke says,—"The word *chreematisai* in our common text, which we translate *were called*, signifies in the New Testament, to appoint, warn, or *nominate* by *divine direction*." * * * * "If, therefore, the name was given by *divine* appointment, it is most likely that Saul and Barnabas were directed to give it; and that, therefore, the name *Christian* is from God, as well as that grace and holiness which are so essentially required and implied in the character."

From the foregoing facts and reflections, I consider it beyond reasonable doubt that Dr. Adam Clarke is right, when he gives—to *nominate*, or name, by *divine direction*, as a meaning of the word in the New Testament, and that the proper and full import of the clause in Acts xi. 26, is, that Paul and Barnabas, by divine direction, *named the disciples Christians* first in Antioch. But I would not stickle for precisely this rendering, regarding *called* as being, in the circumstances, fully equivalent to it; for, I presume, it will not be doubted, that what Paul did in the premises, he did in obedience to the will of God.

The conclusion must be reserved for another essay.

Affectionately and fraternally,

JAMES SHANNON.

He that giveth unto the poor, shall not lack: but he that hideth his eyes, shall have many a curse.

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DENOMINATIONALISM.—*No.* II.

DENOMINATIONALISM is based upon fallacies. The first is, *that the discoveries of one man, or of any number of men, constituting a set of peculiar "doctrines," are a sufficient nucleus for an association.*

It may be admitted, without vitiating the argument, that the statements forming this foundation are truths; that they are *discoveries* and not *inventions*, and that they exist in the Word of God; and this admission may apply to one denomination as well as another. Still the conclusion does not follow; and for several reasons:

1. *All* Divine truth is necessary to the perfection of any human being. The separation of a part, therefore, from the mass, may form a foundation for a *human society*, but *not for the Church of the Living God*—in which, alone, an immortal being can be rendered perfect unto every good work, and every good word.

2. No truth is necessarily antagonistic to any other truth. But when truths are abstracted from the Word of God—the end of which is "Peace upon earth, and good will amongst men"—and when one set of truths is made so prominent over others, as to become the foundation of a religious schism—hostility in the parties to the schism always follows. If then, the abstraction of a set of truths is allowable in any case, it is in all cases; and whether or not the truths may be justly considered antipodal; the act of abstracting them gives occasion for the display of passions at variance with the motto of the Christian religion, above expressed, and calculated to cause the Word of God itself to be blasphemed and rejected by the thoughtful. Hence many of the best people in all communities will have nothing to do with any Church—not even the Church of Christ—though it be based upon the "one foundation" already laid, and filled with the Divine presence—represented by "*all Scripture given by inspiration of God.*"

3. If *all* Divine truth be not *too* broad a foundation on which to erect "the Church of the Living God;" a part of that truth is too narrow for such a purpose: If "upon *this* Rock"—a fragment of that Rock will not do. Let us be sure that we are built upon the foundation of the Prophets and Apostles; Jesus, the Christ, being the chief corner-stone.

Another fallacy is this: *Undue importance is attached to some one attribute, internal or external, of the Christian religion;* for example,

Episcopalians attach undue importance to "*the ministry*" of the Church. Modeling it after the Jewish, which had a High Priest, Priests, and Levites; they must have Bishops, Presbyters, and Dea-

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cons. And, inasmuch as the *Bishop* (*episkopos*) is the highest New Testament grade in the ministry; they call themselves *Episcopalians*. This is, practically as well as theoretically, the central idea with this body of religionists. Hence their denominational term.

Presbyterians distinguish themselves from Episcopalians—not by denying that there are Bishops in the Church, for they call their own ministers by that name—but because they associate with their Bishop *a presbytery or Eldership* in the government of each congregation.—Episcopalians, likewise, have Presbyters among their ministers, but with them this is a subordinate fact, while amongst Presbyterians it is *the predominating trait*, and hence furnishes *their* denominational term.

Baptists so denominate themselves because of two circumstances, neither of which bears on the case at all.

1. They consider John the "Baptist" the founder of their Church.

2. They "Baptize" all their converts.

John was *called* "the Baptist"—not because he was baptized—for he was not;—and it cannot be shown that more than two of the Apostles—except Paul, who was not sent to baptize—ever were;—but, because he baptized others. The name, then, is not applicable to those who have merely submitted to the rite, and is already a misnomer, since none but their ministers are Baptists.

If the name be derived from the fact that all the members of the Church are immersed, then it ought to be distinguished by some term significant of that; *and what will that be?* Besides this, all other Churches, except Quakers, &c., "*baptize*"—that is, they use an initiatory rite, which they call *baptism*—and have, on this ground, as good a right to the name as have Baptists.

In like manner, the Presbyterian Church has as much right to call itself Episcopal; and *vice versa*, the Episcopal, Presbyterian; and each may as lawfully call itself Baptist, for they both immerse—at least occasionally, and consider the act valid. Nor are Baptists distinguished by any denial that there are Bishops or Presbyters in the Church, for they admit both terms, and apply them, properly enough, to the same individuals. And they may with the same, and even with better reason than they have for calling themselves Baptists, denominate themselves Episcopalians, or Presbyterians. But they attach supreme importance—not to baptism simply—*but to baptism as administered by themselves*—and hence their name.

It may be added that if John *founded* their Church; then neither Christ nor the Apostles did. It is not to be wondered at, therefore, that they call themselves neither the "Apostolic Church," nor the "Christian Church," but the "Baptist Church." This, if there be

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one, *is certainly older than the Church of Christ*, which could not be founded till after his resurrection, and of which Paul said that, as a wise master builder, he had laid the foundation.

Independents are not distinguished by a denial of the Bishop's, or Presbyter's, or Deacon's office; nor because their doctrines differ; nor because they do not baptize—or even immerse;—but by the simple fact that each congregation is *independent* of every other, and is complete in itself. Baptists might also call themselves Independents, with as much reason; and Independents might as properly adopt either of the other terms. But they choose to attach undue importance to one feature of their organization, and *to take their name from that.*

I would not be understood as intimating an acknowledgement that the Episcopacy, the Presbyterianism, the Baptism or the Independency of any one or more of the above named communities, finds an equivalent in the Church of Christ, in its original form. But certainly *that* Church had each in its Divine form, every trait that any religious community can now render prominent; and each one was equally prominent, and equally essential to its perfection, as the body of Christ; and, therefore, to its usefulness in the world.

But supposing it to be true that the Church of Christ was originally *Episcopal*—and this is not only admitted but contended for—it is equally true that it was *Presbyterian*, *Baptist*, and *Independent*. It had, at the beginning, *all* these traits; and that is the reason why each denomination finds *one* there—which, nevertheless, it may pervert—but to which it gives superior weight, and from which it is named. A perfect Church must possess every attribute, internal and external, to which men can justly attach importance; and each one must be as essential to the perfection of any Church, as each human feature, mental, moral, spiritual, and corporeal, is to the completeness and usefulness of a man.

While it is true that the Church of Christ was *an* Episcopal Church, we cannot say conversely that, "*the* Episcopal Church is *the* Church of Christ. This would change the quantity of the subject in the new arrangement, and affirm the whole Church of Christ of one of its attributes. We might as well say that because that man has *a* head, *the* head is the man; or, in other words, that a part is the whole. The same reasoning will apply when the sophism is employed by any other denominationalist.

The term "Church of Christ" must be taken, when used as the subject or the predicate of a proposition, in the whole of its comprehension, that is, it must include every known attribute of that Church; otherwise a part would be equal to the whole; or *vice versa*. When we speak of God, we do not mean *knowledge* simply. Knowledge is

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not God, though it is his attribute. *All* his attributes, natural and moral are included in the term; which is exhaustive of every idea that it can include. So it is with the term "Church of Christ." It is Episcopal, Baptist, Presbyterian, Independent, Catholic, and whatever else—*but nothing more*—that can constitute a complete body. Hence it has been already said that whatever any denominational religionist can justly value may be found in this Institution; and, therefore, he has no excuse for his separate position; nor can he palliate, much less justify it.

A third fallacy is, *that the Church of Christ is composed of branches.* Supposing this to be the case, then it is not worth the notice of a reasonable man, since such a man cannot entertain an absurdity; and this representation renders the Church a thorough absurdity.

We grant that a human institution, like a bank, may have branches—which, in that case, are all similar; but that the kingdom of the Messiah has branches, or can have branches, is a mere assumption, and a very nonsensical one.

The imagery here employed is that of a tree. The *head* of a tree may have branches, but *the tree itself* can have none. If Jesus be head over all things to the Church, which is his body," his trunk—surely, while there may be branches, or a distribution of governmental powers in the Head—See Jno. xv: 1—the Body is a unit. See Eph. iv: 4. The body of a tree, *composed* of branches is an absurdity, for there is then no body. To say, likewise, that the Church of Christ is composed of branches, is to say that there is no Church—that the Head is the Body—and that the Scriptures which represent Christ as the Head, and the Church as the Body are false.

In another aspect this representation is equally absurd. *None of the branches of the Church of Christ are alike.* The branches of the same tree are all similar, and all bear similar flowers, and similar fruit. But this is not true of the subdivisions in the so-called branches of the Church;—much less of the branches themselves, as compared with each other. They are antagonistic; and how they can form "*one body*" animated by "*one spirit*," controlled by "*one Lord*," and be united to him by "*one faith*," it is impossible to comprehend.

This idea is fraught with mischief. It controls some excellent persons who may have solemnly sworn allegiance to the anointed "Lord of the dead, and of the living;" but who, owing to business or family connexions, are induced to consider it indifferent that they should belong to one "branch of the Church" more than to another. It is not a matter of the slightest moment to *which* "branch" any one may attach himself. He is as well off in one as in another. But is there safety in merely clinging to a "branch," when, in order to life, he must become part and parcel of "the body"—bone of *the Lord's*

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bone, and flesh of his flesh? Is any one who has been solemnly married to *the Lord* Jesus Christ, and has thus "renounced himself," and taken upon himself the "NAME *which is above every name*," at liberty, on *any* consideration, to ignore that name, and that relationship, and to assume another name and another connexion? As well, and much better, when we have sworn fidelity to the wife of our youth, renounce that wife, and identify our lot with that of another woman, while that wife yet lives. This treachery is far less criminal than the other. Reasons may exist for dissevering earthly ties, but there can be none for renouncing the "Church of Christ" in favor of any "branch of the Church," whatever. If any denomination be the "Body of Christ," *why does it reject* HIS *name?* As well might a married woman call herself by the name of another man, or even of her own father. She renounces her marriage vow, unless she *renounces herself*, and identifies herself, wholly, in person and in name with him with whom she becomes "one flesh."

Nothing need be said about the fact that he who does not respect his Christian profession, is never respected, even by the members of his own family. "A double minded man is unstable in all his ways." An apostate from vows made to the Living God, will not be trusted by man. But these are earthly considerations. Others are of far higher value—higher, as Heaven is above the earth. The influence that family connexions may exert over each other demands that every one who has taken the oath of allegiance *to the Lord*, shall be faithful to that oath. And this he must be, unless willing to risk the consequences of perjury. "If we deny *Him*, he will deny us." Read 2 Tim. ii: 12, &c. Denominationalism is a trap set by the enemy of souls, to beguile men into a renunciation of Christ *as* THE *Lord.*

"We can see no difference between the various "branches" and the "Church of Christ." What then? Does it follow that there *is* no constitutional difference! We cannot give eyes to the blind—especially to the wilfully blind; nor can we point out the difference to those who are so careless of their eternal welfare as to wish not to perceive it. Any man that is in earnest will soon understand the practical bearings of this question, and will endeavor to make others understand them; and he must be poorly fitted to undertake the responsibilities devolving upon the head of a family,—who, although he cannot make all the members thereof see clearly that "*this* is THE way" in which they should walk,—will not openly and courageously walk in that "way" himself; and thus, by his example, exalt *the Lord* who bought him; that his children and others may submit to him also. Our Lord said: "He that loveth son or daughter more than me is not worthy of me;" and "If any man come to me, and hate not his

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father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, *he cannot be* MY *disciple*." Luke xiv: 27. He spake in the presence of "religious" persons when thus teaching that HE must be preferred to ANY leader. If there *be* so little difference, certainly "the body of Christ" should be preferred to a "branch" of any "Church."

But, "there are persons in the Church in whom we have no confidence, and for whom we have no fellowship." Possibly so, and others may feel just in this way towards us. But, are there no persons of this sort in the world, or in any "branch of the Church?" Shall we "go out of the world," or refrain from entering any religious connexion on this account? *Is this really the reason which controls us?* There is none in it. If others err, let us not forget that "he that converteth his brother from the error of his way, shall save a soul from death, and hide a multitude of sins." Shall a righteous man see his *fellow creature*, even in need of his example or his influence and withhold it? The Messiah came to call sinners to a reformation; let *us* not be righteous over-much. *. *. *.

REMARKABLE COINCIDENCES.

ELDER J. CREATH, in his address before the Revision Association, thus refers to the remarkable coincidence between the present Revision movement, and former revisions of the Bible:

"The first great coincidence in these events is the violent character of the opposition made to all former revisions, as well as to the present revision of the Bible. From the translation of the Hebrew text into Greek, by seventy learned Jews, two hundred and eighty years before Christ, to the present moment, all attempts to translate the words of inspiration into other languages, have encountered bitter opposition. The present version, now idolized and worshipped blindly, is no exception. Although ordered, produced, and authorised by a despotic king, it was bitterly denounced by contemporaries. The translators defended themselves from the charge of making a NEW BIBLE.

Jerome, between the years 392 and 405, translated the Greek Scriptures into Latin. He was greatly persecuted by Ruffinus, and even St. Augustine went with the current. The same evils were then predicted for a new translation that are now predicted for a revision of the English Bible.

Wickliffe and Tyndale found their efforts to give the people the word of God assailed violently. Tyndale suffered martyrdom for his English translation, and he was much more inspired than King James' revisors, for he had a large portion of the *words of inspiration* to guide

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him, which they had not. King James' version cannot be a true version of the word of God, for the simple reason, if no other, that its revisors did not translate from the Hebrew and Greek, the *only languages* in which Jehovah has spoken to men. Yet many people think Jehovah wrote King James' version, and that Matthew, Mark, Luke, John, Paul, James, and Jude were Englishmen in the employ of King James."

TO THE CHRISTIAN CHURCHES OF SOUTHERN KENTUCKY.

HOPKINSVILLE, KY., September 1, 1858.

DEAR BRETHREN:—At a meeting composed of members and messengers of sundry congregations of the Christian Church, in Southern Kentucky, held in the town of Hopkinsville, on the 29th day of October 1857, in pursuance of a recommendation of the Green River Christian Co-operation, to take into consideration the best means of uniting the energies of the Green River Country in a general Missionary work, the following resolutions were adopted, as the result of a prayerful and earnest consideration of the premises:

1. *Resolved*, That the cordial co-operation of all the congregations of the Christian Church in Kentucky, in all the means appointed of Heaven for the conversion and sanctification of man, is a consummation most devoutly to be wished; and

Resolved further, That this meeting is hereby fully and solemnly pledged to use all legitimate and laudable means for its accomplishment.

2. *Resolved*, That the first step towards the accomplishment of the desired object should be the organization of the congregations into convenient Co-operation Districts.

3. *Resolved*, That the efforts at organization here recommended, be confined for the present, to the counties embraced within the fourth Appellate District of the State.

(The boundary embraces the counties of Breckenridge, Grayson, Edmonson, Warren and Allen, and those West of them.)

The undersigned were appointed a committee to present the matter to the brotherhood within said boundary, and take such other steps as might be deemed advisable for the accomplishment of the object of the first resolution.

The committee think it best to take no further step, at present, than the appointment of another meeting for conference and consultation, and to make an earnest call to the Churches to send up, as messengers, their ablest and best men, that the action of said meeting may have the sanction of the wisdom and experience of all the congregations.

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The meeting will be held in Hopkinsville, commencing *Thursday*, before the first Lord's Day, in November next, at 10 o'clock, A. M.

And now, dear brethren, what shall we say, what can we say, to get your attention and to impress upon you the importance of a hearty response to this call, for a general meeting in Southern Kentucky? Need we remind you that the Church is the light of the world; the salt of the earth. Our Heavenly Father has committed to the Church the system of means which he has ordained for the conversion of the world. Each individual Christian possesses the power, in the use of these means, of enlightening the world, and a saving influence for which God will hold him accountable. A fearful responsibility is resting upon the disciples of Christ of this generation, especially upon those who inhabit this highly favored land of ours. With unprecedented worldly prosperity surrounding us on every side; with abundant and still increasing facilities for usefulness in the cause of our Redeemer, is it not well to pause frequently and ask ourselves, how are we appropriating the blessings of Heaven? What are we doing for the upbuilding of the Cause of Christ? Do we feel that we are but the stewards of the talents and means which God has given us, and appreciate our obligation to use them for His glory? Brethren, we occupy an exalted position. We claim to hold and teach more of the Truth of God than any other body of professed Christians.—Let us act up to our profession, let us be foremost in the spread of the Truth, by sending the Gospel to the destitute portions of our own country. Come up to the meeting in November and aid by your counsel and prayers in the fuller development of that plan of co-operation, consistent with the mind of the Spirit, by which we will be enabled to witness, at least in our end of the State, the workings of a Missionary movement worthy of the cause of Him who gave himself a sacrifice for man. The brethren of the Church in Hopkinsville extend, through us, a cordial invitation to all to share their Christian hospitality. A hearty welcome will be given to all who may attend the meeting.

It is earnestly desired that some one of the officers of each Church receiving this will answer the following questions and enclose the same immediately to I. H. Caldwell, Cor. Secy., Hopkinsville, Ky.:

When was your congregation organized? Who are your officers? (Give names and post-office address.) Who is your preacher? What is the number of your members?

Committee—Enos Campbell, R. Dulin, Geo. P. Street, Geo. Poindexter, W. C. Rogers, I. H. Caldwell, E. H. Hopper, J. C. Waldes, N. Penick, O. Collins, B. S. Campbell, B. C. Ritter, A. S. Dabney, Robert Watson.

☞ I will endeavor to attend this meeting, if the Lord will. A. C.

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From the American Christian Review.

LETTER FROM BRO. BEARDSLEE.

KINGSTON, JAMAICA, (W. I.,) July 20, 1858.

ELD. I. ERRETT—*My Dear Brother:* Your favor of the 3d of May has been in my possession two or three weeks, and has been a most welcome visitor. I had previously received the remittance of $200, of which you make mention, and it certainly was a "welcome expression of love" and good will, but if my good brother Bishop had accompanied it with a few lines to me, it would have been doubly welcome. Neither English nor American gold can exactly fill the place of those "lines of love" and kind remembrance dictated by the heart and traced by the well-known hand of an absent friend. Your letter, however, and a few received from private sources, assure me that we and our cause are not forgotten, and that prayer is offered daily for our success. The best of Heaven's blessings be on all who send up a petition to God on our behalf. I doubt not their prayers are answered, for in the midst of many discouragements we are all enabled to go on cheerfully with our work, and with what measure of success you shall see in the progress of this letter.

I have written once since the opening of our new place of worship, or rather our first independent preaching place in Kingston, on the 9th of May. The baptism of two persons at that time, one being a Wesleyan member, was the occasion of a general onset, a declaration of non-intercourse, and a show of clerical displeasure. To us, despised for the truth's sake, it has been a source of great encouragement; and as we know now what to expect from others in the discharge of our duty, we feel wholly unconstrained; our liberty in the gospel seems but the more ample, and we feel no disposition to shun the frown or court the favor of any man. Notwithstanding the efforts made to deter people from visiting us, we have had very respectable audiences, and the truth has been silently working its way. Two weeks since, I immersed two more precious converts to the truth—one from the Independents, from the church formerly under my care, the other from the world. On last Lord's day, at the close of the service, another came forward for baptism from the Independents, and several others will soon follow. Providence has thrown in my way a young man who has been employed in the mission work among the Independents. He has been rapidly drinking in the truth, and will in a few days receive Christian baptism. He is aiding us at the present time, by superintending a Sunday school which we have established for the people just in the neighborhood of our residence, and will

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otherwise be very serviceable to the cause. Another young man who has been employed in the Home Mission work of the Established Church, is fully convinced of the truth, and has expressed his intention to obey the gospel. Both these young men, could the means be furnished, after being "instructed more perfectly in the way of the Lord," might be employed very advantageously to the cause here.

I hope the brotherhood will not be too sparing in the support of this mission. If properly sustained for a few years, the gospel will be firmly planted, and will be sustained by native agency and home means. The wide dissemination of the gospel here depends very much, under God, upon the liberality of the brotherhood in America for the first few years. My labors must be restricted to a small district unless helpers are furnished. I would like, in my day, to see watch fires lighted on every commanding hill side and in all the broad vales of this Island, that shall reflect the pure gospel. I am very glad, my brother, to have you write so encouragingly about the disposition of brethren to sustain this mission. I shall endeavor, therefore, to wait in hope which needs a little encouraging, as it is now the seventh month in the year, and a remittance of $200 instead of $600 is all that I have been advised of. Friends have been found willing to loan me small sums, or we could not have subsisted till the present time. It is not, however, a pleasant way to get on, and I sincerely hope the necessity for it will soon be removed. Besides my personal family expenses, I am responsible for the rent of our place of worship in Kingston, which will be $60 for the half year terminating on the 31st of December. I am also fitting up a small building belonging to the place where we reside, which will cost some $30. These are the smallest amounts within which places at all suited to the interests of the cause could be secured. The place we occupy in Kingston is well located, commanding, and has land attached that would make a burial place for a congregation. The building is large, and could easily be converted into a good chapel. It is offered for $1,250 on easy terms as to time. I could only hire for the present, and ask the opinion of the Board and of the friends of the cause in regard to the ultimate purchase. If $500 could be raised by the 1st of January, $500 more in one year from that time, the remaining $250 could easily be made out here, and sufficient raised in addition to remodel the building (brick) for our purpose. The place where we are residing ought to be owned by the mission. It is a healthy locality in the midst of a dense but very ignorant and needy population, has some 40 acres of land attached, sufficient for keeping all necessary stock, abounds in fruit, and might be turned to good account in the support of the mission family, with a small outlay. The price set upon it, I

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cannot now state, but believe it could be had reasonably. The building we are fitting up for a chapel will serve for this locality for some years to come.

You are at liberty to tell brethren everywhere that we have no misgivings in regard to the work committed to us, or of its ultimate success. We are daily receiving fresh confirmation in the principles we have embraced, and feel that they can only fall with the whole of God's revealed will. Our converts, too, are greatly rejoicing in the liberty of the gospel. If this should ever meet the eye of any of our *former* friends, who have predicted that in a short time we would abandon our position and "return to our first love,"—to use the language of one of them—I would say, in the words of Paul, "Would that you all were such as I am, except these bonds" of former prejudice, the old notions that still cling to me to some extent, and render my progress in the knowledge of the truth much slower and more difficult than would otherwise be the case. "Poor encouragement," say you, "that Bro. B. will ever come back to us." God grant that you may have less and less.

> "The prisoner sent to breathe fresh air,
> And blest with liberty again,
> Would mourn, were he condemned to wear
> *One link* of all his former chain."

If those who are prejudiced against the views entertained by us, would but give a listening ear, would examine for themselves the word of God in the light of a few common sense rules of interpretation, would believe the thousands of converts from what are styled the *orthodox* religious bodies, when they would testify in regard to the peace of mind and joy in the Holy Spirit, beyond anything they ever experienced in their old views of the gospel, I am sure they would soon cease to look upon us as poor deluded beings, objects of their (gratuitous) commiseration.

My soul is refreshed by the accounts that come to us in every number of the CHRISTIAN REVIEW, in reading the reports of the great numbers that are coming to a knowledge of the truth; not less for those who come out from sectarian churches, than for those who come from the world. I know there are multitudes of honest souls hungering and thirsting after the truth in these churches, and that they are doomed to die thirsting, unsatisfied, unless delivered from the dreamy speculations and theories of those misnamed *theological systems* by which they are circumscribed. But I am at the end of my sheet, and other duties press; so with love to the brotherhood and the apostolic request—"brethren, pray for us," I must close.

Yours in Christ,

J. O. BEARDSLEE.

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LETTER FROM SISTER WILLIAMS.

The following communications from Sister Williams are very interesting, and, if not consolotary, are not discouraging, when we reflect on the toils and tribulations of the original planters of Christianity in the apostolic times, and, in sundry epochs before and since the Protestant reformation. We have no reason to despond or to "become weary in well doing;" for "in due time we shall reap if we do not faint." Paul was "shamefully treated at Philippi," but he became the more bold in the Lord "to speak to the people the word of God, *with much contention*," or in the midst of contention and debate. He never used "flattering words" under "a cloak of covetousness," but "earnestly" and boldly "contended for the faith "formerly delivered to the saints." Let us, then, individually and socially learn to do likewise.

In the meantime, our sympathies are awake for the Barclay family, and Sister Williams. Hoping that the Lord will stand by them, strengthen and comfort them in their work of faith, their labors of love, and patience of hope. We trust that our brethren everywhere will bear them on their hearts before the throne of grace, and cease not to pray that as their day is and their trials are, so may their strength be.

A. C.

BEIROUT, SYRIA, August 4, 1858.

MY DEAR SISTER CAMPBELL:—I have resorted hither with Bro. and Sister Barclay, and their niece, Miss Moore, of Highmont, Va., after enjoying their society for two weeks in my own house, in Jaffa. They found it difficult, however, to set their faces towards Jerusalem, without once more looking upon the dissevered members of their once united household, and so, quite incapacitated in this sultry trying season for my usual work, I left Jaffa with them yesterday week, expecting to return thither this day week. In all the delays that had befallen their restoration to these shores, I had almost relinquished the hope of seeing them again, and our meeting was a joyful one. I had to accompany Mr. Johnson and Mr. Barclay to see dear Sarah, on board their ship, Mr. Johnson being unwilling to bring her on shore. The reports of fanatical hostility to Franks in the murders at *Jeddah* and other places, had increased the apprehensions of our safety at Jaffa, both at present and in after time, when the expected execution of the five criminals in the American Dickson case, may occur at our doors. Our friends found Alexandria in a state of great excitement from a reported intention, on

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the part of the Moslems, to slaughter the Christians there. On a co-operative investigation by the Pasha of Egypt and foreign consuls, 5000 arms were found in one mosque, besides many in private houses, exceeding the number of persons to handle them, and Dr. Barclay and family were strongly urged to return to Boston in the vessel that brought them out. The American consul in Alexandria, refused to vise their passports for Jaffa, but vised them for Beirout.

They communicated something of the panic they found in Alexandria, to Jaffa, but we have experienced no disturbance, and are quiet, trusting in the Lord. We have not had more than time to ask and answer questions and to get all the old channels of sympathy into good working operation again. The young members of the family, whom I always admired as adding, in their graceful respect, yielded to their parents and to each other, a strong cement to the family tie, I now find in fine positions of Christian influence, and I pray that they may remain unsullied by the collisions of this eastern degraded hemisphere, and that they all may be strong for the truth. I am sure that their desires are earnest and upright. I do not know whether you are aware that Dr. Barclay's niece had grown up in her parental home, an open enemy to the Bible, and its glorious author. She was educated at Mrs. Willard's school, at Troy, and afterwards graduated in the Female Medical School, in Philadelphia. She was a champion of Woman's Rights, with all the revolting and blasphemous claims which are sometimes given to the public, through the newspapers. You will rejoice to hear that this poor young creature has been brought to her right mind, and now devours the Word she so lately despised, and waits to be baptized in Jerusalem. Mr. Johnson was the privileged means of her reception of the truth, while he devoted himself to her instruction on their passage out on board the ship, and it is very interesting to see, even as the short time I have known her enables me to judge, how subduing and softening is the power of the Holy Oracles.

I must, now, beloved Sister Campbell, acknowledge with much thankfulness, to you and to the dear Sisters, whom you have so kindly influenced, the receipt, by Dr. Barclay, of $78. I have had thoughts of applying part of the funds you have formerly, and at this time sent, to the furtherance of my return among you, once more. I feel, however, that while there is a place for me to occupy here, and my help is needed, I am scarcely at liberty to leave. If it be the Lord's will, that Missionaries shall have an unmolested abode in the land, there will be opportunity to minister to many who now claim services at our hands. If the Mahomedans do not become overawed by the retribution they receive for their attacks on Christians, we may all have to leave the ground. We have been greatly enjoying our

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stay here, at a beautifully situated hotel, close on the rocky shore, outside of Beirout, with the giant Lebanon on our North and East. The gentlemen get into the waves at sunrise or before. The ladies resort to a covered basin of the sea, at a little distance from the house; it is artificially laid with sand, and affords us a most refreshing luxury.—I am reminded in our occupations and evening discussions in a wide lofty, open gallery into which the rooms open up stairs, of the delightful hours passed with dear Sister Mead, each Summer, at Long Branch, on the New Jersey shore, two hours from New York.

The American Mission here, and in the mountains, affords most honorable evidence of the efficiency of a well appointed and well sustained corps of Missionaries. For a period, little short of 30 years, they have wielded a concentrated force. They have extensive premises here and at various localities in the mountains. A steam printing press sends forth their translation of the Scriptures into Arabic, and all the books of mathematical and other science, used for teaching in their primary and high schools. Their own pupils, with the missionaries have concocted or translated these books. Their male teachers come from the Normal school, at Arbeih. The female, are young ladies who have been adopted by the families of the missionaries, trained and educated privately, and thus prepared to assume the responsibility of school government. Three of these have been daughters of two Armenian Bishops, others converts from the Maronites and Armenians. The young teacher here is a native of Aleppo, a convert from the Maronites, adopted and educated by Mr. and Mrs. Ford, and her school consists of 42 Greek and Roman Catholic girls. The boys' school is furnished from the same denominations. The parents do not shun the Presbyterian worship, and occasional converts are made from them, but more from Armenians. How I long for the time when the disciples of Christ shall be delivered from their blindness and luke warmness regarding this interesting land, and having the only true basis of truth, on which to work for the name of the Lord they would arise and build, and not suffer themselves to be put to shame by reformers, who so greatly need to be reformed, after their diligent and laudable use of all their fine appliances! How I would love to see you *all* here, and to hear dear Bro. Campbell on Mount Zion. Surely it will come to pass before long! And now, beloved Sister Campbell, farewell. Your name is often cited here, while many expressions of respect and love fall from the lips of one and another amongst us.—May your works of faith, and labors of love, still abound, and great grace be upon you all. With best love to to your dear children and Bro. Campbell, believe me your attached sister in Christ,

MARY R. WILLIAMS.

P. S. The dear Barclays all send much love.

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COLLECTING AGENCIES FOR BENEVOLENT PURPOSES.

A correspondent of the "New York Independent," writing in June from Connecticut, says:

"Wednesday evening was devoted to the anniversary of the "Connecticut Missionary Society, auxiliary to the American Home Missionary Society. That Missionary Society, now thirty years old—like the much older and incorporated "Missionary Society of Connecticut"—is the General Association acting under another name. It is among the honors of Connecticut that her pastors and churches, more than sixty years ago, took a leading part in originating the work of American Home Missions, and to this day the contributions from Connecticut, without the employment of any agency other than the spontaneous efforts of pastors, are among the chief and most certain resources of the Home Missionary Society. Probably one hundred dollars annually covers all the expense of collecting in Connecticut a revenue for that work of not far from twenty thousand dollars."

This is certainly a very desirable economy in collecting funds. Generally, it costs our Benevolent Societies from 20 to 30 per cent. for raising funds. If our Elders and Pastors will go to work after the fashion of the Connecticut Congregational Pastors, it will go far to remove an objection made by many to the *expensiveness* of collections for the missionary work. We hope they will do so wherever they can.

At the same time, we must express our settled judgment, based on a pretty extensive acquaintance with our churches, that for some years to come, agents ought to be employed, even at a cost of 20 or 25 per per cent, to raise funds for the Missionary Society. Public sentiment on the missionary question needs to be enlightened and purified. *Men of the right stamp will do the churches vastly more good, in giving private counsel, and public instruction, on spiritual and ecclesiastical affairs,* than all their agencies will cost. They will more than pay their way, apart from their work in raising money. Men of wisdom, large experience, ripe judgment and correct taste, are not so numerous, that their appearance in any of our churches will not be hailed with joy. *Just such men our agents ought to be.* In place of sending out men of inferior abilities, *we should send the most talented and energetic men we can command.* They can do extensive good as they go from church to church, in correcting errors, enlarging the hearts of the brethren, and elevating the standard of piety. If such men as Walter Scott, Chas. Louis Loos, W. J. Pettigrew, R. L. Coleman, J. P. Robison, J. H.

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Jones, Elijah Goodwin, L. L. Pinkerton, and D. S. Burnet, could go over the land, waking the churches to new life, enlisting their prayers and their purses for the cause of missions, and furnishing such aid and counsel to the churches as their circumstances would seem to demand, it would not only give us a large fund for missions, but the *cost of collecting* would find abundant return in the help and refreshment granted to the congregations of the faithful.

ISAAC ERRETT.

THE RELATION OF BAPTISM TO COMMUNION.

The Rev. Dr. Campbell, the distinguished editor of the British Banner, for many years, bears explicit testimony on this point. We quote his language from the recent "Lectures" of Rev. T. L. Davidson, A. M. May we not regard it as the voice of the English Congregationalist? Is it not the voice of truth?

"On the subject of communion our mind is as fully settled as upon any subject within the whole domain of Revelation. There may be some disputes both as to the subjects and the mode of baptism; but, as to the thing itself, in our view, among men thoroughly candid, well instructed, and free from prejudice, there can be none. As we read the New Testament, baptism was in every case, as to adults, administered previous to fellowship. It was, in every instance, a matter of course—a necessary and uniform accompaniment of penitence and faith, and, indeed, the public profession of them. In this matter we have ever viewed Mr. Kinghorne as entirely correct, and Mr. Hall as entirely wrong. Never, perhaps, was there such an expenditure of argument the most seductive, and eloquence the most overwhelming, in defence of a point so utterly untenable. The spirit of Hall is noble and generous, but we have ever thought that he illustrated these attributes at the expense of inspiration. We should have thanked Mr. Hall for his generosity and his Catholicity, in offering to admit us 'unbaptized,' to the table of the Lord; but we should, at the same time, have declined to be admitted on such terms, considering it an indignity, if not an insult, rather than Christian forbearance or ecclesiastical courtesy. We should have, *in toto* disputed his broad principle, that 'nothing is to be considered a condition of fellowship below, that is not equally a condition of fellowship above.' We should promptly have entered our protest against discussing the subject on this celestial altitude, and, descending to the earth, have hastened to institute an inquiry as to how the Apostles proceeded."—*W. Watchman.*

A word fitly spoken is like apples of gold in pictures of silver.

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ROBERT DALE OWEN CONVERTED.

Private letters from the Hon. Robert Dale Owen, U. S. Minister at the Court of Naples, written to his friends in New Harmony, announce the gratifying intelligence that he has become converted to the Christian religion. Mr. Owen is well known throughout this State for his scholastic attainments, but his influence has ever been weakened heretofore by his heterodox views of Christianity.—*Vincennes* (*Ind.*) *Gazette.*

The above fact and event afford me much pleasure. Mr. Robert Dale Owen is the son of my old friend and antagonist, Robert Owen, of Lanark, Scotland, with whom, twenty nine years ago, in the city of Cincinnati, we debated the claims of the Bible as of paramount authority, being beyond any reasonable doubt of Divine origin and of Divine authority. The old gentleman yet lives, and has, we have learned, abandoned his old form of scepticism, having become a spiritualist, which is, in truth, little or nothing better.

From my reminiscences of the distinguished and opulent Mr Dale, of Lanark, a manufacturer the most affluent of that day in Scotland in works of Christian charity and benevolence, the founder of a church there distinguished for piety and humanity, with whose history I became acquainted in the year 1808, I am constrained to think that, Mr. Robert Owen, having married the daughter of Mr. Dale, the Divine blessing has descended to the second and to the third generation of the Dale offspring. A. C.

DR. WAYLAND'S DISCOURSE.

The New York Times has the following reference to the memorable sermon on the missionary enterprise:

The famed sermon of the Rev. Dr. F. Wayland, on the "Moral Dignity of the Missionary Enterprise," was originally preached by him when he was settled as pastor over the First Baptist church in the city of Boston. The church then worshipped in the plain wooden building in Salem street, the same house that the Rev. Dr. Stillman preached in so long and with so much success. At that time the character and position of the missionary cause had not that firm hold on the public mind that it now has—the season was warm—the time of delivery was in the evening—the audience was small. The sermon was composed to meet the ordinary duty of the parish. But the char-

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acter of that performance was not an ordinary one. Those present felt its power. A repetition was called for again and again. It was printed. It ran through repeated editions. It reached England. In the University of St. Andrews, Scotland, it was received with enthusiasm. In that school were many young men interested in sending the gospel to the heathen. One copy was obtained. It was read aloud to the classes. It was loaned and borrowed till it was lacerated into fragments. Among these young men to whom that sermon was read were Urquhart and Adam Duff, and in their subsequent lives that sermon was repeated. And to-day there is no single work that is so eloquent an exposition of its title—"The Moral Dignity of the Missionary Enterprise." If all the other works of Dr. Wayland should perish, this alone would hand his name down to coming generations.

HOW TO PREACH.

It is not enough that sermons contain the truth, important and indispensable as this is. A sermon may contain it in such a manner as to prevent a great part of its proper efficacy. Nor does the evil stop here. Instances have existed in the world in which preachers have uttered nothing but what was strictly evangelical, and yet have only amused, wearied, or disgusted, sober, pious and candid hearers. The manner, the fire, in which truth is preached, may possess an importance which it would be difficult to estimate. The views which I have formed on this subject may be exhibited under the following heads:

1. The gospel ought to be preached so *plainly* as to be clearly and easily understood by those who hear. Technical scientific language is to be excluded from popular sermons. A still greater trespass against plainness of speech is committed, in what is called metaphysical preaching. Even Paul, one of the most profound of all reasoners, never appears to choose abstruse discussions when the subject will allow any other, and returns with apparent pleasure to a plainer mode of discourse, as soon as the nature of the case will permit. Our Saviour treats every subject in the most direct manner of common sense, although he often discourses concerning things of a profound nature.

2. *Variously.*—By this I intend that both the manner, and especially the subjects of preaching, should be diversified.

3. *Boldly.*—He who brings a message from God ought never to be afraid of man.

4. *Solemnly.*—All things pertaining to Divine truth are eminently solemn.

5. *Earnestly.*—He who would persuade others that he is interested in the subjects on which he descants, must feel them, and must express his views of them in the language of feeling.

6. *Affectionately.*—A preacher is sent on an errand more expressive of tenderness and good will than any other. He seems to disclose the boundless mercy of God to man.—*Dr. Dwight.*

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QUERY.

Viroqua, Wisconsin, June 26th, 1858.

Dear Brother Campbell:—Being unaccustomed to writing for publication, I approach the subject under consideration with some precaution. The subject of which I speak will be better understood by illustration than by direct interrogation or inquiry. There is a person not far from our village who has for several years felt it his duty to be immersed, but in consequence of his peculiar views in relation to that important command, did not meet with a minister or evangelist who was willing to immerse him. He desired to be immersed in the name of the "Lord Jesus Christ," this peculiar name, and none other. He, by the way, sustains himself boldly in his position, and in fact puts to silence some of the professing community.

Now, by the way, I would for my own, as well as for many inquiring brethren, be glad you would devote one chapter to this subject. If his position is correct, there are a great many men that are wrong, and the Christian world has been buried deeper in the rubbish of the primitive structure than I am aware of.

Yours truly, D. P. A.

The speculation to which you allude is based upon a sandy foundation. It is based upon a misapprehension of the fact that God the Father has constituted his son—the Word incarnate—both Lord and Christ. This is properly called his *coronation*, from the fact, that, after his voluntary sacrifice of himself, his Father, *as the Son of man*, constituted him "both Lord and Christ"—Possessor and Governor of the universe in its entire comprehension;—"Angels, authorities, principalities and powers of all ranks and orders having been subjected to him." A. C.

PULLING TEETH.

It is like pulling teeth, to get a farthing from some close-fisted, money-loving Achans. You must pull, and pull, and pull. They groan, and twist, and turn, and screw, and squirm—make a thousand apologies and wry faces the moment we solicit aid for some benevolent purpose. It is like plucking out a right eye for them to put their hands into their pockets and take out a sixpence! O, what covetousness in the church! Will not this one species of idolatry lead more souls to the pit than all others? Thousands on thousands of religious

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professors are starving their souls to death—are mere skeletons in spirituality, on account of this grasping, hoarding, money-loving disposition! "O man of God, flee these things."—*Golden Rule.*

FALSE ISSUES *versus* TRUE ISSUES.

THERE are in the whole circle of our exchanges, Baptist and Pedo Baptist, but three weeklies, whose attitude is wholly belligerent to the cause we plead, which is simply a return to the original gospel and its institutions. These hail from Richmond, Va., Nashville, Tenn., and St. Louis, Mo. *Not one of them has ever met any one of the real issues between them and us.*

They are expert in all the forms of misrepresentation and perversion of our positions. But not one of them has ever presumed to meet us on any true and real issue, and I presume to say that I think they never will. They caricature and misrepresent our views and statements, and then contend against their own creations, instead of meeting us on a single true and real issue. They are all alive to the *two philosophies* of the present generation which they have received and on which they stand. These are the Calvinian and the Arminian philosophies, and their terminologies. Neither of which, as a whole, is Christianity according to the Four Evangelists, the Acts of the Aposties, and the *twenty-eight* Apostolic Epistles. Not one in twenty of our modern Rabbis with whom I have conversed could name these twenty-eight Apostolic Epistles, much less give us an analysis of their contents. Having seen an end of all the religious philosophies of the living world, in all of which there is more or less alloy of "doctrines' and "philosophies," falsely so called.

But all we intend at present is *a definite and explicit statement* of the issues, true and proper, which we have mooted in our attempt to restore, to teach, to practice, and to enjoy, the present reign or kingdom of heaven. These are Christian baptism, the Lord's day, the Lord's Supper, the fellowship, mutual exhortation, prayer, and praise, in the name and through the mediation of our Great High Priest, by and through the in-dwelling of the Holy Spirit, now the Holy *Guest* of Christ's mystical body—the church or congregation of the saints—the sanctified ones.

The Lord have mercy on the Richmond Herald, the Tennessee Baptist, and the St. Louis Watchman, with their respective retailers and abettors, the most distinguished blasphemers of our positions, aims and endeavors.

Their slanders, misrepresentations, and caricatures of our positions and endeavors are known and read of all men who read their and our writings, and who read their and our preachings, teachings, and exhortations. I presume to say that not one of them would give us word for word, line for line, or page for page, in their respective periodicals. They can create spectres, hobgoblins—such as "*water regeneration*," "*water remission*," "*no Holy Spirit religion.*"

There are not a few who presume to contradict Peter and Paul, and virtually say, there is no allusion or reference to remission of sins in Christian Baptism; or that Jesus meant what he said when he said to

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Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." They presume to say that *water* does *not mean* water! And why not consistently say that *Spirit* does not mean *Spirit?* And when they read from Peter's lips,—"Repent, and be baptized every one of you *in the name,*' or *by the authority* of the Lord, "*for the remission of your sins,*" why presume to say, *not for the remission of sins,* but *because your sins have been already forgiven!!*

And again, when Ananias said to Saul of Tarsus,—"Arise and be baptized and wash away your sins, calling on the name of the Lord;" why not read it; "be baptized, because your sins are already washed away." And why not take the same license on all other occasions? Why not read the commission, (Mark xvi: 16,) "He that believeth shall be saved," and repudiate the words, "and is baptized!" But these notices only in passing. Not one of these three antagonistic journals, I presume to say from former experience, would permit us to appear in their journals.

But without one conscientious scruple they can defame us and misrepresent us to their readers, and affirm that we deny the whole work of the Holy Spirit in conversion, and give to the water of baptism a regenerating or a soul pardoning and soul renewing efficacy!! Well, there is one who judges righteously, and who will bring these matters into judgment, and reward us severally according to our works.

I wish these editors would allow us to be heard on their own pages, So confident are they of their positions, why not permit us to appear before their readers! And this, too, with the guaranty that they shall have the privilege of addressing our readers on our pages, and of enlightening them on our errors! And why should they not permit their readers to hear us, confident, as they assume to be, that they are in the right and we in the wrong!

But they may retreat, saying, "we have something better to give our readers than your responses;" to which we respond, Have you not something better to give them than your misrepresentations and defamations of us and our positions? For which, too, you must give an account to Him that will reveal all secrets and reward us all according to our aims and motives, our words and our actions.

I can only add, that we, as a people, have been more defamed, slandered and misrepresented by the aforesaid Nashville, Richmond and St. Louis journals than by any other journals that we have now or ever had on our files. May the Lord grant them repentance unto life, and enable them to bring forth fruit worthy of such a repentance.

A. C.

We promise ourself the pleasure of being in attendance at the opening of the approaching anniversary of the Missionary Society in Cincinnati, October 19. A. C.

Extempore Sermons.—Several of the bishops of the Established Church in England are urging on their clergy the importance of practising extemporaneous preaching to reach the hearts of the people.

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CHRISTIAN COURTESY.

Through the kindness of brethren in England, Scotland and Ireland, I am favored with periodicals and tracts, and especially from Bro. Robert Macdougald, of Edinburgh. I have been meditating upon the utility and propriety of furnishing our readers with some extracts from these documents on various topics, as indicative of the religious spirit and character of the religious world. I am also furnished with communications from Asia and Australia from brethren in those regions, I have now lying on my table the "Edinburgh Witness" of September 8, received here some two weeks after date. From this paper I select a mere specimen of the debates held in the late meeting of the "General Assembly of the Irish Presbyterian Church, held in Belfast, and from two of the most popular and distinguished ministers of that church, Dr. Cooke and Dr. Goudy. As an illustration of the urbanity, piety and dignity of that most learned, orthodox, urbane and influential denomination, I copy a section.

GENERAL ASSEMBLY OF THE IRISH PRESBYTERIAN CHURCH.

A memorial was then with some difficulty introduced and read, praying that the meeting being confined to those who met at Derry should be adjourned, and a free and full assembly called to deliberate on the important business in hand. After some discussion,

Dr. Cooke thought they should adjourn. He could sit as late and rise as early as the whole assembly put together—(laughter)—but he thought they should look after their bodily and mental health. He therefore moved the adjournment.

Dr. Goudy said, that this was virtually an attempt to cushion the question. He regretted that there was occasion for his occupying the invidious position which he was compelled to stand in on this subject. He felt it to be his duty to stand up for the honor, the independence, and the liberty of the Church. (Applause.)

Dr Cooke said, he would not allow Dr. Goudy to stand up and say that he was the only person prepared to assert the independence of the Church. (Hear, hear.)

Dr. Goudy—I stated that I would stand up for the independence of the Church. Dr. Cooke has already spoken a dozen times on this subject, and I'll not permit him to misrepresent me. (Confusion.)

Dr. Cooke—I'll not allow Dr. Goudy to Goudy me here till morning. (Renewed confusion.)

Dr. Goudy—I'll not permit Dr. Cooke to Cooke me here day after day. (Laughter.) I stated that I will stand up for the independence and dignity of the Church, but I did not say I stood up alone. I am glad to hear, however, that Dr. Cooke is prepared to stand up for the rights of the Presbyterian Church. (Confusion.)

Mr. Rogers insisted that the question should be put to the vote, and that the roll should be called.

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The roll was then called, when there appeared—79 for going on with the business, and 59 for the adjournment.

The Assembly then proceeded with the business.

Dr. Cooke thought they should have a time fixed for adjournment.

Mr. Dill considered that Dr. Cooke should not waste the time of the Assembly by this trifling.

Dr. Wilson proposed that the Secretary-at-War should have a copy of all the resolutions passed by the assembly on this question, for he believed some private statements which the Secretary-at-War had received from this side of the water had led to the misrepresentations which had taken place. The other resolution which he would move was, that the Government be informed that the Derry resolution, appointing Dr. Goudy and Mr. Rogers, was unanimously passed by the Assembly.

Dr. Cooke—I say it was not passed unanimously.

Dr. Wilson—I say, yes. (Confusion.)

Dr. Cooke—I say, no.

Dr. Wilson—I say there was no member who made any objection to that resolution. ("Hear, hear," and cries of "No, no.)

Dr. Cooke—I did.

Dr. Wilson—I say no member attempted to negative that resolution.

Dr. Dooke—I did.

Dr. Wilson—I deny it. (Renewed confusion.)

Dr. Cooke—I assert it in your face that I did, and I can prove it.

Dr. Wilson—I appeal to the Assembly as evidence that you did not.

Dr. Cooke—I can produce living men to prove in any court of law that I did.

Dr. Wilson—Let the Clerk produce the record, and let us see if you did.

The Clerk—I am prepared to state, before this House and before the world, that the resolution at Derry was passed without the slightest opposition (applause); and I was never before cognisant of there being any opposition to it. (Applause.)

Dr. Cooke—I can prove by ten living witnesses that I objected to it. (Uproar.) I will not be put down by this. I would not depend upon my own recollection; but I can prove by ten living witnesses that I most decidedly objected to the resolution, for upon no consideration could I ever approve of it.

Dr. Wilson's resolution having been seconded, another tempestuous discussion followed, *e. g.:*

Mr. Richard Dill then addressed the Assembly, and mentioned that Dr. Cooke had consented to allow Mr. Rogers's name to be put on the list of candidates at Derry.

Dr. Cooke—I consented to no such thing.

Several Members—You did.

Dr. Cooke—I never did.

Mr. Rogers—It is very unpleasant for me to interfere here; but Dr. Cooke stated in the school-room at Derry that he would permit my name to be put at the top or bottom of the list by way of ornamentation, and the assertion which he has now made is worthy of the man who does not know the difference between memory and imagination. Applause.)

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Dr. Cooke—I am above the insult as I am above the man who uttered it—(applause)—but if I am to stand here to receive these insults, I will remain no longer a member of this meeting. (Hear, hear.)

Mr. Rogers—I will never retract the truth. I am prepared to stand over it. (Confusion.)

Finally the motion of Dr. Wilson, informing General Peel that the nomination of Dr. Goudy and Mr. Rogers was the unanimous nomination of the Assembly, was then put to the vote. The motion of Dr. Wilson was then carried by a majority of 74 against 16. Dr. Cooke gave notice of protest for himself, and for all who would join him.

I make no comment. It needs none. We only exclaim, O tempora! O mores! We have on hand other matters, better and worse, of much interest from the Old as well as the New World. A. C.

The cause we plead has not been more successfully plead for many years, so far as we are posted, than during the present year. From our exchanges we observe its continuous progress and success, Some five hundred additions by immersion are reported during the last month in the A. C. Review, besides those reported in other periodicals.

A. C.

We are gratified to learn that Bro. Silas E. Shepard has safely arrived at New York, after a protracted tour in Europe. We hope to hear from him at his earliest convenience. A. C.

APPOINTMENT.

Charles Louis Loos, President of Eureka College, Illinois, has been appointed Professor of Ancient Languages in Bethany College.

A. C.

PROGRESS OF REFORM.

Kentucky—At a meeting recently held by Bro. J. R. White and myself, at Rush Branch, we had 30 added by confession and immersion. A. Adams.

Bro. L. Marrett, aided by Bro. Wm. Corn, closed a meeting in August of 17 days, at Fox Creek, in Anderson county, with 45 additions.

By the same, a meeting in September of 15 days was held in Cornishville, Mercer Co., and closed with 34 additions, 6 of which were from the Baptists, and 6 took membership.

At Antioch, Washington Co., in September, the writer closed a meeting of 9 days, with 12 additions by immersion, and 4 took membership, and one joined from the Baptists. In all, 17 additions.

L. Marrett.

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Bro. Jno. R. Howard gives us much good news of the success of the gospel attending the labors of our preachers in that large field of the State called the "Kentucky Purchase," lying west of the Tennessee river.

Bro. J. C. Walden, of Paducah, who labors somewhere every Lord's day, has averaged two additions every discourse.

Bro. Jas. Lindsay, at Blood River, closed a meeting with seven additions. He and Bro. J. B. McGinn organized a church of 15 members, at Murray, Callaway Co., which now numbers 25.

Bro. W. W. Dugger, at Union, Graves Co., closed a meeting with 4 additions, and received several by letter.

On the second Lord's day in July, a meeting was held at Liberty, when three acknowledged the Messiah.

On Saturday before the third Lord's day in August, a protracted meeting began, which closed with 24 additions. Bro. Duggen was the chief laborer, JNO. R. HOWARD.

Pennsylvania—Bro. T. Miller, of Tioga Co., visited the church in Milledgeville in August, and during his stay of a few days, there were added some 19 to the church. A. CHATLEY.

At Bethel, Fayette Co. Aug. 14th, the annual meeting commenced. The preaching brethren present were Norton, Gans, Darsie, Teagarden, Steator, Hale and Galley. During the meeting 16 were added, and some $540 contributed to sustain the good cause in that region. L. P. STREATOR.

Louisiana—We rejoice to hear of the prosperous condition of the congregation at Cheneyville. The result of Bro. W. E Armstrong's late short visit to that place was the addition of three by confession.

Missouri—At Montevallo, Vernon Co., closed a meeting of ten days, with 35 additions. T. W. GERMAN.

Bros, W. H. Robinson and I W. Waller, aided by Bro. Payne, held a meeting in Smithville, commencing on the fourth Lord's day of August, and continuing some eleven days, closed with 160 additions. P. AKER.

Indiana—The writer and Bro E. B. Thompson closed a meeting of 8 days in August, at Logansport, with 27 additions. Another at Spring Creek, in June, of eight days, with 24 additions. At this latter place Bro. G. has labored since April, since which some 33 have been added. WM. GRIGSBY.

Ohio—Bros. Frame and Haimon closed a meeting of 10 days in September, at Lowell, with 32 additions, 20 of which by immersion. J. S. WILLIAMSON.

Illinois—An interesting meeting was held at Fort Hill in June. Over 1000 persons attended. More than 300 broke the loaf. M. BROWN.

Bro. Harris, under date of June 28th I have immersed 25 or 30 persons since I last wrote. J. M. H.

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Texas—Bro. B. F. Hall writes, July 12, "In McKinney the good cause is prospering. We have additions almost every meeting. At Mantua the church is doing well; some 30 additions since last fall. In Sherman, there were upwards of 20 additions, 20 by confession. A good hearing is had everywhere in the country."

Bro. C. Kendrick closed a meeting of six days, in July, in Lampasas Co., with 20 additions, and organized a church of 26 members.

JAS. A. DICKSON.

Iowa—In Jeddo City, 12 additions up to September 11th. C. P. A.

Georgia—Bro. D. Hook, State Evangelist, spent the month of August in Acworth, Cobb County. Some twenty additions in the bounds of the writer's labors, during the summer. Bro. D. H. has retired to the Pastoral charge of the church at Erwinton. The community were never more desirous of hearing the gospel. The want of preachers, and the means of sustaining them, was never more felt than at present. Bro. Smith, from want of means, fears he will be obliged to return to his farm or school room.

Brethren, who will enter this field, so promising of fruit to the laborer? It is for you who have the means, but cannot preach, to say who shall, and how many.

NATHAN W. SMITH.

From the British Millennial Harbinger.

OBITUARY NOTICES.

Our much esteemed and beloved brother, JOHN DRON, of Auchtermuchty having terminated his earthly pilgrimage, as noticed by your last month's *Harbinger*, and his name being familiar to most of your readers, and well known also in the Baptist connection in Scotland, it is alike dutiful as it is desirable, that a brief record concerning him appear in your pages.

About the year 1830, a few stray numbers of the *Christian Baptist*, or *Millennial Harbinger*, edited by A. CAMPBELL, happened to fall in his hands, the contents of which greatly attracted his attention, and commended themselves to his judgment, and were so much prized by him that he immediately supplied himself with all of A. C.'s writings. A candid inquirer after truth, as he had always been, and ready to follow its dictates, he, after a careful examination of the views and principles contended for in these writings, and comparing them with the Divine Standard, joyfully adhered to them; and so gladdened was he with the clearer, more comprehensive, and correct ideas of the Christian Institution which they had produced in his mind, that he went out to the United States in 1834, and made the personal acquaintance of A. C. and other leading brethren in the Reformation in America, keeping up a correspondence with them until his death. Previous to his leaving for the New World, he had taught and urged the necessity of putting aside the different theories of religious parties which so much prevailed, and hearkening exclusively to the teachings of the Holy Spirit, communicated by Prophets, Apostles, and the Messiah himself. On his return home in two years, he continued the humble, zealous, and consistent advocate for Christianity being restored to its primitive simplicity and purity; and those who knew him are aware of the deep interest he took in all that was done by the followers of Jesus to free the Word of God from misapprehension and obscurity, as nothing grieved him more than that this efficient instrument for the conversion of sinners and sanctification of the saints, should be weakened and impaired by the scholastic mysteries identified and mixed with it. Heartily, too, did he encourage and co-operate in the ef-

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forts made to advance the Redeemer's kingdom, and for the perfection of Christians in knowledge, unity and love. The means adopted for sustaining evangelists in this country—the good work going on under Mr. Oncken in Germany—the Union organized in America for the genuine translation of the Scriptures, were watched with anxiety and supported by him, and in testimony of his desire for their success, it was among his last transactions to bequeath part of his means to each. His life was one of consecration to Christ Jesus, and it was the rejoicing of his heart to meet with kindred spirits, many of the excellent of the earth having shared in his hospitality, and enjoyed the sweets of Christian intercourse under his roof.

Gravity, sincerity, and wholesome doctrine characterized all his proceedings in the church. In being present on the Lord's day when he rose exactly as the hour approached, and said with becoming solemnity, "Let us commence our exercises by calling upon the Lord for His countenance and direction," and then prayed with such simplicity, fervency, and holy delight, you experienced the reality of being in the house of God and at the gate of heaven. His addresses were from the first, it is said, remarkable for that conciseness, earnestness, and faithful adherence to the Word of God, which were conspicuous in his teaching in after years. In him the word of Christ dwelt richly, and although humble and diffident to a fault in his qualifications, yet he has been instrumental in leading many to a knowledge and love of the truth; and the greater number of his relatives in the succeeding generation to his own, have been brought to the Saviour throngh his counsel and the influence of his good and holy example.

As to worldly affairs they gave him little anxiety; none that we ever saw held them in such subordination. In all business matters he manifested the utmost integrity, and was respected by all who knew him for his uprightness, and esteemed for his amiable and courteous demeanor, "an Israelite indeed, in whom there is no guile."

He had enjoyed all his life excellent health, and although three-score and ten, yet his friends anticipated some years of usefulness by him, but it has pleased our Heavenly Father that it should be otherwise. Towards the end of last year he became greatly altered, and it was evident that his constitution was giving way; but it was not until February last that any serious apprehensions were entertained for his recovery. He then became very ill, and was confined to his room from the middle of that month till his death, kindly and faithfully waited upon during this long illness by his sister-in-law, with whom he had resided during the last twenty years. It was evident to all that the messenger of death was approaching, and he was conscious of it himself, but it caused him no alarm. With composure and fortitude, and even with joy, did he contemplate the time when he was to be overcome by his cold and relentless grasp. Although the nature of his disease caused much weakness and suffering, yet all was most patiently borne; his mind was tranquil and unclouded, and he took the dreary pathway to the tomb with the greatest serenity leaning on the all-powerful arm of him whom he had loved and served, who had robbed death of its sting and triumphed over the grave. There were no raptures, no unnatural excitement, but he often expressed himself in wonder and adoration at the amazing favor of God, as he thought upon the clay tenement in which his spirit [illegible] its dwelling-place being exchanged for glory and immortality. Frequently in sudden attacks of suffering to which he was subjected, imagining his dissolution was at hand, he would with the greatest confidence, be commending his spirit into the hands of the Lord Jesus. He ultimately become so weak as to be unable to speak, and could only signify by a slight movement of his hand shortly before his end, that all was peace.

Thus has passed away from among us a pure and noble spirit, and although he said of himself "that he had occupied but an insignificant niche in the household of faith," yet he was reckoned by others one of its brightest ornaments. His loss will be severely felt by many Christian relatives, by the congregation with which he has been so long connected, and by the churches in the district where his counsel and encouragement were so readily tendered; but in the midst of their sorrow there is much to rejoice in, remembering what is

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written, "Happy the dead who die in the Lord, for they rest from their labors and their works do follow them."

"There is a world above,
Where sorrow is unknown;
A long eternity of love,
Form'd for the good alone:
And faith beholds the dying here
Translated to that glorious sphere."

KING AND QUEEN, Va., August 30, 1858.

It is with a sad heart that I seat myself to announce to you the unexpected, but triumphant departure of our beloved Bro. J. J. Smith, late of Bethany College. He fell asleep in Christ on the evening of the 14th inst., at the residence of Bro. E. M. Ware, Essex county. We were holding a protracted meeting at Rappahannock, when he was taken (on Monday) with pain in his head, which rapidly assumed a congestive form, and on Saturday he ended his race. He suffered greatly during part of the time and while in his paroxisms of delirium he would be most pathetically pleading the cause of Christ and warning the dying sinner. During his lucid intervals he gave the most cheering and satisfactory proofs of his confidence in Christ and willingness to depart. He asked Sister Ware to sing several songs for him; one was,

"There is a place where my hopes are staid,"

another, "On Jordan's stormy banks I stand,"

and repeated with *emphasis*

"No chilling winds nor poisonous breath
Can reach that healthful shore,
Sickness and sorrow pain and death
Are felt and feared no more."

It is distressing to see one in the prime of manhood, just prepared to enter upon a career of usefulness cut down, and that, too, far from parents and dear relatives. Every thing that Christian love and sympathy could dictate was done. He had with him *three* Physicians, but all our efforts were in vain. I preached his funeral on Sunday evening, before a large and sympathizing audience, and many tears were shed on that occasion. I feel deeply afflicted at the early fall of this promising watchman on the walls of Zion. He is a great loss to the cause of Christ. I feel confident, however, our loss is his gain.

R. Y. H.

Fell asleep in Christ, at his residence, Dorre, King William, Va., on the evening of the 28th July, Major Thomas Dabney, in the 72d year of his age. Few men have lived a more active, useful life, and died a happier or more triumphant death. He was naturally possessed of a fine mind, which had been highly cultivated. He was for many years presiding magistrate in his county, and but few, if any, occupied a larger space in the confidence and affections of the community. He was of modest, retiring habits, of great patience and forbearance in all the relations of life, whether as father, master, or citizen, and always conducted himself with manly and Christian dignity. He was for many years an Elder of the Church at Corinth, and to it his loss will be great. Our brother had been a professor of religion for quite a quarter of a century. He and his present bereaved and deeply afflicted companion were baptized at the same time, by Elder Andrew Broaddus, and united themselves with the church at Beulah, of which he was then Pastor. They were severed from the fellowship of this church, for having sympathized and communed with the Disciples.—They then took their membership with the church at Corinth, where he remained during life, an ornament to the church, the kind and prudent Elder, and has left behind him a character and an influence that will long be remembered.—He suffered much during his last illness, but not a murmur was ever heard.—His faith, hope and joy abounded, and he looked to the closing hour of his life

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without a fear, and would often exclaim, "rest, rest, how sweet is the thought of rest," and prayed that he might wait patiently the hour of his release. He called around him his family and gave them his parting benediction and warning, and thanked them for their kind attentions, and urged upon them the importance of preparing for that solemn hour which was now about closing with him. To wife, children, servants and friends he bade a long adieu, and repeated with *emphasis* the Prophetic and Apostolic language, "O death where is thy sting! O grave where is thy victory. The sting of death is sin, and the strength of sin is the law, but thanks be to God, who giveth us the victory through our Lord Jesus Christ." Just as the last sentence fell from his lips, he fell asleep without a struggle, in the arms of that Saviour whom he loved, and to whom he had confided his all. Oh, it is a blessed sight, to see the full ripe sheaf gathered home, to see the aged warrior in the evening of the conflict, marching upon his "last enemy," and after a shout of "victory through his Lord Jesus Christ," lay down his armor and unclothe himself, and find life's toils and conflicts, sorrows and tears, all past, and himself resting in his home—in heaven, where

"No parted friends
O'er mournful recollections have to weep,
No bed of death enduring love attends,
To watch the coming of a pulseless sleep."

Where every severed wreath is bound;
And none have heard the knell
That smites the soul in that wild sound
Farewell, beloved, farewell."

Our brother has gone to the grave full of years and honors, and has left to his family a rich heritage, more valuable than all riches. May they imitate his example and hearken to those warnings which fell from his dying lips.—May the Lord sustain his bereaved widow and family, and finally unite them where parting is unknown. R. Y. H.

Died, in Nelson county, Kentucky, at 4 o'clock, P. M., August 4, '58, Mrs. Emily Wintersmith, wife of Hon Chas. G. Wintersmith.

She was happily married within the present year, and was thus early cut off from a life that promised uninterrupted pleasure and happiness, leaving a devoted husband, an affectionate father, and a large circle of relations and friends to lament her untimely death. She was baptized in 1845, by Elder John T. Johnson, and has been a devoted and pious member of the Christian Church since that period.

Her disease (Dropsy) was protracted and painful, which she bore uncomplaining and with Christian resignation and fortitude. Y.

Died, August 1st, 1858, of Congestive Fever, Sister Mary G. Black, of Henry county, Ky., in the 58th year of her age.

Also, on the 14th of the same month, Bro. James Black, in the 60th year of his age.

In the beginning of the Reformation, they sacrificed their earlier religious associations and prejudices, and joined themselves with those who preferred the name Christian, and the Bible as a rule of faith and practice, in the vicinity of North Middletown, Kentucky. Z. F. S.

Died, at his residence in Carter county, Kentucky, on the 18th day of June, 1858, Bro. Carter H. Jacobs, in the 64th year of his age.

Bro. Jacobs became a member of the Christian Church in the year 1851, under the teaching of Elder B. Kender, and lived a zealous, pious member the remainder of his life—lived to see many of his children obey the Gospel. As a citizen, husband, father, brother, and Christian, the deceased ever discharged his duties with fidelity, and Christian fortitude. He left a wife, a large family of children and a host of friends to mourn his loss. J. R. B.

Fell asleep in Christ, on the 10 September, Bro. Wm. Morton, aged 68 years,

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after an illness of about seven weeks. His disease was Carbuncle of the neck. His sufferings, though most excruciating, were borne with Christian patience. In the death of this venerable father in Israel, the church and community have endured a great loss. But he rests from his labors, in the bosom of his Father and his God, and his works do follow him.

Died, on the 26th of July, and in his 75th year, Bro. Curtis, who for many years was a member of the Christian Church, and also a worthy Elder of the congregation at Poplar Creek, Choctaw county, Mississippi. His great aim in life was to learn the will of his Master and to enforce the same by precept and example. "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them."

On the morning of the 15th August, Nancy Angeline Heath, our sweet daughter, died, after a lingering period of much suffering. She was in her 35th year, had been a member of the congregation with us about 16 years.

W. RAWLINS.

Passed through the valley of the shadow of death, on June the 8th, 1858. Mrs. Margery C. Howell, in full hope of a blissful immortality. Sister H. was born in Perry county, Alabama, June 27th, 1830. She obeyed the Gospel some five years ago, since which time she has been a consistent member of the Christian Church, in the vicinity of Palo Alto, Mississippi. She left a husband and three small children to mourn her loss.

B. F. M.

Died on the 4th of April, Bro. Edwin Poston, in his 55th year, at Bloomington, Ill, of Typhoid Fever. Bro. P. removed from Clark county, Ky., in 1851; —had been a most worthy and efficient Elder of the church in Winchester: and after his removal to Bloomington, labored both in Word and doctrine. Bro. P. in an eminent degree combined in his character the elements of a true Christian. Strong in faith, firm in purpose, with a conscience most sensitive of right and duty, and a high sense of responsibility. In his intercourse with men, his conduct was ever marked by a most generous, unselfish, Christian bearing towards all.

His death was calm, without a fear; for he had, as he said, made it the ruling principle of his life to prepare for this hour. Bro. P. left a wife and three little sons, with numerous relatives, to lament his loss. "For, to me, to live is Christ, and to die is gain."

Mrs. Angelina Thompson, consort of Mr. J. M. Thompson, and daughter of Mr. Thomas and Anna Nicholson, was born in Maysville, Ky., November 16th, 1804, and departed this life 30th of April, 1858.

She was the subject of deep affliction for more than twelve months, but she was never heard to murmur. She bore her affliction like a true Christian, saying at all times, "The will of the Lord be done." She was among the first that joined the Christian Church in Maysville, Ky., at the commencement of the reformation. She was a consistent member of that church for more than thirty years, during which time she was truly the salt of the earth.

She leaves a husband and several children to mourn her loss. We would say to them, weep not for the loved one; you mourn not as those who have no hope. Your wife and mother has gone to a fairer and more blissful clime, where you may go to meet her, though she cannot come to you again.

"There is a world above,
Where parting is unknown,
A long eternity of love,
Form'd for the good alone;
And faith beholds the dying here,
Translated to that glorious sphere."

Milliken's Bend, La., May 28, 1858.

SEVERAL articles intended for this No. have been deferred till our next.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

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AN ADDRESS TO THE CHRISTIAN MISSIONARY SOCIETY AT ITS ANNUAL MEETING, A. D., 1858.

WHEN we lift our eyes to the starry heavens in a clear and cloudless sky, and take a midnight view of the galaxy, sometimes called "*the milkyway*," that girdles the heavens, which modern science, in some latitudes, contemplates as a sort of pavement of suns or stars, the size and boundaries of which no telescope has yet satisfactorily revealed to the most inquisitive astronomer, with the Shepherd King of Israel we exclaim;—"Lord, what is man that thou art mindful of him, or the son of man that thou regardest him? Thou madest him, for a time, a short time, somewhat lower than the angels, but thou hast crowned him with glory and honor and hast placed him over all the hosts of intelligences in the person of Emmanuel—the Lord of lords, the King of Kings, the son of Mary and the son of God."

Hence the Missionary idea, office and glory are dateless in the annals of earth, and in the annals of heaven so far as known to mortal man. But this much we have learned, that in the drama of humanity God has two classes of Missionaries. These we denominate commissioned and non-commissioned officers or ministers of state. Day and night, seed time and harvest, Summer and Winter, are the fruits or effects, of their respective and united ministrations.

But in the developments of the universe, as far as reported to us in God's own Book of records, there are now existing *three states* or con-

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ditions of things, as respects humanity. These are usually denominated the *natural*, the *preternatural* and the *supernatural*. As respects *the natural*, in our portion of the universe, it was of short continuance. "Man being in honor" continued not long in that state. But *how long* Moses says not.

Nature is the state of things, cr the course of things, which God himself has established. It was, and is, and must forever be, perfectly good. Man fell into an *unnatural* state the moment he violated the charter or constitution of things which God himself had for him created and ordained. This rendered, on the part of our Father and our God, a *supernatural* interposition essential to the rescue and recovery of man. But for this there never had been what is usually called a *religious* institution. There is no *religion* in heaven or in hell. *Reconciliation* is not necessary in heaven, and it is impossible in hell. Hence he that dies unreconciled to God through Jesus Christ can never be reconciled to God, by the penal sufferings of an everlasting punishment.

The Missionary institution, therefore, commenced in the immediate family of Adam. There was a promise of a great Missionary given to humanity in the person of Adam and Eve. The sum of which was, *an offspring of woman shall bruise his heel in bruising the serpent's head.* This Missionary was announced four thousand years before his birth. He is gradually developed by Adam, Abel, Enoch, Noah, Abraham, Isaac, Israel, Judah, David, Solomon, and the Jewish prophets down to Malachi, and by his cotemporary, John, his immediate herald. Each and every one of these, more, or less, acted out the prominent characteristics of a true Missionary in his day and among his cotemporaries.

But the primordial Missionary of the Remedial Institution was himself *the prophet* who, when he was thirty years old, founded the first evangelical Missionary School. These he formed into a Peripatetic class, and trained them for more than three full years.

Education is, therefore, an indispensable pre requisite to each and every class of Missionaries. There were, therefore, schools for the prophets from the times of Samuel and of David.

From a strict analysis of the use and currency of the term *prophet*, in the Greek and in the Hebrew Scriptures, we find that in its comprehensive import and currency it fully indicates all that which constitutes our ideas of a *teacher*.

The word itself, like the word *Christian*, is of Grecian and not of Roman or Hebrew origin. But in the analysis and currency of the word *prophet* in the Greek and Hebrew Scriptures, it does not necessarily indicate one who predicts, or foretells a future personage or event.

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but one who speaks out, who utters Divine oracles or expounds them. So Paul sometimes uses the words *prophet* and *prophesying*. In his first epistle to the Corinthians, chapters 11th and 14th, he employs it to indicate the interpretation of the Hebrew oracles. His own words are,—"He that prophesieth, speaketh to men, to edification, and exhortation, and comfort;—therefore, greater is he that *prophesieth* than he that speaks in tongues, except he interpret, that the church may be edified." 1 Cor. xiv: 3–5.

But the Christian Missionary or Evangelist, (for all Christian Missionaries are Evangelists), in the original currency of that word, is one whose office it is *to preach the Gospel, baptize the converts*, and organize them into communities—called churches—or houses of God, as habitations of God by and for the Holy Guest;—that God himself might dwell in them, sanctify and comfort them by his presence in their hearts and lives. It is, therefore, one of the most useful, honorable, and blissful offices now on earth, next, or second only, to that of an apostle.

The Christian Missionary is, therefore, in his full evangelical import, a most dignified and honored personage, when panoplied in his appropriate evangelic armorial. By the authority of Christ's mystical body, indicated in his mission and commission, he goes into a certain field of the great continent of rebel humanity, proposing an amnesty, a Divine act of oblivion, of all past sins and offences, however treasonable, rebellious, or malignant they may have been; and this, too, in virtue of an incarnation in our humanity of Jehovah Elohim, the supreme origin and fountain of the universe in all its inconceived and inconceivable magnitude of imperishable riches, glory honor and immortality.

Its own revealed riches, honor, glory, and felicity are so ineffably transcendental that eye has never seen, nor ear heard, nor human heart imagined, the fathomless, topless, boundless glories, honors and felicities of the purchased possession secured to us through the priceless sacrifice of the dearly beloved and only begotten Son of God.

If then, barbarous tribes and civilized nations have their missions and their Missionaries, as essential to their continued existence, their peace and prosperity, why should it be thought either strange or unreasonable that Christians in their associated and co-operative positions and relations to one another and to mankind, should also have their missions and Missionaries!

Indeed, no family, tribe, nation, commonwealth or empire on earth can long subsist, or continue safe, prosperous, useful and happy without them. Misunderstandings—difficulties, antagonisms, and conflicts of some sort, more or less, make up the histories of nations

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and peoples, and tribes, so far back as all written or traditional records reach. But in Christ's kingdom, in its present dispensation and position, there is, apart from, and above all these ordinary, or extraordinary contingencies, conflicts, and misunderstandings, one superlative, one all transcending reason and cause commanding and enforcing co-operation and co-operative contributions. Need I name it to you my Christian brethren, my fellow-citizens in the kingdom and patience of our Lord Jesus Christ?

Is there not a kingdom of heaven, a kingdom of God, a kingdom of our Lord Jesus Christ now existing in this world, though not *of* it, nor *for* it, but for the everlasting universe, for the manifestation not to man only, but to "the intent that now unto the principalities and powers in the celestial regions might be developed in and by it the manifold and sublime mysteries of the power, wisdom, knowledge, goodness, justice, mercy, condescension and love of God to man—all harmoniously and gloriously combined, and culminating in the justifiable and honorable recuperation and glorification of man, with an everlasting peerage amongst the principalities and powers of the heavenly and everlasting kingdom, prepared for all the regenerated, justified, sanctified, adopted, and glorified sons and daughters of the Lord God Almighty, through their espousals of, and to, the Lord Jesus—the anointed heir and Lord of creation!

The Remedial system was not, therefore, a mere casualty, growing out of an unexpected, unanticipated emergency. It was foreseen, anticipated and provided for antecedent to the first *fiat* of the grand drama of creation.

The WORD that was in the beginning with God, and that was God, of whom, *as the cause*, through whom *as the instrument*, and to whom *as the end*, are all things, is both *the Alpha* and *the Omega*, the *Beginning* and the *End*, the *First* and the *Last* of all the counsels and purposes and operations of *Jehovah Elohim*. He is in creation, in Providence, in moral government and in redemption the centre and the circumference. It is in the last of these four most augustly cardinal points that we are superlatively concerned at present. *Redemption* is the theme of themes, infinite and everlasting. No human eye has ever seen it; no human ear has ever heard it, no heart of man has ever conceived it; and, consequently, no tongue of man has ever declared it in all its attitudes and proportions of glory and of grandeur. It is the miracle of miracles, the wonder of wonders, the glory of glories, the climax of climaxes from the centre to the circumference of all that is known or knowable in earth or in heaven, in time or in eternity.—Angels, indeed, lawfully and devoutly desire to look into it. And should not we the objects and the subjects of it, concentrate our whole powers of thought and meditation upon it?

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It is, indeed, the theme of all missions, directly or indirectly, from the mission of Moses to the mission of Paul to the nations of earth; from the martyrdom of Abel to the resurrection of the dead. Every Christian man in fact, if not in name, is a Missionary of the Lord Jesus Christ. Formally commissioned or non-commissioned, he is a soldier of the Cross, and a Missionary of Christ. In word and in deed, commissioned or non-commissioned, he is to preach and to teach Jesus of Nazareth as the Messiah—the Lord and Saviour of a lost and ruined world. He can do this in a measure, if not in its full orbed completion, in leading a Christian life. And, beside this, what he cannot do in his own person, he may do in the person of those whom he sustains and aids and encourages by the means of whatsoever instrumentality God has made him a steward.

Every Christian man is either a commissioned or a noncommissioned Missionary of the Lord Jesus Christ. Do I confine it to man *sexually* contemplated? By no means! Every Christian woman is either a commissioned or a noncommissioned Missionary of the Lord Jesus Christ. To the eternal honor of the sex be it spoken and written and published from the rising to the setting sun that women stood by the Cross, and nearest to the dying Lord. There stood the three Marys, the immortal three;—Mary his own Mother, and Mary the wife of Cleophas, and Mary the Magdalene, and Salome mother of the sons of Zebedee. They, too, kept watch at the Sepulchre, sitting, pensively sitting, "over against it." They visited it again and again. After the Sabbath, at early dawn of the first day of the week, Mary Magdalene and the other Mary who had attended the funeral, again visited the Sepulchre. They witnessed the earthquake, saw the opened grave, and were saluted by a Missionary from heaven, whose countenance was as bright as lightning, and his raiment white as snow. The guards trembled in his presence and fainted away.

This angel or Missionary from heaven, commissioned the two Marys and employed them as Missionaries to the other disciples commanding them to proceed with all dispatch and to announce the fact of Christ's resurrection, and to command them to meet him in Galilee.

While on this important mission, Jesus himself met them, and not only sanctioned what had been done, but also commanded them "to tell his brethren to proceed to Galilee where they should have an interview with him." This was one of the most important missions on record. They met on the appointed mountain in Galilee. Jesus himself in person, assures the eleven disciples of his own school, that he was then invested with all authority in heaven and earth; and, based on this fact, he immediately commissions them to go into all the world and to make disciples of all nations,—"immersing them

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into the name of the Father, and of the Son, and of the Holy Spirit," "teaching and charging them to observe all things whatsoever he had commanded them."

Such was the order of things instituted by the Lord himself in person. This grand Missionary institution, in all its radical or rudimental elements, is the beau ideal of all Christian missions, properly so called. As the constitution of these United States is the basis, the sub-basis of all the institutions or constitutions of the several States of this great American confederacy, so this grand institution and commission of the Lord Messiah in person is the immutable basis of Christ's kingdom till the final consummation of all things earthly and temporal,

The commission has always been regarded as one of the most important and most authoritative documents in the records of primitive apostolic Christianity. It is as broad as the field of humanity. It is as authoritative as the Throne of the universe. It is commensurate with all the spiritual wants of a fallen, ignorant, alienated, guilty and ruined world. It meets every rational, moral, spiritual and religious craving of humanity in its most comprehensive conception. It furnishes the materials of a faith, a hope, and a love incomparably superior to any system of philosophy, mythology, or religion ever discovered by reason, or inculcated in virtue of any tradition however hoary, however venerated, however popularized it may have been.

Its internal evidences and excellencies are above all comparison, superior to those of any system of moral philosophy, or to any pretensions or claims of deism, theism, polytheism, atheism, however speculative, refined and plausible they may be made to appear; or however patronized by those of the highest pretensions to learning and science. Not one of these has had patriotism, humanity or philanthropy adequate to institute and sustain a single school or college to educate and sustain a Missionary Institution.

We cannot, therefore, regard a Missionary Institution as a human expedient or device, but as an ordinance of the author and founder of the Christian Church, and as a development of the true spirit of Christian philanthropy. Indeed, the true Christian Church is itself naturally and necessarily a Missionary Institution, and, therefore a Missionary spirit is the first fruit of the Holy Spirit. Let us hear Paul's classification of the fruits of the Holy Spirit in the Christian's heart. Gal. v: 22. He says the fruit of the Spirit is *love*, joy, peace, long suffering, gentleness, *goodness*, faithfulness, meekness, temperance, against any of these there is no law. But first of this cluster of graces—is *love*—benevolence;—in one word *philanthropy*. And to

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the Ephesians he says, "The fruit of the Spirit is *in all goodness** and righteousness and truth."

Philanthropy is the most apposite term, and being wholly Greek transferred not translated, most appositely indicates the root and reason of the Missionary spirit and the Missionary institution. It is, in truth, the heart and soul of the church. A church, without philanthropy, without a Missionary spirit, is virtually dead. The more philanthropy, the more life, the more health, the more strength, the more prosperity, the more happiness she enjoys.

Divine philanthropy was never developed till the Lord Jesus Christ suffered the accursed death of the Cross to expiate and take away the sin of the world. So Paul to Titus writes (chap. iii: 4)—"When the kindness and love of God our Saviour towards man appeared; he saved us, not by works of righteousness which we had done, but according to his mercy, by the washing of regeneration—even the renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Saviour, that being counted righteous by his grace we might be made heirs as to the hope of eternal life."† Such was Paul's appreciation of the term *philanthropy*, or *of the kindness and love of God our* Saviour towards man.

This one word, or the one grand idea contained in it and expressed by it, is the sun and the shield, the heart and the spirit, the life and the power of the mystical body of the Lord Jesus Christ, the church which he has redeemed by his own blood. No man, then, can be like the Lord Jesus Christ, who, if not a Missionary himself, is not by word only, but, *by word and deed*, sustaining the cause of our Redeemer in the persons and through the labors, the toils, and the sacrifices of those who, at home or abroad, are as Evangelists or Missionaries preaching his Gospel and founding churches or societies where they do not exist.

The Spirit of the Lord Jesus Christ, as the son of man and the son of God, is specifically the spirit of every truthful and honorable member of his body—the church. It is the spirit of love and of a sound or healthful mind. It is the spirit of a genuine and heaven-begotten and born son of God. Every Christian, so far as Christianity has spread its influence is a cosmopolite. He is a citizen of Christ's kingdom, and, therefore, wherever there is a family of God he finds a home.

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* The word *agathoosunee* rendered in Latin *Bonitas goodness, kindness.*—Rom. xv: 14, is found only in Paul's writings, and is always rendered *goodness*. Its root is *agathos*, and is, in its currency in the Christian writings, one hundred times rendered *good*,—once *benefit*, and once *well doing*.

† So Dr. Boothroyd renders it in his version, London Ed., A. D. 1836.

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An evangelical Missionary, in its full conception, is no ordinary personage. His beau ideal is the Master himself, who continually went to and fro doing good. He had a healing balm for every wound, a cordial for every aching heart. He sympathized with every child of sorrow; and gladdened the hearts of the disconsolate. He became a man of sorrows, and made himself acquainted with the griefs and agonies of the forlorn and wretched outcasts of humanity, that he might dispense to them every comfort that might allure them to himself and to his mission.

But we have as our specific theme the Missionary of the 19th century. The Missionary at home and the Missionary abroad, have very different fields of labor. To contend against obsolete Judaism, and obsolete Gentilism was quite a different work and labor compared with that of contending against the sectarisms of modern scepticism and the philosophic deisms, theisms, and atheisms of our own age and country. We have, therefore, the home mission and the foreign mission in our horizon—and both are providentially at this hour calling loudly upon us for our prayers, our sympathies, and our contributions.

The sectarisms of the 19th century are the greatest obstacles to all Christian Missionary enterprises and operations. Schisms and sects and their policies and operations are the greatest impediments in our path—the greatest hindrances to the success of either domestic or foreign missions. I am here reminded of an incident that occurred more than forty years ago. It is illustrative of this almost insuperable difficulty which we have in our horizon. To the Senecas, or some other tribe in the West, Missionaries were sent. On their arrival a council was held. After much deliberation on the part of a number of the Indian chiefs, to whom application had been made by the Missionaries for leave to address them, they called the Missionaries to appear before them. Whereupon one of the chiefs propounded to them the three following questions:—

1. "Is not your religion all written in a book?" "Yes," was the response.

2. "Do not you white men all read that book?" "Yes," was again the response.

3. "Do you all agree in what that book says, or what it means?"

Here was a long pause, and a look of consternation on the part of the Missionaries. Finally, one of them responded,—"*Not exactly.*" We differ on some points of doctrine. A still more considerable pause ensued. Whereupon a chief arose and said,—"Go home you white men and call a council; and when all you white men agree in'

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what your book says, then come and tell us poor red men and we will listen to you."

The moral of this response is voluminous and pungent in good sense. And, indeed, the history of a large majority of Missionary movements has, time and again, indicated,—nay demonstrated, how exceedingly impotent and unavailable have been the rival missions of the by law established churches of the old world; and very much like them have been the voluntary, and not by law, human or Divine, establishments of the New world.

The history of missions, so far as I have read it, both of the most and the least successful, has established one view, I might say *one fact*, beyond all reasonable debate. It is this:—that the union of Christians, on the apostolic basis, is an essential prerequisite to any greatly successful effort to Christianize Pagandom, or to convert the world. And so long as our present Protestant and Romanist Missionary Institutions are engaged in merely recruiting for their own rank and file, instead of building upon the one only Divinely instituted platform—of one Lord, one faith, one baptism, one body, one spirit, one hope, and one God and Father of all, who is above all, and in them all, they never can truly succeed.

These are the seven finely wrought and polished columns, upon which wisdom has builded her house and ornamented and garnished it. This, however, is not mere architectural wisdom, nor mere architectural taste. It is only *type* not *antitype*.

But with Paul at our elbow, we figuratively say to the true evangelical converts—"you are no more aliens or sojourners but fellow-citizens with the saints and of the household of God; having been built upon the foundation of the apostles and prophets—Jesus Christ himself being the chief corner stone. By which the whole structure being fitly framed together groweth into a holy temple to the Lord; by which you also are builded together for *a habitation* of God through the Spirit."

To accomplish this is the sum and the substance, the Alpha and the Omega of the Christian Missionary, and also of the whole Christian dispensation.

It is no fancy sketch. It is a Divinely ordained and authenticated reality. It is no schismatical, sectional, partizan or politico-ecclesiastical association or institution. It is like the Gospel, the wisdom and the power, the grace and the mercy of God abounding through faith, and hope, and love, to the glory of God and to the glory, honor and felicity of man forever and ever.

We, too, as a community, have a large field opened to us, and very pressing calls, invitations and, indeed, importunities to cultivate it;

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We hear something like the Macedonian cry, the cry which Paul heard some eighteen hundred years ago,—"come over and help us."

We have brethren in Asia, in Europe, in America and if rightly informed, sometime since, in Africa, crying—"come over" or send over "and help us." I have before me a copy of the "Christian Advocate and Southern Observer," printed and published in Adelaide, South Australia—under date of July 1st, 1858. In its programme we read, "The above paper is intended for the advocacy and promulgation of pure Christianity." From its internal evidence, I opine the Editor of it was baptized in Bethany, some years since. This monthly promises that "Questions and replies emanating from Christians *of any denomination*, provided the same are written in a Christian spirit, shall be received and responded to in its columns." This is as it ought to be on the part of those who inquire for the old paths *that they may walk in them*.

We have also good tidings from our Jamaica mission, our most estimable Bro. J. O. Beardslee is doing a good work there, and is much encouraged in his work of faith and labors of love.*

It is seldom, very seldom, that the Gospel, the apostolic Gospel is clearly, forcibly, and earnestly pressed on any ordinary community without alluring, captivating, or subduing some candid and inquisitive hearts, that were never before enamoured with its charms, nor constrained by its motives, to vow allegiance and fealty to the admirable and adorable author and founder of the Christian faith, hope, and love; whom to appreciate, honor, and obey, is the climax of reason, and the basis of all true piety and humanity.

But we have not yet named our long cherished Missionary field. The old field around the temple, the hill of Calvary, Gethsemane, the City of the Great King, and its environs.

Our Bro. Barclay and family, sailed from Boston in May last, and in July safely arrived at Beirout. From a letter, received from Sister Williams, dated August 4th, we learn that the public affairs were rather in an unpropitious attitude, but not discouraged, they resolved

* At home, in our own United States, the cause we plead, judging from our files, has not, for many years, been so generally successful, prosperous, and triumphant. We have not had reported in any preceding year, for a quarter of a century, so large accessions by baptism as during the last and the current year. Many thousands within these United States, have been immersed this year.—Large accessions also are reported in the Canadas, Nova Scotia, New Brunswick and Prince Edward's Island. Indeed, wherever the Gospel—the original Gospel, and its institutions—are scripturally stated, developed, and earnestly pressed upon the attention of the community, it more or less obtains a hold, a strong hold, on the understanding, the conscience, and the affections of the thinking and discriminating portion of the auditories addressed.

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to remain in that country and to await and to follow the openings of the Divine Providence.

The Episcopal mission and the Presbyterian mission in Jerusalem still hold on their way. And why should not the Christian mission?

Many years ago we repudiated sectarian missions and Missonaries. So much was written and spoken some thirty-three years ago in the Christian Baptist against sectarian missions, that many of our cotemporaries, then and since, have misrepresented us and our position on the whole subject of missions and Missionary operations.

From all the developments of the "City of the Great King," from the eloquent pen of Bro. Dr. Barclay, and from all that has been published from his pen and that of Sister Williams on the past and the present attitudes of Jerusalem, to the Christian nations so called, and to all nations and peoples and languages that visit it from any and every nation, its claims upon our special regard as a peculiar people, are paramount to the claims of any other people beyond our own national precincts.

"There, once stood the thrones of judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem,
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For our brethren and companions' sakes,
I will now say peace be within thee.
Because of the house of Jehovah our God,
I will ever seek thy prosperity." Psalm cxxii.

So sang the sweet Psalmist of Israel, some 3000 years ago.

The greatest events that have transpired on earth, transpired in Jerusalem. The Remedial system was consummated there. The human race was ransomed there. The sin of the world was expiate here. Life and immortality were brought to light there, in the resurrection of Jesus the Christ. Thence he ascended to the right hand of his Father and our Father. Thither he dispatched the Holy Spirit to consecrate, sanctify and bless his people, and to attest the mission of the Holy Twelve. And thus the model church of Christ was erected and magnified in all the earth. The commission was formally signed, sealed, and delivered there, and there were the Apostles to commence their operations.

We have never doubted the prosperity, the utility, the indispensability of Christian missions. We have, indeed, as far back as our memory reaches, approbated and advocated the cause of Evangelical missions; and for this reason we must always disapprobate sectarian and schismatic missions and Missionaries. The Lord Jesus

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Christ was himself emphatically the *Missionary* of Jehovah absolute, in the person of the Father, and is so called Malachi iii: 1;

> Behold I will send my (*angel*) messenger, *Missionary*,
> And he shall prepare the way before me:
> And the Lord whom you seek,
> Shall suddenly come to his temple,
> The (*angel*) the Messenger, the Missionary of the covenant in whom you delight."
> "Behold he is about to come," says Jehovah of hosts.

So we translate the version of Tremellius and Junius, London Ed. A. D., 1581, and this, too, with the approbation of their most approved interpreters.

We have a great field, one of the largest Missionary fields ever assigned to any people. I do not mean the literal *terra firma*—or *continent* of these United States. But I mean the millions, the unreported myriads and millions living amongst us, in our houses, in our vicinities, that have no more faith in God—faith in the Lord Jesus Christ, faith in an everlasting life; no more hope of heaven—of immortality—of eternal life, than if there never had been such words uttered, such ideas entertained, such hopes cherished by mortal man.

We, too, as a people, favored as we are, with more simple, more rational, more intelligible, consequently with more appreciable arguments and motives, ought to be more diligent, more enterprising, and more devoted to the grand enterprise of proclaiming the Gospel, sending out Missionaries of the Cross in our own country—in Jamaica, Asia, Australia as far as the Lord opens the door and affords us the men and the means. I might have said as far as he has already opened the door and conferred on us the means of glorifying our Redeemer—his cause and kingdom, and blessing our own neighbors—with all the behests, and promises, and hopes of the Gospel;

What live we for, my Christian brethren, my fellow-citizens? I say, what live we for? Do we live to eat and labor that we may be able to labor and eat? This would appear to be the philosophy of quite a respectable class of our cotemporaries. But we profess to live for the God who created us, for the Saviour who redeemed us by his own blood, for the good, the honor, and the happiness of our offspring and that of our fellow men. And how do we carry out and exhibit this profession? This, of course, is to be answered by every man for himself. And, in truth, it is a question which reason deposes, ought almost daily to be propounded by every rational man to himself, and for his own eternal interest, honor and happiness.

Funds are necessary for every individual and social purpose of life. So Solomon discovered when he said that "money answereth all things," or, perhaps, more properly rendered, "money supplies all

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these things;"—of which he had been speaking,—"a feast and all its luxuries." With us it is a legal representative of all things needful for man, and it can procure them. It is philosophically no more than the legal or imaginary representative of human labor in its whole import. What costs no labor, cannot be purchased or paid for. Hence the most essential of all things to life temporal was never in the market, was never purchased by money. Neither the Holy Spirit nor atmospheric air, were ever bought or sold by man. We have bought light, heat, water, bread, and all the necessaries of life, save this one. *Air*, or *Spirit* has never been in any market.

The sin of Simon is magnified at this stand-point.

But God be thanked that we, as Christians, may be rich in good works, and have souls for hire; the best wages in the universe. Therefore, "he that winneth souls is wise."

I fear this bank is not at par with some of us. I have heard that one of our Missionaries has had to contract debt on his own personal responsibility. It was, I think, on all the premises, an involuntary neglect. I mention it merely to prevent the possibility of its recurrence. Let provisions always be in advance, the supply not only greater than the demand, but in *advance* of the demand. We want system, I presume to say, more than liberality. It behooves that system and punctuality, which are, indeed, the essential elements in every system of finance, be never lost sight of, never forgotten, never neglected. Punctuality, if not system, was sometimes neglected even in the case of Paul and some of his co-operants, and for our admonition it is written and recorded by Paul himself.

Some of our Missionaries are, it may be, now in Paul's school.—If they are, and if they should perchance ever see this, I will remind them of a part of Paul's experience. "Not that I speak in respect of want," says he, "for I have learned in whatsoever state I am, therein to be content. I know both how to be abased, and, I know how to abound; everywhere and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer want. I can do all things through Christ that strengtheneth me. However you have done well that you have jointly contributed to relieve my affliction.—Now ye Philippians know also that in the beginning of the Gospel when I departed for Macedonia, no church had intercourse with me, as concerning giving and receiving but you only; for in Thessalonica you sent once and again to my necessity. Not that I desire a gift; but I desire *fruit* that may abound to your account." This, however, is not the best of it. He adds,—"But I have every thing and abound: I am full, having received of Epaphroditus the things

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which were sent by you—*an odor of a delicious fragrance, a sacrifice acceptable and well pleasing to God.*"

He that is not charmed with the eloquence, the thrilling eloquence, of Paul's encomium upon the liberality of the Philippians is not susceptible of refined enjoyment, possesses not that fine feeling—that exquisite sensibility whose symphony, in consonance with every emotion of the heart, so enrapturing, transports it for a moment, beyond and above all the joys and pleasures of earth and sense. He alone can comprehend this who has comprehended and who has realized the meaning of one of the traditionary sayings of the Lord Jesus. "*It is more blessed to give than to receive.*"

But we must close. We have a large field. Five hundred Evangelical Missionaries would not supply the demand. Think of Texas. Think of the Valley of the Mississippi. Think of New England. Think of California. Think of Oregon. Think of the Canadas. Think of Nova Scotia, to say nothing of a hundred fields in Illinois, Iowa, Michigan, Missouri, Kansas, and even in New York, Pennsylvania, Maryland and Virginia, &c., &c., &c.

The cause we plead demands the best energies of the best men in the world. It is misrepresented, caricatured, defamed by a large portion, of the religious press.

They are creating monsters and killing them. They are manufacturing bugbears, and hobgoblins, and telling ghost stories, as perfect figments of human creation as the Arabian Nights or the Knight-errantries of the feudal times.

But the King's commandment was, and is, "*answer them not.*" We have for a considerable time past paid little or no attention to such outlandish defamers. There is a better way.

Let us by good behavior, by good words and good works, put to silence the idle slanders of deceived and deluded men. We have a large field at home and abroad. The harvest is truly great. Let us earnestly pray to the Lord of the harvest that he may greatly increase the number of our Reapers. Our labors have been greatly blessed. We should be a very humble and a very grateful people. We need to cultivate a higher spirituality, more heavenly mindedness, more consecration of heart and life to the Lord our Redeemer, his cause, and his people. This is the canonical way to put to silence the cunning craftiness, and the mischievous devices of our opponents. Let us not revile against their revilings. By good words and good works let us put to silence the ignorance of foolish men. They cannot injure us personally. Our hearers and our readers know that they are unwarrantably impeaching our teachings and very generally misrepresenting them. They ascribe to us tenets that we never held, views

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that we have never entertained, measures that we have never adopted.

The mind of the Holy Spirit is grammatically and logically communicated to us in the Greek and Hebrew Scriptures; and so it ought to be in our mother tongue. It can be so in every living tongue of the civilized nations of the earth. And when this is done, fairly, and fully, and perspicuously done, the humble and inquisitive way-faring man can find the way to the bosom of his Father and his God, if there were not a priest or a prelate within a thousand miles of him.

But the living voice of the Living Missionary was the Lord's election, ere the art of printing was conceived. It is still the Lord's means, indeed in most cases, an indispensable means. There is no equivalent substitute for the living voice of a living man—*a man in earnest, a man whose heart and tongue* the Lord has touched with a live coal from his own altar.

There never has been found an equivalent substitute for the living voice of a living man, whose heart has been penetrated with the philanthropy of God; whose soul has been touched with the sympathies of the Lord Jesus, developed in his sorrows and sufferings; and whose spirit has been baptized into the Holy Spirit, in all its fulness of grace and truth and in all its potency of light and love.

But the Missionary cause, in its immense area and paramount claims, is too large a theme for any one address, attempted or consummated by mortal man Every angel in heaven and every pure and holy spirit in God's universe is a Missionary. And such is, and such ought to be, every Christian man and woman.

But it is an adage amongst the wise politicians of earth, that "what is every man's business is no man's business." There is, indeed, much apparent, and some sound wisdom and discretion in the adage, "*How shall they preach unless they be sent.*" And they must feel that they are sent—and sent to *labor* in word and in prayer, in *preaching* and in *teaching* the Lord Jesus; in all his Divine personality, in all his peerless grandeur, as "God manifest in the flesh," "attended by angels," "the one only mediator," "justified by the Holy Spirit," "crowned Lord of all," and "ordained to be the judge of the living and of the dead."

All this Evangelical work and labor is to be performed not as a mere duty, but as a privilege, an honor, a glory ineffably superior to any office, or duty, or service, or glory, awarded to man in any of the ranks and dignities of earth and time. So we understand it. So we appreciate it. So we commend it to the church, and to every Christian man who can qualify himself for it, and devote to it all the energies of his nature;—of body, soul, and spirit. Cheered, too, in his

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work of faith and in his labors of love with such oracles as these,—"He that winneth souls is wise."—Solomon. "Those who have wisely taught shall shine as the brightness of the firmament, and those that have turned many to righteousness, as the stars forever and ever." Daniel xii: 3. "He that turneth a sinner back from the error of his way shall save a soul from death and cover his multitude of sins."—What the honors of an Alexander, a Cæsar, or a Napoleon, compared with those of a Paul, a Peter, or a John! When the Books of God's remembrance are opened and every man judged according to what is written there, who would not rather be the humblest Christian that ever lived rather than the greatest monarch that ever reigned!

A. C.

LETTER FROM DR. D R. CAMPBELL.

Elder Alex. Campbell, Pres. Bethany College, Va.—*Dear Sir.*—Absence from home has prevented an earlier reply to your "Letter" and "Response," published in the August No. of the Harbinger. I shall now briefly notice both.

With respect to the Letter, I find that it purports to have been written June 1. I had heard through a gentleman, a former graduate of your College, who attended your Commencement, the first week in July, that you had declined publishing my Letter, but intended, at your earliest convenience, to write me a private letter. All I have to say is, that I never saw the letter until I read it in the Harbinger. I had a right, of course, to think it "strange" that you took "no notice" of my communication.

Your plea for so long suppressing and ignoring my letter, I can neither appreciate nor admit. The plea is, that you had entered upon *private* correspondence with me. Had you done this at first, I could not have expected my letter to be published. But you chose gratuitously to make a *public* call on me, specifying the issues to be discussed as suited yourself, and declaring them to be "*positive issues.*" Having thus *commenced a public*, instead of a *private* correspondence, it was doing me injustice to attempt to suppress my first response, pleading in justification that you had written me a *private* letter. All right to such procedure was foreclosed to you by your commencing a *public* correspondence. True, my letter may not have precisely suited you, but what of that? It was my response; prepared, as I thought best, to meet the case. Surely I had as good a right to be heard publicly on the preliminaries as you had.

But you seem to feel the weakness of this plea; and, therefore, you add another. "When I had proposed an *oral* discussion," you say, "and was still insisting upon it, with what propriety could Dr. Campbell expect me to commence, in the pages of the Harbinger, a *written one?*" Now, sir, you know that my letter did not propose a "*written one.*" It was simply a response to your public call and the proposition laid down as "positive issues" for discussion, showing the difficulties in the way of any form of discussion until you should

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remove them. You say yourself, "He does not even commit himself to engage in a written one." How, then, could you say or intimate that my letter was a proposition to commence a written discussion in your pages? Your shelter is evidently leaky on both sides; but I must make allowance. And, subscribing to the maxim, "better late than never," permit me to express my thankfulness for the justice you have at length, though reluctantly, done me, by publishing my letter.

I regret to discover that, as usual, you indulge in the complaint that you are a misrepresented, abused and injured man. I had hoped to be able to avoid giving you any just cause for adding me to the already long list of your alleged abusers. I had even hoped that you would find my letter fair, frank, and courteous. I felt conscious of having made an honest effort to place the difficulties in the way of a proper and successful Christian discussion in such a light, that any fair man could not but see the necessity, on your part, for a re-statement of the issues, with explanations of the language heretofore used.—And it seems to me very strange that you should deal in complaint, evasion, and verbal logomachy, while such grave difficulties as I have presented on *spiritual influence* and *remission of sins*, are disposed of summarily, as follows: "I have no time nor disposition, at present, to write a commentary on my own writings, nor a vindication of my consistency." To me, it seems, you have given "the go by" to the really "weightier" matters in my letter; and that you have noticed only its "mint and anise and cummin." It is with me a mark of true candor frankly and squarely to acknowledge and meet real difficulties, without seeking to divert attention from them by petty caviling and personal remarks, to say the least, of questionable taste and propriety. The assumption that you cannot condescend to explain what to others appears nothing short of contradictions in your language, is hardly an honorable method of procedure in one who challenges to a discussion, which, in its very nature, demands such explanation as preliminary to an intelligent acceptance of the challenge. Let me assure you, in all kindness and candor, that such is the inconsistency and irreconcilableness of your writings on these issues, as I read them, that I verily believe, were they mine, I should feel that a "commentary" would not answer the purpose—that nothing, indeed, short of a thorough *revision* could relieve me of the just charge of having written with equal force on both sides. True candor, I am aware, is no easy matter, in certain circumstances, but the honor of Christianity demands it. And it behooves a professed Christian to evince its possession and exercise at all hazards.

Before you escape from your present dilemma, you must come out manfully, passing by all minor matters and petty quibbles, and show that the quotations made in my letter, from your writings are not inconsistent but really consistent, and that your open communion practice is reconcilable with your doctrine of baptismal remission. It cannot be allowed to you, as it is not due to you, to take shelter from this, to you, unpleasant necessity, behind your dignity, and the assumed consistency of what you have written. Come out and meet the case fairly and manfully without any quibbling or dodging.

I regret to find that my method of disposing of your "*reprobation*" of our experience of pardon before baptism does not suit you. It is

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not, however, the thing itself, it seems, you object to, but the substitution of this "for a sincere declaration of faith in Christ." I am glad that you see a great difficulty in being entitled to be regarded "as Christians at all" without experiencing this thing, even if it be "*Quakerish.*" If you will formally and always hold and teach that this saving change in the character and state of a believing penitent takes place, as we insist that it does, and, as you admitted to McCalla, *previous* to baptism; then we might possibly soon come to an understanding, as to what such a candidate for baptism should say before the church when presenting himself for admission. *We* would certainly not receive him without a "*sincere declaration of his faith in Christ,*" whatever else he might say. You have now only to give us an equal guarantee that you will never baptize any one who does not declare at the door of the church that he *really* experienced the grace of God in his renewal and pardon, "*when he believed.*" I am pleased to see this much of a tendency on your part to come towards us. We will not repel you by insisting that you must also admit "*fantastic, and often superstitious stories,*" and even "*idiosyncratic dreams,*" as parts of an experience of grace. We believe, indeed, that but for the purposes of an *ad captandum vulgus* you would yourself have no apprehension on this point.

You pitch learnedly into my Greek scholarship. In the sentence, "preached the baptism of repentance," you truly tell us, that the word *baptism* is in the accusative case, and *repentance* in the genitive. But "any lad who had been at his '*English*' grammar three weeks" could tell us that much without the intervention of any display of Greek. Permit me to ask, if the mere fact that baptism is in the accusative and repentance in the genitive makes John preach baptism for the remission of sins? If it does, pray how will you, through your Greek, dispose of the following extract; "Bro. Campbell came to ———, and preached the duty of immersion for the remission of sins with great success." Here, also, *duty* is in the accusative, and *immersion* in the genitive. But did you really preach the general subject of *duty only* for the remission of sins? Your criticism would require the extract to be so understood, but I reckon you would be willing to let the Greek criticism go, and have it so interpreted, as to confirm the general belief, that you preached *then*, as you have long done, *immersion* for the remission of sins. Your Greek, I perceive, is very accommodating to your necessities and theology. John the Baptist ought surely to be allowed the same common sense freedom with *his Greek*, that you and your brethren take with both your Greek and *English*. I ask no more for him. This privilege allowed, you will hardly deny that he may have preached *repentance* for the remission of sins, though baptism be in the accusative, and repentance in the genitive.

In the hope of "exciting a smile," you have constructed the sentence "executed the laws of Kentucky," and presented it to your readers *as analogous* to the sentence in dispute, "preached the baptism of repentance." Now, you must have seen that the analogy here extends no farther than the *mere order* of the words. In all other respects they are as *unanalogous* as any two sentences could be. In the one, *baptism* denotes a physical act, having a peculiar relation to a mental act, denoted by the word *repentance*, in the genitive In the other, the

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word *laws*, denotes no act, whatever, neither does the word *Kentucky* to which it is related. In the one, the word in the genitive, is an abstract term. In the other, the word in the genitive, is a proper name. I should have looked for this *small* trick from a mere polemist, or from a roguish Freshman, but not from a grave and aged divine. But this is not all, you change your sentence thus, "He executed Kentucky," to show how oddly and ludicrously my interpretation of the Scripture passage must sound. This is not the first time I have seen men, when in a press, rest more on sound than on sense or candor, taking advantage of the ignorance or gullibility of their readers. But the crudities of your sentence, framed for the purpose, cannot be wrung out of the words of John. For the form, *preached repentance for the remission* of sins, yields at least, as good sound, and much better sense and theology, than does the form, *preached baptism for the remission of sins*. Some might attribute this manœuvre of Greek display and fallacious illustration to *design*, originating in *felt* distress, but I prefer being a little more charitable, and attribute it to the blinding influence of theory and the unfelt forgetfulness of age, or, perhaps to haste. I dislike to push a man too hard against the spikes of his own ill-adjusted bed, be it Greek or theology.

Let me furnish you with a sentence, which fairly illustrates the words of John. "The Governor urged the recording of the legislative vote for his justification." Here the record of the vote and the fact of the vote are two distinct things, though intimately related *as acts*, just as *baptism* and *repentance* are. That which really secures the justification of the Governor is the fact of the vote and not the mere record of it. The mere record serves an important purpose, and so does baptism; but that purpose has direct relation to the *fact* of the vote upon which *alone* the justification depends. The fact of the vote may be real and proven without the record, and the justification secured, even if the record, from neglect, had never been made. So the fact of repentance may be real and remission secured, even where baptism, through ignorance or physical inability remains unattended to. This you have yourself acceded when you "thank the grace of God that we have many Christians" who are *not baptized*, as well as when you say that "Paul's sins were really pardoned *when he believed*," that is, previous to his baptism.

Take another example, "The commissioner urged the recording of the vote for the enlargement of the canal." Here, obviously, the *vote*, though in the genitive case, secured the enlargement of the canal. It is that which was essential to it. The record is simply the evidence of the vote. In securing the enlargement of the canal the vote corresponds to *repentance* in securing remission of sins. Baptism is also evidence of repentance, and, in the constitution of the kingdom, answers important purposes, just as the recording of the vote does under a civil constitution. But neither the recording nor the baptism, which are but secondary, in their importance, and in their relations to the ends in view, in their respective spheres, is to be regarded, like the *vote* in the one case, or *repentance* in the other, as *vitally essential*. The end may be possible—is possible, in either case, without the recording or the baptism, but not without the vote or repentance. This you, yourself admit, or you destroy the claims of evangelical Pedobaptists eve-

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rywhere to be regarded as Christians, and stultify your own open communion practice.

But to return to your Greek, permit me to say that it seems to me to be the *slave* of your necessities and theology. Your theological system has forged its chains, and your necessities adjust them as circumstances require. Were I to adopt your *own peculiar style*, I might retort by saying that the predicament of both your Greek and theology, in this instance, is not, that they are so lame that their legs are unequal, but that they have no legs at all except your own caprice. Still I have no relish for such a style, and I deem it degrading for either you or me to indulge in it.

May I not now apply your language to yourself. "If Elder Campbell wishes to sustain himself as a theologian and a scholar, and to vindicate his own position and that of many of his brethren, toward us, let him abandon this petty business of special pleading, the resort always of the narrow-minded and weak, and come out manfully upon a few definite and comprehensive propositions upon which we may mutually agree, and meet in" *a written* "discussion to which I politely invite him." My letter was written expressly with a view to bring you out "*manfully* upon a few definite and comprehensive propositions;" and it pains me to see that you have occupied your "Response" wholly with anything and everything but such propositions. You must, yourself, perceive that your Response does not at all advance the preliminaries towards a satisfactory understanding between us. My letter was an earnest effort to give you a just conception of our understanding of your positions. The proper and more manly course for you would have been to have made an equally earnest effort so to state what your actual positions are, that I could hardly fail of comprehending them. Progress would have thus been made. In this respect, however, all you have done, is a waste of time and labor.—I, therefore, insist that you abandon your "petty business of special pleading" and verify in writing, your statement in which you say: "I am prepared to state my propositions on the points of difference between us, in language as perspicuous, definite and positive, as Dr. Campbell or anybody else can command." What you here declare yourself "prepared" to do is just the thing needed, and so indispensable is it, that nothing else can properly be done, till you do it.—"Come out manfully," therefore, and give us in plain abstract propositions, what the real "issues" are, as held by you, and your people. And, as you claim to have written with the consistency of "Paul and James," it is incumbent on you to show, at the same time, *how* the inconsistency of the quotations made in my former letter are to be harmonized, giving the *rule*; for I confess that I know of no principle of interpretation that can meet the case.

You seem to have a special aversion to a *written* discussion. This strikes me as strange, if your object be an honest, calm, and satisfactory effort to clear up and remove the points of difference between the two denominations. The merest tyro knows, if he knows anything honestly, that you and I can discuss these grave and solemn points in writing, with more advantage to truth and greater satisfaction to all honest inquirers, than in the heat and haste and temptations of an *oral* discussion. You must know yourself that everything valuable in an *oral* discussion, and *much more*, can be effected by a *written* one. I can see

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no rational ground, therefore, on which you can decline a written one and insist upon an oral one. I feel, indeed, very anxious to be heard through the pages of the Harbinger, as I am certain that your people do not understand our views, and equally certain, that I can point out absolutely irreconcilable inconsistencies in their own, as spread on the pages of your writings. I do not, in the least, apprehend the consequences of a full and fair comparison of our mutual views. I feel very confident, indeed, that we shall be greatly the gainers.

To leave nothing undone on my part to induce the *written* discussion, I pledge the use of the "Western Record" for your articles to appear monthly, if you will pledge the use of the Harbinger for my articles to appear monthly. The articles on both sides to be only of reasonable length. Shall the *written* discussion go on? If so, give us your propositions, especially on spiritual influence and remission of sins, not in scripture language, but in "the plain every-day language of men," also on your reconciliation of the quotations referred to above, that there may be no ambiguity of language to prevent the desired mutual understanding.

Permit me to express my regret, before I conclude, that the style of your Response is such as absolutely to require some pungency in this letter, and I will here take the liberty to suggest, whether any future correspondence or discussion that may take place between us, may not be conducted without any violations of good taste or of a good and dignified religious spirit. Neither truth nor character gains by any violation of these points. I wait yours at your earliest convenience.

RESPONSE.

Dr. Campbell.—*Dear Sir.*—Your letter of September, now lying before me, indicates certain misunderstandings, all of which, I presume might be explained without indicating or implying any dishonorable or culpable thought, volition, or action. There is a charity which "*hides* a multitude of sins," and there is a censoriousness which *creates* or *reveals* a multitude of sins where no special sin is. Your allusion to an interview with a graduate of Bethany College, may be, indeed, in all its details, literally true. But what does it prove? That I may have had such a conversation, is very probable, though I cannot now recall it. I presume, however, that in stating my intention to withhold the publication of your letter till I had sought further private correspondence, to bring you to a public *oral* discussion, was all that I communicated, and that from this, it was inferred, that I yet intended to address you a private letter, when, in fact, I had already done so. Such a misapprehension as to the *time* of writing to you, might readily grow out of a general statement of the policy that I deemed proper in the case. Do you not speak rhetorically rather than logically when you say, I specified "the issues to be discussed

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as suited myself," and declared them to be "positive issues," under your own hand, May, 1858?

Our language was and is:—

Passing, as I have recently done, through the fields most frequented by Elder Ford, of Louisville, Ky., and learning from most reliable sources, his standing in the Baptist community and out of it, I could not, with a due degree of self-respect, and a proper regard for the cause which I plead, condescend to meet him in any discussion, oral or written, on any Christian theme in issue between our brethren and the Baptist community.

There are, however, Christian gentlemen, in Kentucky and out of it, of literary, scientific, and *Christian* attainments, with whom I would, indeed, much desire to have a calm and courteous oral discussion before the public, on any or on all the issues they may please to form on any of the prominent points in which they may differ from us. To name one whose character, education, and position are quite respectable, and, to me, altogether acceptable, I will, at a proper time and place, agree to meet Dr. D. R. Campbell, President of Georgetown College, Ky., on all the issues between us and the Baptists, and, to accommodate him, I will meet him in his own town, and amidst his own community, at any time on which we may agree. I most unfeignedly desire union and communion with all Christian people who will unite on the apostolic platform;—of "*one body, one spirit, one hope, one Lord, one faith, one immersion, one God and Father of all.*" These are the seven pillars which Divine wisdom has hewn out, and on which it has builded its peaceful house of refuge for a tempest-tossed and sin-polluted world. It is for Christian union, communion and co-operation, *on an Apostolic basis*, we have been pleading for more than forty years. Candid, face to face, discussion, is desired and approved by all Christian men. It was mainly by it that the Protestant Reformation gained its triumphs over the Popedom.

It is sanctioned by the Founder of the Christian Kingdom, and was practised by the great Apostle to the Gentiles. The labors of the Lord himself and of his Apostle to the Gentiles have abundantly justified it. And have we not a standing precept on the subject:—"contend earnestly for the faith formerly delivered to the saints!" And who can hesitate on its legitimacy, seeing that Michael the archangel is, by Jude, represented as having had a debate or dispute with the Devil about the body of Moses.

I only ask, *Is there one discourteous word, one uncalled for position* in the propositions submitted in the May No. of the current volume of M. H? If Dr. Campbell will specify one we will modify it to his acceptance. We are not fastidious as to the terms, provided only that the true and real issues are definitely and perspicuously stated. We cannot, in our horizon, see a good and valid objection to this mode of procedure. I have stated positive and real issues. On a single rational and truthful objection we shall modify them.

We deprecate, with heart, and tongue, and pen, schisms amongst Christians, and especially amongst that class of modern Christians called Baptists. The good sense, spirit, character and condition of

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modern Christendom is in favor of oral, face to face discussions. It was so in the apostolic age. It was so in the days of the Lord Messiah. It was so at the era of the Protestant Reformation. And why should it be otherwise now? If rational, moral, and religious then, why should it be otherwise now?

I cannot explain, indeed, I cannot conjecture how it came to pass that my letter of June 1st, failed to reach you. We very seldom fail in receiving letters addressed to us from Kentucky, and quite as seldom do our correspondents fail in receiving letters mailed here to them. Of one thing I am certain, that I have a memorandum of my letter to you of June 1st.

But do you not express yourself unhappily in accusing me of "so long suppressing and ignoring your letter"—and again, "choosing gratuitously to make a public call" on you, "specifying the issues to be discussed as suited yourself and declaring them to be positive issues"—"your shelter is evidently leaky on both sides, and yet," you add, "permit me to express my thankfulness for the justice you have at length, though reluctantly done me, by publishing my letter."

Yes! The justice *reluctantly* done you! *Reluctantly* done!! This *intuitive* talent vouchsafed to you of searching my heart and of pronouncing on my motives, I, of course making no such pretensions to judge your motives, can only say, must pass for what it is worth!—Why think you, Doctor, was I *reluctant?* Can it be possible that you have been flattering yourself with the conceit that I had at length met a champion, under whose mighty blows my spirit quailed! Of whom I was afraid!! Truly this conceit is even more astonishing than your shallow blunders in Greek, and now, in your present letter, in English syntax, also. But we will recall you from this dream, before we shall have done.

"Such," you say, "is the inconsistency and irreconcilableness of your writings on these issues as I read them, that I verily believe were they mine I should feel that a commentary would not answer the purpose." It is quite possible, Doctor! There are not a few who would agree with you. Publicans and sinners understood the great teacher when the Doctors of Jewish theology, the profound Scribes, the learned Rabbis of old fleshly Israel, with here and there an exception, could not understand him. Even in Athens amongst the Philosophers and the wise men, Paul the Apostle to the Gentiles, was, in their esteem, a mere babbler. There is no strange thing happened to you, my dear sir. Publicans and harlots understood and confessed Christ, when not a *doctor of Divinity* in the city of Jerusalem, not a president of the Sanhedrim, dare lend him a candid ear. Had they done so they would have been expelled the synagogues of the land, and,

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perhaps, would have been compelled to live on locusts and wild honey. Rabbis, Doctors, Philosophers and Scribes have never been distinguished amongst the true Israel of God, have very seldom led the way to Jerusalem, and usually come up in the rear when the people have become enlightened and begin to question pretensions, and think for themselves.

Doctor, your style is quite rhetorical—without being at all magniloquent—an admirable model—you have, as you conceive, got me in a "present dilemma," from which I must "come out,"—"manfully passing," "minor matters" and "*petty quibbles*," "*dodging*," *&c., &c.* These, and such like rhetorical elegance and eloquence, we assign to the *Juniors*, and will attend to the graver matters of the law.

You gravely speak of "your," *our* "open communion practice," and "your," *our* "doctrine of baptismal remission." Now, my dear sir, this is a style of description that I could not have expected from you. As for myself and my brethren, I never believed, taught, or practised what is called "open communion," nor have I ever taught "baptismal remission." You add;—"come out and meet the case fairly and manfully, without any quibbling or dodging." I am ready to meet you, Doctor, in your own Georgetown, whenever convenient to you and myself; and perfectly willing to discuss every point of difference, every true and real issue, and this, too, with all Christian candor and godly sincerity.

As I wish you to be fully posted on all my positions, I herewith send you by mail a copy of "the Christian System," and a copy of "Christian Baptism, with its Antecedents and Consequents," written and published by myself, some years since. In the contextual meaning of my positions, *as in these works expressd*, I stand or fall in the scales and balances of enlightened criticism, on the received text, and as translated in the common version. I have no objection to the Bible Union revised New Testament—if you prefer it—and, moreover, I propose that our discussion shall be published, and let the nett proceeds of these sales be appropriated to the Bible Union in its behalf. We stand up for *orthodoxy* against *heteredoxy* in the true and faithful version and import of these two words; not in the sectarian sense—*of orthodoxy*—as indicative of my opinions, and of *heterodoxy* as indicative of your opinions, but as indicative of the true faith, the true God and Father of all, the true Lord and Saviour of sinners, and the true Holy Spirit as the true and real indwelling *Holy Guest* in all that are born of God. I desire to be understood, by my cotemporaries, before I die, and as I am a real Campbellite, and you also a real Campbellite by *blood* and *genealogy*, of course we must come out square and plumb. Now, Doctor, let us as preparatory to this important public

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enterprize come to the work duly prepared, with all the most approved lexicographies, ancient and modern, unambiguous, and authoritative expositions of the terminologies, of Prophets, Apostles and Evangelists. We most sincerely desire and ardently pray for the union, communion and co-operation of all true Christians upon the seven pillars which Christ himself, by his Holy Spirit, laid for his own Zion.—These are "one Body, one Spirit, one Hope, one Lord, one Faith, one Baptism, one God and Father of all, who is above all. and through all, and in us all." Can you present a broader, stronger, more enduring, more authoritative platform than this? If you can, let us have it. I am aware that you have long since regarded me and represented me as a heretic. With Paul, I assent to it for the truth's sake. With him I say, This, I confess to thee, that after the way that you call a sect or a *heresy* so I worship the God of my fathers, believing all things that are written in the law and in the prophets; and having hope towards God, which you yourself admit, "that there shall be a resurrection of the dead, both of the righteous and the unrighteous. And in this I exercise myself, to have always a conscience void of offence towards God and men." Acts xxiv: 14–16.

Touching your allusions to our views of Christian experience, we will briefly remark that we cannot admit that any person can have the experience of any state or relation into which he has never entered. Hence Christian experience can never be enjoyed by any human being previous to his faith, repentance, and baptism. He may have something called *experience*, as a man, a Jew, a Gentile, a Mahometan, a Pagan, a Deist, an Atheist, or a Mormon. *But previous to faith in the Lord Jesus Christ and obedience to him, he can never have Christian experience.* He may have the experience of sin and guilt but never the experience of peace with God through our Lord Jesus Christ till born again, till united by faith to the Lord Jesus Christ.—Without faith in the Gospel, it is impossible for a sinner to have evangelical repentance, and, consequently, he can have no Christian experience.

To compliment you in your own phraseology—"It cannot be allowed to you, as itis not due to you to take shelter from this, to you, unpleasant necessity, behind your dignity, and the assumed consistency of what you have written. Come out and meet the case fairly and manfully without quibbling and dodging."

With the utmost pertinency and propriety I could transcribe almost all you have written, and just as rationally, morally, and religiously place it against your assumed orthodox theology, as in the case before us. A legal experience or repentance is impossible to them not under law, not in Moses, or not in faith in Moses.

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I am glad to hear you say; you "would certainly not receive a candidate for church communion without 'a sincere declaration of his faith in Christ,' whatever else he might say." But, Doctor, would you receive him on a sincere declaration of his faith in Christ alone?—! No! No! You would take his word in one case, but not in another case! Do you, Doctor, build your church upon *faith* in Christ or on *Christian experience?* No! no! you will say, we only demand from the candidate Christian experience, to be sure that he has faith. But you have only his word in either case! Wherein, then, do you excel! In doubting his word, in one case, and in receiving it in another!!—Surely the legs of the lame are not equal. Better follow Philip, who said—"if you believe,"—sincerely believe, "believe with all your heart," you may be baptized. It is much safer to baptize a man *into* Christ—*into the faith of Christ*, than into the faith of his own experience! which you must certainly do, when, after he has confessed his faith, you ask for his Christian experience! as a sort of guaranty or proof that his faith is of the right species. And yet this *Christian* experience when it is told, is an *unchristian* experience!—or the experience of a sinner before his regeneration, before he had a living faith in the person, mission—or in, what in Scotland, in the days of my youth, they called "the active and passive obedience of Christ." The Scotch Independents in those days, had always to make a tour by Mount Sinai, in Arabia, on their route to Jerusalem. And I presume, Doctor, you are as well acquainted with that route as I am.

You say, "we" (Baptists,) "would certainly not receive him without a sincere declaration of his faith in Christ, whatever else he might say. But the fact is, as you know, Doctor, and must admit, that you now, since you left the Scotch Baptists, *will not receive a candidate upon a sincere declaration of his faith in Christ alone, but you must have from him a by-gone experience of a work of grace on his heart.* Would you answer A. B. when he says, "here is water," what does hinder my baptism? by simply saying to him, "If you believe with all your heart you may be immersed." Or, would you—when repudiating the common or received Greek text, and with Griesbach, Bengelius and Wetstein, regarding "If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God," I say, regarding these words as a marginal gloss, or admitting them a place in the text, would you, on his saying;—"here is water, what hinders my being immersed," take him down into the water and immerse him? If you answer *yes*, why then, in any case, call for your antecedent "Christian experience!!!"

You are, then, with us! But unfortunately, you demand of us more. You require of us, as follows, to quote your own words,—

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"you have now only to give us an equal guarantee that you will never baptize any one who does not declare at the door of the church that he really experienced the grace of God in his renewal and pardon when he believed." We have no objection to this, provided only, that the Doctor will refer us to any one passage in all the Christian Scriptures, or in any of the baptisms reported in the Christian Scriptures, when such a proposition was submitted, or such a demand made. Will the Doctor refer us to some Greek text or modern version in which we may find such a case!

There is one oracle of the Holy Spirit which I would, with all due respect, submit to my friend Dr. Campbell. He will find it in the inspired Proverbs of King Solomon, chapter xxx: 6; "*The whole word of God is pure—add thou not to his words, lest he reprove thee and thou be found a liar.*" I dare not, therefore, add one word.

The Doctor has more courage than I had presumed. According to my friend Dr. Campbell, the commission should read, "Go you into all the world and preach the gospel to every creature, whosoever believeth and declareth at the door of the church that he really experienced the grace of God in his renewal and pardon when he believed, may be baptized and shall be saved." This is a new gospel, not from Jerusalem, but unfortunately, from Georgetown, Kentucky. The interval between it and the gospel we presume to preach, is only *one thousand eight hundred and twenty-four years.* We have great respect for the opinions of some men. But there never lived the man, since Paul and John died, whose opinion or authority could reconcile us to interpolate, in word or symbol or idea such an extra judicial opinion.

A. C.

Our readers will please exercise a little patience with us. We had hoped, and we cannot yet but hope, that Dr. Campbell will meet us face to face in his own Georgetown, and, as at *first proposed*, have a calm dispassionate discussion of the real and precise issues between us and the Baptists. There has not yet been published one of my responses in "The Recorder," or any other Baptist paper in the State of Kentucky, so far as I have seen. Can it be that Dr. Campbell does not wish his own brotherhood to hear both sides, or is it because his brethren are fearful of the issues. I cannot yet think so, but certainly the impartial public will think unfavorably of him and his brotherhood if they shrink from a fair and honorable presentation of both sides. Why is it, they will inquire, that the Baptist *press* in Kentucky does not give all publicity to a discussion of the issues which the Baptist *pulpit* has been making and endeavoring to sustain in their weekly declamations against certain heretical doctrines which they

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have cast and moulded in their own types, for us. We are, as informed, very frequently assailed in our absence, and our views caricatured in false or one sided issues. Is this candid, honorable, Christian like! We advocate Christian Union on the basis of the Apostles' teachings. A large number of the Baptists sympathize with our views. Indeed we see them published in sundry works issued from the press, and patronized by a respectable portion of that community. I do not say they copy from our publications, but by their own readings and reflections they have come to our conclusions and are not ashamed to avow them.

But we cannot allow our friend Dr. Campbell to back out from an oral discussion. We cannot be mincing for a year. I am now obliged to leave home on a tour to Kentucky and other States, in behalf of the rebuilding and refurnishing of Bethany College. I leave immediately for Kentucky, and must be absent for some time. Again I must leave for Mississippi, soon after my return from Kentucky, and thus I will be on the wing during much of the present session. One week in Georgetown, with one or two good stenographers, and all matters will be straightened up between us and our Baptist brethren, and, no doubt, the cause of truth will gain by the discussion. We shall hope to hear from Dr. Campbell while at Cincinnati, addressed to the care of R. M. Bishop, No. 9, Front Street,. If absent, on the arrival of a response, we shall arrange with him to have it forwarded.

A. C.

SYNOPTICAL EXPOSITION OF SCRIPTURE.

No. 1.—Romans 1: 1–15.

Dear Bro. M.—Since our conversation on the wants of the Current Reformation, I have found many who concur in the views which you then expressed. Indeed, all our most intelligent brethren, East, West, North, and South, seem to be now fully persuaded, that our first and greatest want as a people, is the more careful, prayerful, and systematic personal *study* of the Living Oracles. It is daily becoming more and more evident, that every man must study the Bible for himself, with constant reference to its grammatical, logical, and chronological order. The word of God is the seed from which, under the genial and fostering influence of the Holy Spirit, must spring up in the heart and life of the Christian, "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, and temperance."

Preaching is, of course, still necessary, in its proper place; and many advantages may also result from lecturing on the Sacred Text.

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But no form of public teaching can supply this want of private and personal *study* on the part of each and every individual. And hence, the demand is now becoming more and more general, that the Bible shall be more carefully and thoroughly studied in the nursery and in the Sunday School; that Bible-classes shall be formed in all our churches; and that the Holy Scriptures shall be introduced as a text book into all our schools, academies, colleges, and universities.

But you say that neither you nor your scholars can always fully comprehend the meaning of the inspired writers; that in Paul's writings especially, there "are some things hard to be understood, which they that are unlearned" are always liable to wrest to their own destruction. And hence, you think, that some help should be given to the student of the Bible, not to render investigation, on his part, unnecessary, but to encourage it.

This is an important suggestion. The skillful physician administers medicine, not as a substitute for the "*vis medicatrix naturæ*," but merely to strengthen and to support its weakened energies; not to cure disease, but to assist nature. It is so with every skillful and judicious educator. He labors not to render the mind passive, but to make it active; not to encourage slothfulness by taking away all necessity for mental effort; but to excite and to arouse into harmonious activity all the powers and susceptibilities of both head and heart.

How far it is possible to meet this object, and to supply this want of our families, schools, and colleges, by a brief logical exposition of the Holy Bible, may, indeed, be a question. Certain, it is, that just here, most commentators have been unsuccessful; and I have not the vanity to suppose that I can do what others have not done. But, nevertheless, I have resolved to illustrate what I mean, by a few articles written with special reference to the wants of which you complain.

I begin with Paul's epistle to the Romans; not because it stands first in the canon, but because it is the fullest and most complete development of the scheme of salvation. To understand this letter, is to understand the economy of redemption. But to fail in this; to have partial and incorrect views of this most learned, profound, and argumentative letter, is to render ourselves liable to be carried about with every wind of doctrine from the extreme points of Calvinism to the no less absurd dogmas of Arminianism. Indeed, almost all the creed-makers of Christendom, have sought to lay the foundation of their systems in this epistle; and hence, it is the more necessary, that the student of the Bible should *labor* to understand it.

The first seven verses, embracing Paul's salutation to the church at Rome, are a very good illustration of his general style of writing. His manner is eminently suggestive. As one wave produces anoth-

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er, so one thought in the mind of this most profound writer, suggests another; and that another; until he finally reaches the boundaries of his mental vision; or, until at least, his thoughts are checked by the main topic of his discourse.

Unlike most modern writers, he begins with himself. "*Paul*" is the first word in the epistle. But this is not introduced as the name of one in whom the writer is disposed to glory. On the contrary, he does not regard himself as belonging to himself. He is the property of another. He is the servant of Jesus Christ; an Apostle, called and separated to the gospel of God.

And that there might be no mistake about this gospel, he farther informs us, that it is no new scheme or device of any man or of any class of men then living; but that it is the same which God had long before announced and partially developed by his holy prophets in the Old Testament; that it is, moreover, all concerning his Son, who was descended from the royal line of David with respect to his humanity; and marked out and identified as the Son of God, invested with all authority in heaven and on earth, with respect to his holy spiritual nature, after his resurrection from the dead.

From this glorious personage, the Immanuel, Paul had received his commission or the grace of apostleship for the obedience of faith among all nations, for his name's sake. The Romans were within the limits of his jurisdiction. They were a part of all the nations embraced within the limits of the commission. Many of them had become obedient to the faith. They were among the "beloved of God," the elect saints. And hence, Paul salutes them as such, and fervently prays, that the favor and peace of God might rest upon them.

What a variety of topics then, is here introduced for our profit and consideration! How full and how rich the flow of thought and feeling that fills the mind and the heart and the soul of the apostle! Cannot the students of your academy and the classes of other similar institutions, as well as the children of every well instructed family, be made to imbibe the spirit of this salutation? Would it not be a very interesting exercise, especially to the more advanced classes, to trace out, either verbally or in writing, the exact import of the relation expressed by the word "*servant*"? (δουλος). Might not an hour be spent very pleasantly and very profitably in examining what God has said by his ancient prophets, concerning the gospel of Jesus Christ? And might not every other item of this salutation and, indeed, of the whole epistle, be made the fruitful theme of a similar exercise?

But I must leave these details to you, and to others, who have undertaken the responsible charge of qualifying the rising generation for usefulness here, and for happiness hereafter. My present object is to

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give a mere logical outline of certain portions of Scripture, with such practical hints and suggestions as may be of advantage especially to the family and to the school.

In the second and last section of the introduction, which extends to the close of the fifteenth verse, Paul expresses the deep and abiding interest which he felt for the Roman Christians. This he manifests in various ways; first by thanking God that their faith was spoken of throughout the whole world; secondly, by continually praying for them; and finally, by expressing the great desire which he had long cherished to visit them.

Logically, this is the scope of the whole passage; but practically, it is the mere preface or introduction. The Apostle very happily introduces several other matters, which, though subordinate, are, nevertheless, of great practical interest to every devoted student of the Bible. The following may serve to illustrate how very suggestive and how full of meaning are the words and phrases of this most interesting letter.

1. We see how very important it is to have a strong, united, and well regulated church in each of the great centres of civilization. This is well illustrated by the example of the primitive church at Rome, whose influence was felt from the centre to the circumference of the civilized world.

Would it not be well then, either to concentrate more our means and our influence in building up model churches in the principal cities of our own republic, after the example of the apostles; or otherwise to wholly abandon these centres of political, social, and commercial influence, and to devote our means and our energies to the conversion of the country, the towns, and the villages where vice is less prevalent, and where the influence of the world, the flesh, and the devil, is more easily overcome? I respectfully propose this as a problem for the consideration of those who have more experience in the kingdom and patience of Jesus Christ, than either you or myself.

2. It appears that Paul was not only a man much given to prayer, but also that he had great confidence in the efficacy of prayer. This is evident from his making continual mention of the Romans in all his supplications at a throne of grace. Would it not be well if more of us would follow his example?

3. The object of Paul's long contemplated visit to Rome should be to us all an instructive lesson. It was not that he might see the Golden Capitol, the gorgeous palaces, the triumphal arches, and the numerous temples, theatres, columns, porticoes, and obelisks, that he so earnestly desired to make a visit to the city of the Cæsars. It was that he might do good and receive good. It was that he might

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confer upon the humble followers of Jesus Christ in that splendid emporium, some spiritual gift, to the end that they might be established; and that he might himself be comforted through the mutual influence of their faith upon each other. For such is the constitution of the moral universe, that no man can confer a favor on another without being favored; and no man can do an injury to another without being injured.

4. Paul was full of the missionary spirit. He felt himself under continual obligation to preach the gospel to all men. "I am debtor," says he, "both to the Greeks and to the barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.' After this rich and most appropriate introduction, Paul submits his main thesis in the sixteenth and seventeenth verses. These contain the grand theme of the whole epistle, which is discussed with the most profound logical precision, especially in the first four chapters.

But I must leave you and your scholars to reflect upon these suggestions for another month. With Christian regards. R. M.

A VISIT TO THE MAMMOTH CAVE OF KENTUCKY.

My Dear Father and Mother.—We returned safely to Mrs. Groom's yesterday, more than gratified with our visit to the Mammoth Cave. All of the company—20 in number—will long remember the journey to and from, as well as visit there. The season, the weather and all, seemed propitious to the enjoyment of every moment. Accidents or difficulties were neither thought of or experienced. We left Lexington in private conveyances on Wednesday at noon, and arrived at the Cave at same hour on Saturday. The ride through the country outrivaled all other rides in which I ever participated. We passed through many towns and villages, sometimes stopping to dine, and sometimes staying all night. We spent one night at Harrodsburgh, and the next morning, several hours in visiting Greenville Institute, and in wandering through the old grounds where once assembled the gay and pleasure-loving. I refer to the Springs—more beautiful grounds I never wandered through. One cannot pass through such a place without *feeling better*. The grounds now belong to Government, and are expected to be purchased for the New College, in prospective. We passed through much of the country that father expects to visit late in the Fall. On our return, we spent a night at Bardstown and Danville. But to enter into a minute description of our trip would be too tedious for me to write or you to read. I will leave minor affairs till I see you. One thing I must mention, the bold scenery on the cliffs of the Kentucky river, as well as the

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mountain views in Southern Kentucky. The forests were beautiful, tinted as they were, by the early frosts. I noticed particularly the fine trees which, I discovered, were different in *size* and *leaf* from many of our forest trees. I never saw such majestic poplars as we saw at some points. Often, in going up high hills, we walked and gathered beautiful boquets of wild flowers. Some I found indigenous to the soil there, which we plant and nourish as tender plants at home! We were just in time for the Fall fruits, and, I believe, gathered twelve varieties while absent. As often as we pleased we walked or lounged by the wayside at pleasure—sometimes reading or singing. Altogether, nothing could better have pleased a *romantic* soul. But to return to the Cave. On Saturday after dinner, we donned our costumes much to the amusement of each other. Our dresses were short and *minus hoops*. I thought of father, and wondered if he would have *admired* them. It was some time after the ladies were dressed before they could be persuaded to appear in their *Bloomers* before the gentlemen. At 3 o'clock, P. M., we started from the hotel for the Cave, which is about a quarter of a mile distant, we passed down a hill over a road shaded on either side by forest trees, and ere we thought of it, were at the entrance of the Cave.

Nicholas—our guide—was awaiting us with lighted lamps, at the entrance. Every one grasped a lamp, and turning, seemed chilled by the *first impression*. For myself, I never before experienced such an appalling feeling. It seemed impossible to descend. The atmosphere proceeding from its mouth seems raw, *rank* and chilly, like the air of a thousand cellars concentrated into one. The opening is not, as I imagined, bare and worn looking, with the exception of a few stones placed as steps on one side, it remains in its primitive state. Flowers, ferns, vines and mosses grow abundantly, and hung very gracefully down over our heads as we entered; here and there the limb of an old tree has fallen, and the trickling of a few drops of water gives it the appearance of a water-fall more than a cave. But as one enters how it changes, passing a few yards, the unpleasant atmosphere is exchanged for that of the right temperature, which does not seem to vary till you return to that point. For a long distance we go by the saltpetre vats which were dug there in 1812, and can still see at the distance of a mile in the cave, the marks of *ox* carts. At first, we were fearful of stepping into the vats, but in a little while such fears were consumed by those of a more appalling nature. In fact, when I left the cave, I had become so inured to danger that I could have walked a plank over any stream, however rapid.

The Rotunda was the first large room we entered from the main entrance. The Chapel and the *acute* angle are, indeed, spacious halls.

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All ideas of *vastness* were bankrupted in beholding them. Especially the latter impressed me as the most imposing and stupendous object eye ever beheld. Standing at one point we could look down two holes, which appeared *fabulous* in dimension. When lighted by some brilliant substance, which the guide carried, and burned at different points, it wearied the eye as well as exhausted the imagination, in looking into their distance. Above, below, beyond, all was *vast*, *immense*, and *wonderful*. I *thought* of *you*, mother, and *wished* I could see you *there*, and hear you exclaim, *wonderful!* I don't believe we should ever have gotten you far into its immensities, intricacies or dangers, you would have been so overwhelmed with *awe* and admiration. For myself, I felt such *reverent awe* for such stupendous works of nature, that I did not feel like speaking or listening to common-place remarks, so I left the party, and kept along side of our guide, who, by the way, was amusing and entertaining. Some of his *peculiar* witticisms, as well as correct remarks, I will detail to you at some future time. The star-chamber looked exactly as the heavens do on a starry night, when you go out and look a long time into their *blue*. The comet, too, was there! Nicholas extinguished all our lights, and, by going round some ledge of rocks, threw a light so as to resemble the rising moon. It was, indeed, a solemn moment. I felt a thrill, inexpressible, when I realized that we were in *that* dark place at the mercy of one man.

The Gothic chamber was curious and beautiful. The guide took all our lamps from our hands, and proceeding some distance before us, illuminated the chamber by hanging them on niches, and corners of the stalactite columns, which gave the appearance of immense pillars. Just beyond the Gothic chamber we found the "*Devil's arm chair.*" Some of the party seated themselves in it, but I found myself realizing too strongly that we were in a place *horrible* enough to feel some *fear*. Goram's dome and the bottomless pit were *awful places*. One felt dizzy while looking up into their heights or down into their depths. There was a great *furor* about Prentice's son going down into the bottomless pit; but Nicholas said it was all a *hoax*, he had been down many a time, and the *ropes* never took fire at any time. The piece has been published in several papers, and I have been apprehensive lest you should see it, and become nervous about us. Sometimes we went down and up ladders and through narrow halls, or through humble valleys and over mountains of towering height; immense *rocks* were stepped over as if pebbles. It is astonishing how one becomes accustomed to stepping from rock to rock, and no one can imagine how *very* rough are portions of the cave.

Giant's coffin was as natural a thing as we saw. I have told of the

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important places we saw on the short route. We got out of the cave about 8 or 9 o'clock at night. It *did* seem strange to come out into star-light. The atmosphere seemed oppressively warm, and not for an hour or two did we become accustomed to it. The next day was Lord's day, and, as there was no church within several miles, every one devoted hours to reading and meditation.

There are many beautiful walks round the hotel. Long galleries for promenading, and various beautiful retreats. Green river runs about half a mile below the house, and is a favorite walk for visitors. For myself, I felt an intense desire to be out of doors looking and admiring the many interesting objects of nature.

Nothing I ever looked upon before awakened such feelings of admiration and wonder at the power that formed and wrought such strange and wonderful works. On Monday morning early, we were again equipped for the long route. We were off by 7 to the cave. I must not forget that we had an addition to our party, of an English gentleman, who was traveling alone for pleasure. He met our party on Saturday, in one of the long winding avenues, and seemed enraptured at their appearance—said he had never seen any thing so beautiful and picturesque as they looked in their various light colored dresses with lamps in their hands.

On we passed—over mountains and through long and spacious avenues, over planks and down ladders. One fearful place there, is a ladder right over *dead sea*, where one step would precipitate you a hundred feet. Strange all ascended without assistance or fear. A cautious habit is soon acquired, which seems to take the place of fear, and still prevent accidents.

Next comes the river "Styx," and "Lethe's Lake." We were ferried over by Nicholas, "Charon" being absent. Here the ground seems damp until we reach *Echo* River. Owing to the rise of the water, and absence of sunshine, it is always damp. But *Echo* River! *How* speak of it. Describing the cave, is, as father says, a work of 'supererogation.' No one can give even a *faint* idea. Every eye must see for itself. But to speak of "Echo River." Our party was so large that the guide sent the gentlemen round and took the ladies in the boat. Never, while I breathe, shall I forget the *thrills* of pleasure and *intense* delight, that pervaded my soul while gliding along that silent water! When first starting, the rocks were so low we were compelled to stoop, and then again, the walls were so high we could scarcely see up to the top. Some of the ladies sung, and such music! The *myriad* echoes that returned, made every one silent with delight. Long after our voices were silent, came echo upon echo!—Oh! mother, no *mortal* can ever describe the pleasure of those mo

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ments. It must be felt *alone* by the heart! I thought of you, and wished I could be with you and father there. I would not exchange those blissful emotions for *any* sum, or for *any* other earthly joy. At different points, our other party would appear, and waving their lights *far* above give a *cheer* of delight that reverberated long and loud. The river is as narrow as a room, and nearly a mile do we sail without oars, on its deep clear waters. The guide pushed by a long pole from the walls. No splashing of oars, only occasionally when turning some point.

But on returning, we enjoyed it more. We came in two boats; some coming over first. Nicholas returned, leaving us on the shore. We sung some sacred music, and some beautiful and appropriate airs, which I am confident will *never* be forgotten, and when we first saw the light in the water of the other party advancing, and heard their voices, *all* were subdued with emotion. The scene was enchanting. More like a vision of Paradise than any thing else! Mother you *must* go there. You can go as far as Echo river, if no farther. There are some difficult passes, but it is only 3 miles in, and you could walk that. I am anxious for you to experience the pleasure one *must* feel there. The emotions would make a *convict* happy. No one is so *bad* that he would not be benefited by being *there!* A volume could not give an adequate idea of *one* emotion felt there.

But to leave that *fairy* place. We passed by a thousand points of grandeur, magnificence and interest. Flora's Hall, *Diamond* Avenue, Martha's Vineyard, the Bee House, Meat House by Lake Purity—through the Valley of Humility, and over the Rocky Mountains, to Serena's Arbor or Grotto, which is the end of the cave.

Nothing in nature or art can equal the rich drapery of that grotto. The hanging spires which, as you strike, sound like music, and each spire gives a different tone.

But at present I cannot say more, than that we returned out of the cave that night about 8 or 9 o'clock, having walked from 18 to 20 miles.

I have forgotten to mention many things of noted interest, but when talking, many things will be brought to mind. In after years pictures will come before me, of things I looked at there. No one, however hardened or wicked, can come from that cave without feeling *ten fold* better. They are *compelled* to feel *God's* power. His hand is there, in every place; and so different from every other work;—that we *feel* a peculiar *nearness* to His power one never felt before. Niagara awakens awe and admiration—but this is continued awe, admiration and wonder.

But I must draw my letter to a close, lest you will be wearied.—When I have more time, and feel rested, I will write a more minute

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description than here given. I have written hastily, for I know how anxious you will be to hear from us. We are both very well. Dessie looks better than I ever saw her. We are going to rest here quietly, a few days before we visit Lexington and Versailles. I will write to you afterwards, but you must not become uneasy or too anxious about our return. With much love to you all, as ever,

your affectionate daughter, VIRGINIA.

THE foregoing letter was not written for publication, but knowing that it will interest many readers, we, therefore give it to the public.

A. C.

DENOMINATIONALISM.—*No. III.*

THE *Doctrine of Christ* is, in Rom. vi: 17–18, compared to a mould; and the imagery employed by Paul in that beautiful connection, is that of a founder casting metal into that mould; "God be thanked, that although ye *were*—or are not now—the servants of sin, yet you have obeyed from the heart, that mould of doctrine into which you were delivered."

Nothing can be more appropriate than this imagery. The object of the Christian Religion is, to remodel man; to create him in Christ Jesus; to enable him to put off the old man—and to put on the new man. In order to this he must be melted. God "heaps coals of fire on his head." His infinite love, condescension, and mercy, as displayed in the remedial system, soften the obdurate, and overcome the rebellious spirit in man. He gives way—as a metal does in the fire; and is, in this melted state, ready to be transmitted into the mould prepared for his reception.

An interesting question arises here. Is a human being, in this softened and melted state, "*converted*"—in the scriptural use of that word? That he *is changed* by the reception of the truth, and is in an entirely new condition, is not questioned. But still he is only melted. He has no form other than that of an amorphous mass, that has not yet been cast into any mould—much less into the Divine mould,—and which has not, therefore, the Divine form All the change the metal has undergone—of whatsoever form it may have previously been—is, that it has passed into the liquid from the solid state. The change then, though perfect thus far, is but partial—and is preparatory to a still more decided change, from that amorphous and undefined condition, into a new form. In order to the assumption of this definite form—that it may become a new creation—it

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must be delivered into the "*mould of doctrine*," and it takes the form given it by that mould. This is conversion.

Let it be observed that, in the melting process, *no new attribute is imparted to the metal.* Lead is still lead—so is iron, or any other metal, whether in the solid or liquid state. And this is true of the opposite process, namely, the solidification from the liquid state. The change is seen in a new arrangement, internal and external, of the same particles. When in the liquid state, it will assume the form given by *any* mould. Thus, the same metal may take the form of a horse, of a man, or of a bell; and we name it accordingly. Hence, the mould employed gives, not only shape, but denomination. We cannot *call* a horse, a man or a bell, by any other name. Hence, no one can say, with the smallest propriety, that it is a matter of indifference into what mould the metal is delivered, if he desire to give to that metal any specific form. If, too, the outer parts solidify first, and some parts more rapidly than others, the arrangement of the particles *internally*, must depend, greatly, on that which takes place externally.

"*Mould of Doctrine.*" What does this language import? Conybeare and Howson render the passage: "the teaching whereby you were moulded anew;" and in a note say: "literally *the mould of teaching into which you were transmitted.* The metaphor is from the casting of metals."* Is not the expression a Hebraism—similar to "God of Glory," or children of wrath?" Two nouns are connected by a preposition; the latter noun having the sense of an adjective, being descriptive of the former, and indicating an attribute belonging inherently to it. The expressions would then be equivalent to the "glorious God;" "wrathful children:" the "doctrinal or teaching mould;" that is, the mould that *impresses* us—that *forms* us, that *gives us character*, and thus gives us a name.

This general description of a "mould of doctrine," will apply to any mould; and it need scarcely be said that we have as many "moulds" as there are denominations in the so-called church. "*Baptist doctrines*" constitute the mould into which the converts of that denomination are cast. The same must be admitted concerning every denomination in existence. Each has a distinct doctrinal mould, and persons cast into it, come out with every feature of the model impressed upon them. The same mould cannot produce a Baptist

* Beausobre and L'Enfant, render the passage thus:—"But God be praised, that after having been the slaves of sin; you have obeyed with *all your* heart, the doctrine which has been taught you; in conforming yourselves to the model *it prescribed to you.*" The underscored words are supplements. The translation from the French, literal.

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and an Episcopalian; nor a Presbyterian and a Methodist. The lineaments of all these are so distinct, that it would be absurd to affirm the identity of the mould in which they were cast. Their style is different. Their features differ. Their dialect is not the same, and if a common language is understood, esoterically, it is not exoteric. Indeed no Episcopolian designs to increase a "dissenting" congregation by *his* doctrinal preaching. Nor does a Methodist intend to enlarge the boundaries of Presbyterianism or of Baptistism—and they, certainly, do not wish to make Methodists. Each one preaches his own doctrine, that he may increase his own church; and he *dare* not preach any other, unless he blind the eyes of his people to the fact. True, it is by no means uncommon for "*Campbellism*" to be heard in the pulpits, now *accompanied, however, generally, by an assault upon* ALEXANDER CAMPBELL.

If it be affirmed that all "*preach Christ*," in order to melt the metal; still—to say nothing of the indefiniteness of this expression—it cannot be denied that each takes the melted metal, and *pours it into his own mould*; and thus, though Christ be preached, *his* mould is not used by any one of the founders, as each declares in regard to all the others. Christ has a mould of his own, just large enough to embrace a whole human being—body, soul, and spirit—and all cast therein, come out with the same form and, therefore, with the same name.

Here let me remark, that those who are CALLED *Christians*, simply, are, by persons who do not understand them, charged with arrogating to themselves an exclusive claim to the Christian *character*. But supposing this to be logical, which it is not, what arrogance is there—how exclusive-soever she may be—in a woman *calling herself* by the name of her husband? Is it more arrogant for the church of Christ to claim the *name* of her Head and her Husband, than for a Baptist to employ a name that indicates, very fully, his conviction that *none have been baptized but himself*? Or, is it not quite as much so, for any denominationalist to assume a distinctive term, which intimates that he is exclusively entitled to it? What, for example, do the differential names—Episcopalian or Presbyterian or Independent—imply? Manifestly that the peculiarities they describe belong alone to those who use them. And this was seen, in our last, to be a false assumption. But two wrongs do not make one right, and the use of the term Christian is not justified on these grounds.

If a Baptist be one who has come out of the Baptist mould; a Christian is one who has been cast in that "mould of doctrine" employed by the Apostles. If the one term be denominational *and* characteristic, so is the other. Supposing the metal to have been, in each case, melted by the same means, the difference lies in the pattern em-

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ployed in forming the mould. As is the pattern, so is the mould; and as is the mould, so is the casting. We desire to state distinctly, that the NAME Christian, is as denominational as the name Baptist.

It may be asserted—but it is mere assertion—that a Baptist employs the "mould of doctrine" furnished by the Christ to his Apostles. *Whence, then, does he derive the name he wears?* A name is, in every case, derived from the form of any substance. If he came out of the mould *of Christ*, he must possess the form which that mould gave him. Why, then, call himself a Baptist? This is to deny that he has been "created *in* Christ Jesus." It is to assert that he derives his form, since he derives his name, from another mould. And this reasoning will apply with equal force, to any other denominationalist. *. *. *.

From the American Christian Review.

MISSIONS.—KENTUCKY.

WE have just time to say, as the paper for this week is going to press, that our visit to Kentucky, in behalf of the General Missionary Society, was successful beyond our expectations. We knew that society was not fully relieved from financial pressure. We were aware, too, that there existed in the State a strong prejudice against foreign missions. We had also been advised of the repeated calls on the brethren in that noble State in behalf of colleges, ministerial education, orphan asylum, etc., etc. But we are happy to say that, with very few exceptions, wherever we had an opportunity to lay the claims of the general society before the churches, we found willing hearts and ready hands. The cash receipts, during five weeks, amounted to about $1,550, and additional pledges of about $2,500. The receipts will be published next week.

A good work has been accomplished in spreading facts and arguments before the churches on the whole question of missions, and we look for a largely increased interest in the subject. The preachers, young and old, with whom it was our pleasure to meet, gave us a hearty co-operation. The missionary cause is especially indebted to brethren Gano, Rice and Robbins, for their persevering efforts and manly appeals. But, in fact, the entire body of ministers, so far as it was our privilege to form their acquaintance, showed a very manly and earnest spirit in behalf of all our great public enterprises. With brethren Scott, Gano, L. L. and W. Pinkerton, Raines, Ricketts, Miller, Crane, and several others, it was but the renewal of a previous happy fellowship. Several of our younger preachers—Brooks, Shackleford, Wiles, Moore, etc.—we had previously known, and had

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much joy in learning of their zeal and great success in winning souls. Many others, whom we learned to esteem very highly in love for their work's sake, became personally known to us for the first time.

It is our present impression that our brethren in Kentucky are decidedly in the lead as regards benevolent enterprise. They are able and, in a good degree, willing; although, in view of their abundant means, we think them capable of much greater things than they have yet undertaken. If our brethren in other States will emulate her example, we shall soon witness the success of enterprises commensurate in magnitude and grandeur with the interests of the great cause we plead.

But in all this we need still to remember that, "unless the Lord build the house, they labor in vain that build it." Let us earnestly work for God and leave our labors in his hands. I. E.

LETTER FROM BRO. BEARDSLEE.

KINGSTON, JAMAICA, (W. I.,) Aug. 30, 1858.

My Dear Brother: Your kind words of Christian cheer, of July 2d, came to hand per last English packet, and were cordially welcomed. I hope that, hard as the times are, it will not be found a burden to our numerous brotherhood to sustain two foreign missions. I know they are doing much for the home field, and greatly rejoice at it—the cause is one.

I am glad to hear that the Barclays have sailed for their interesting field. May the protecting care of our heavenly Father accompany them, and may it be their happiness to gather rich sheaves from that golden harvest, that is yet to wave on Lebanon. I notice the letter in the *Review* from Sister Williams. Like Paul, our missionaries there are still in "perils of robbers." Such a spirit as that manifested by our sister ought to be encouraged. What a happy meeting will that be when the mission family, on the way, shall arrive!

I shall cheerfully comply, as far as in my power, with the request of the Board—to make, through you, a monthly report of our mission here. I have written one letter since that to which yours is a reply. The date of it I can not now give, as the copy has been mislaid. You will have been informed, on the arrival of that letter, that on the 9th May we opened an independent service in our "own hired house," and that we had a joyful day. Two precious souls came forward and bowed to Christ in baptism. From that time, as you premise, opposition has increased, and as we have had accessions from three of the prevailing denominations, we find little sympathy from any quarter. Since our first baptism, we have had the following: 9th July, two;

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30th July, two; 6th August, one; 10th, three; 13th, two; making twelve in all. Of these, three are from the world, one from the established church, four from the Methodists, and four from the Independents. Four of this number were reckoned by us among the fruits of our former labors. Personal attachment, no doubt, induced them to attend upon my preaching; but in none have I witnessed a more fixed determination not to yield to gospel terms, than in two of these. One of them became perfectly outrageous, after his wife had come forward and publicly confessed Christ, and not satisfied with threats against her and myself, should I attempt to immerse her, proceeded during the night prior to the morning appointed for baptism to nail the doors, and so detained her till the baptism was over. He was soon led to see that he was fighting against God; confessed his wrong—gave his wife permission to do as she pleased, and in less than a week after her baptism, submitted to Christ in the way of his appointment, and is now earnestly pleading for the "one baptism."

The majority of our converts, as you will have observed, are from other Churches, but the change in their views of truth and their enjoyment under the light and liberty of the gospel are fully equal to that of the new convert. Indeed, there are phases in the case of such that one just converted from the world can never appreciate. Their enjoyment is the richer in proportion to the time that they have been honestly but vainly seeking rest for their weary souls. I consider my mission just as much to the so called Christian churches, as to those who are without, and believe the cause of Christ and the salvation of the openly disobedient will be the most effectually promoted by bringing as many as possible from these churches to the full knowledge and acknowledgement of the truth. With this view of the subject, it appears to me to be very important, as soon as may be, to have a more central locality for preaching—the place we now occupy being at a remote corner of the city. We have engaged this place to the end of the year, but hope by that time to secure one better suited to our purpose. There are one or two sites offered for sale, which, I think may be had on moderate terms; but without a prospect of substantial aid from the brotherhood, it will be beyond our power to purchase. The place we now rent costs at the rate of $125 per annum, which is the best we could do. To gather a congregation without a place of meeting is quite out of the question.

We are fitting up a small building on the premises we have rented for a residence, for a country congregation. Three of our converts reside near us, and there is a large and needy population around us to operate upon. Our Sunday School is growing in numbers and interest, and a good day school might be sustained here. We have the

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man on the spot, if we can secure a moderate compensation for his services. He has been employed as teacher and assistant missionary by the Independents, but has lately become a convert to the ancient gospel.

You desire to know our wants. I would simply say, they are at the present time fully equal to all that is behind of the proposed salary, and if the whole amount is finally received, it is doubtful whether we will not be embarrassed, as we are obliged to pay a heavy discount for borrowed money to meet our daily necessities. Our house rent is $150, and taxes are very high. I would rather touch on any other subject than that of pecuniary matters, but my wife has been completely prostrated by overtaxing her strength to avoid hired help, and to be in debt affects me more, because more injurious to the cause we would promote than any amount of neglect or persecution for the truth's sake.

Since my last, we have established a prayer meeting in Kingston, which is held at 6 o'clock, P. M., or one hour before the usual Thursday evening service. We have also regular service at our residence at half past ten on Lord's day morning, preceded by the breaking of the loaf. I preach once or twice during the week in the adjacent neighborhood. We confidently expect to see others yielding to the truth ere long. We are glad to know that prayer, which we need so much, is earnestly offered by many in our behalf. Those prayers have been heard—we have been strengthened and cheered under all our discouragements, and the word of the Lord has been and still is accomplishing its work. Pray on—we will work on, and by and by we will all rejoice together where prayer shall give way to praise, and labor end in everlasting rest.

You will remember that one of our first converts was my wife's mother—one of the last was her only remaining sister; so that it has been my privilege to baptize the mother and three daughters, constituting the entire family as I found them ten years ago. The husband of our sister, a Wesleyan, has been greatly opposed, but is now reading, and more ready to hear on the subject, which is no small step in the right direction.

With love unfeigned, I remain yours, in the service of Christ,

ELD. ISAAC ERRETT, *Cor. Sec'y A. C. M. S.* J. O. BEARDSLEE.

LETTER FROM BRO. Z. CARPENTER.

BRO. CAMPBELL.—*My Dear Sir*:—I presume we all—more or less—are afflicted in mind—none quite happy, while in the body. Permit me to name one or two of the many things that now disturb my peace. There is now, by the wise providence of our Heavenly Fa-

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ther, a wide door opened for missionary operations, much wider than has been for many centuries past. This is one of the signs of the times that ought to enlist the attention of all—and not only the attention but the immediate action of every disciple of the Lord Messiah, according to his or her ability. The God of Abraham entered a charge against his ancient people. See Malachi,—"Will a man rob God—yet you have robbed me," &c. But you say, "wherein have we robbed thee?" "In tithes and offerings,"—and, no doubt, all Bible readers will say that the charge was just. Let us, then, compare ourselves with them. Some will say the Lord did much for that people,—he made them his peculiar people;—true. Well, please look back only for a few years, and see our origin. We were a few, yea, very few, and surrounded by a fearful opposition, in point of numbers—and now, by the grace of God, we are a multitude. The Lord has blessed us far beyond our highest anticipations—not only in numbers, but in talent and wealth also. Is there a sect now that equals us in Bible knowledge according to number? Now let us see what we have done in the cause of the Lord; without hesitancy I say we have done much, for all of which I thank the Lord. But have we done all that we could and ought to have done? No, we have not, we have withheld much, we have robbed God. Oh! says one, this is a fearful charge—true, but is not the charge just? We have become a proud, fashionable, and carnally-minded people. Many, alas! seem to have forgotten the soul-stirring text. See Rom. 8th, "If you live after the flesh, you shall die," &c., and while we thus live, many are starving for the bread of life, dying—yes, dying without hope, without a knowledge of the gospel of salvation. True, we have a few missionaries. Well, for this, I thank the Lord. but ought we not to have many more? But are the few we have, provided for as they ought to be? Surely they are not. According to our present number and wealth, we ought to contribute at least $10,000 more each year than we do; and all this can be done by a little saving, or putting out of use two articles, which are now very fashionable, which, to those who use them, are neither food, clothing nor medicine. I mean cigars and the jewelry worn by the ladies in our society—and this putting away would be a relief to those who use these unnecessary, yea, carnal things. All the time thus wasted, and far worse than wasted, should be devoted to the service of God, in secret prayer and the meditation of the Law of God—while the cost being applied to missionary purposes, would be the cause of saving many souls from infidelity and pagan darkness. In many other things much might be saved, say, costly riding carriages and costly household equipage, and none injured thereby. I advise the ladies that, in place of looking in their

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mirrors to see the elegance of their jewelry, they look into the Holy Scriptures, the mirror of God, by which to see the state of their souls. These, and many others that might be named, are, in my humble opinion, adverse to Christianity. We are not what we ought to be, in many things. We are too much for the world; we contribute to the world or ourselves, our dollars, and to the Lord our dimes and mills. A few thoughts on another and different subject, and I am done. We have been and still are desirous of peace and union, with all that love our Lord Jesus the Christ. But we see we must have war. Just here I wish to say a word or two to every disciple. If we must have war, let not the cause of war be on our side—let us treat all opponents, up to the full measure of the law of our master. I was lately somewhat hopeful when I saw in the M. Harbinger the mild and Christian address of Bro. Campbell to Dr. D. R. Campbell, of Georgetown, Ky., for a friendly discussion of the issues between the Disciples and the Baptists. But, alas! how was I disappointed when I read in the Western Recorder, his reply. Well, what shall be our course, thus circumstanced? Let us depend more and still more on God our Heavenly Father for constant aid—let us be more humble, more prayerful, more thankful, and incessantly pray for an entire conformity to Primitive Christianity in all things, not only in doctrine but in all our deportment.

Bro. Campbell, may the evening of your life be happy and abundantly useful in the all absorbing cause of human redemption. Your wayworn fellow-laborer in the blessed hope, through Jesus the Christ,

Z. Carpenter.

Shelby Co., Ky., Sep. 25, 1858.

MISCELLANY.

A puzzling Theological Question.—Several years ago, before the age of railroads, a meeting of the American Board of Foreign missions was held at Albany, which Rev. Calvin Chapin, the witty Congregational minister, now deceased, with a number of other clergymen from that region attended, performing the journey by stage. At the close of the meeting they returned by the same conveyance. All the passengers in the stage but one were congregational clergymen; that one was a young Episcopal minister. At first starting, the passengers were all silent, till after some time, our Episcopal friend, with somewhat more courage than discretion, proceeded to deliver himself substantially as follows:

"I have been examining those portions of the Scriptures lately, in which prayer is spoken of, and have satisfied myself that prayer is

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never spoken of in the Bible where the circumstances do not make it probable—yes, I may say certain—that the prayer must have been *read*."

To this somewhat startling position no one made any reply, but our young friend nothing dannted, went on: "I will defy any of you gentlemen present to bring forward an instance where this is not the case."

There was again a short silence, which was soon broken by Dr. Chapin, who said in his blandest and most deferential tones:

"I do not mean to deny your position, sir, but there is a question I should like to ask, if you will be so kind as to answer it."

"O, ask as many questions as you please—I will answer them," was the reply of the young man.

"The question I wished to ask was," said Dr. Chapin, very deliberately, "who held the candle for Jonah when he read prayers in the whale's belly?"

It is said that the juvenile divine maintained a dignified silence during the rest of that journey.

Fairs.—"A Baptist" asks: "Is there any harm in holding a Ladies' Fair, for the purpose of raising money, to purchase a Sunday School library, or to complete the payment for a House of Worship?"

Would it not have been as well to omit that word "Ladies" from the query? Everybody knows by whom "fairs" are conducted; and to array the name of the gentler sex needlessly in this matter, looks, (does it not?) like an attempt to affect the decision of the question by their potent influence. But "a Baptist," doubtless, meant nothing of the sort; and we shall answer according to our sense of right in the premises,—hoping, if our views prove unacceptable to the "Ladies," that they will grant us the benefit of the old maxim, "a true friend sometimes ventures to be offensive."

First, then, it must be admitted that the simple matter of buying and selling useful articles at equitable rates, involves no wrong—Every truly Christian man does this, in the prosecution of his daily business; and does it, without a shadow of censure. Why may not the same thing be done, for religious purposes, and on behalf of a church? Is not the motive in the latter case right? And can a right motive vitiate a right act?

Such is the argument on one side. Now for the other.

1. What we cast into the treasury of the Lord should go from us *as a gift*; exercising the spirit of self-denial and liberality, in that we receive no (temporal) equivalent for it; and the spirit of faith, in that,

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without a present, visible reward, we trust the compensation of Providence, which, at the right time, and in the right form, can render what now wears the aspect of a mere and utter sacrifice, a gain. The precedents of the New Testament, as respects contribution to religious purposes, are all of this kind. Surely not without reason. And the reason seems to be, that, by no other process, can the spirit of faith, and liberality, and self-denial, receive an equally marked and efficient culture. The fact, then, that "fairs" make the procurement of means to pay for a house of worship or to purchase a Sunday school library, simply a matter of buying and selling, resolves itself into a weighty objection to their propriety. They are departures from the new Testament method of meeting the pecuniary necessities of the Church; and, so far, must operate against the spirit of self-denial, liberality and faith which that method calls into action.

2. Whatever is done *by* a church, or by a portion of the members *for* it, should be so done as neither to sacrifice nor to obscure that which distinguishes the church from the world. All men should be able to take knowledge that it is, indeed, a church, animated with the church's true spirit, which has come into special prominence before the community. Every such thing, therefore, should be done with something of religious gravity. The character of worshippers, wont to appear before God with solemnity and spirituality, should evince itself. How totally "fairs" fail to meet this requirement, we need not tarry to depict. They are scenes of mirthfulness and levity, in which men can trace nothing that distinguishes the church from the world. In them, churches, of their own choice, come into special prominence before the community, and *for the sake of money, voluntarily unchurch themselves*; playing a part in which their solemn, spiritual character is altogether lost from view!

But we must hold something in reserve on this subject. Suffice it to say, that according to our judgment, there *is* harm in "fairs" for church purposes. Like an esteemed brother in the ministry, who has just left our office, we think that "it would be much better for a pastor to pay from his own means the money needed by his people, than to risk the mischief or countenance the wrong of a 'fair' among them." So, at least, we understood him; and so, we are willing that our readers should understand us.

Jonathan Edwards—His Resolutions.—Resolved, That I will do whatsoever I think to be most to the glory of God and my own good, profit, and pleasure, in the whole of my duration, without any con-

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sideration of the time, whether now, or never so many myriads of ages hence.

Resolved, To do whatever I think to be my duty, and most for the good of mankind in general.

Resolved, Never to lose one moment of time, but to improve it in the most profitable way I possibly can.

Resolved, Never to do anything which I should be afraid to do, if it were the last hour of my life.

Resolved, To be endeavoring to find fit objects of charity and liberality.

Resolved, Never to speak evil of any one so that it will tend to his dishonor, more or less, upon no account, except for some real good.

Resolved, To maintain the strictest temperance in eating and drinking.

Resolved, To study the Scriptures so steadily, constantly, and frequently, as that I may find and plainly perceive myself to grow in the knowledge of the same.

Resolved, Never to count that a prayer, nor to let that pass as a prayer, nor that as a petition of a prayer, which is so made that I cannot hope that God will answer it; nor that as a confession which I cannot hope God will accept.

Resolved, Never to say any thing at all against anybody, but when it is perfectly agreeable to the highest degree of Christian honor, and of love to mankind; agreeable to the lowest humility and sense of my own faults and failings; and agreeable to the Golden Rule; often when I have said any thing against any one, to bring it to, and try it strictly by, the test of this resolution.

Resolved, To inquire every night, as I am going to bed, wherein I have been negligent; what sin I have committed; and wherein I have denied myself. Also, at the end of every week, month and year.

Reso'ved. To inquire every night, before I go to bed, whether I have acted in the best way I possibly could with respect to eating and drinking.

Resolved, To endeavor, to my utmost, to deny whatever is not most agreeable to a good and universally sweet and benevolent, quiet, peaceable, contented and easy, compassionate and generous, humble and meek, submissive and obliging, diligent and industrious, charitable and even, patient, moderate, forgiving, and sincere temper; and to do, at all times, what such a temper would lead me to, and to examine, strictly, at the end of every week, whether I have so done.

On the supposition that there never was to be but one individual in the world at any one time who was properly a complete Christian, in all respects, of a right stamp, having Christianity always shining in its true lustre, and appearing excellent and lovely, from whatever part, and under whatever character viewed—*Resolved*, To act just as I would do, if I strove with all my might to be that one, who should live in my time.

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THE BLIND BOY.

An editor, from whose selections we take the following lines, has beautifully said, that for himself he could not see to read them through.

It was a blessed summer's day;
The flowers bloomed, the air was mild,
The birds poured forth their tender lay,
And everything in nature smiled.

In pleasant thought I wandered on
Beneath the deep wood's simple shade;
Till, suddenly, I came upon
Two children who had thereto strayed.

Just at an aged beech tree's foot,
A little boy and girl reclined;
His hand in her's he gently put—
And then I saw the child was blind.

The children knew not I was near—
A tree concealed me from their view—
But all they said I well could hear,
And could see all that they might do.

"Dear Mary," said the poor blind boy,
"That little bird sings very long;
Say do you see him in his joy,
And is he pretty as his song?"

"Yes, Willie, yes," replied the maid,
"I see the bird in yonder tree,"
The poor boy sighed and gently said,
"Sister, I wish that I could see!"

"The flowers, you say, are very fair,
And bright green leaves are on the trees,
And pretty birds are singing there,
How beautiful to one who sees!

"Yet I the fragrant flowers can smell,
And I can feel the green leaf's shade,
And I can hear the notes that swell
From those dear birds that God has made,

"So, sister, God to me is kind;
Though sight, alas, He has not given;
But tell me are there any blind
Among the children up in heaven?"

"No, dearest Willie; there all see;
But why ask me a thing so odd?"
"O, Mary, He's so good to me,
I thought I'd like to look at God."

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Ere long, disease his hand had laid,
On that dear boy so meek and mild,
His widowed mother wept and prayed,
That God might save her sightless child.

He felt her warm tears on his face,
And said, "O, never weep for me,
I'm going to a bright, bright place,
Where Mary says I God shall see.

"And you'll come there, dear Mary, too;
But, mother dear, when you come there,
Tell Willie, mother, that 'tis you—
You know I never saw you here?"

He spoke no more, but sweetly smiled,
Until the final blow was given;
When God took up the poor blind child,
And opened first his eyes—in heaven.

A VISIT TO PITTSBURGH AND ALLEGHENY CITIES.

In September last, we made a visit to Pittsburgh and Allegheny cities, in response to an invitation tendered to us from citizens of these cities of the leading Christian denominations, to address them on the Christian Institution. While there, we had the pleasure of addressing large and attentive auditories, composed, as we learned, of all the Protestant denominations. Our discourses were, as we deemed expedient on such occasions, upon topics of general interest and importance. On Lord's day morning we addressed a large and very attentive and worshipful assembly in the Methodist Episcopal church, on 5th Street, Pittsburgh, the pastor in charge exhibiting a very catholic and devotional spirit, as indicated in his earnest and appropriate prayer. In the evening we addressed a crowded house in the Baptist church, on Sandusky Street, Allegheny City, under the pastoral care of Elder Sawyer, who most cordially tendered to us his pulpit. On Monday evening we had the pleasure of meeting a very attentive assembly on Grant Street, Pittsburgh. Elder Yerkees also very cordially tendered to us his pulpit, and fellowshiped with us in the exercises of the evening.

While in the city, we made an interesting visit to the Allegheny Cemetery, belonging to Pittsburgh, in the vicinity of the United States Arsenal. This, if not the most beautiful, is certainly by nature and the most exquisite art and taste, one of the most beautiful and appropriate cemeteries we have ever visited in the old world or in the new. Its proximity to the Allegheny river, we presume, gave it its designation. The beauties of nature, in its clusters of romantic and beautiful mounds, covered with every species of native and exotic ever-

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greens, everywhere intermingled with all the varieties of sepulchral architecture, in exquisite taste and keeping with the surrounding scenery, constitute it a magnificent Nekropolis—a splendid city of the dead, to which, did I live in proximity, I would feel constrained often to direct my steps to commune with the dead, and with my own past years, to ask them "what report they have borne to heaven."

Our guide to the most prominent sepulchres and monuments, Miss R. McFadden, daughter of my old and much esteemed friend, John B. McFadden, of Pittsburgh, who accompanied my wife and myself through this magnificent city of the dead, being conversant with the character of many of its tenantry, and a frequent visitor to this grand receptacle of many of her friends and acquaintance, made our visit most interesting, in informing us of the character of the inmates, and of the part they acted in the drama of life. The whole area of this cemetery being some two hundred and fifty acres, and being yet comparatively in its infancy, only ten years old, is under the refined culture and management of Mr. Chislett, celebrated for his architectural skill and taste in laying out and improving such grounds; and must, ere long, be one of the most beautiful and tasteful cemeteries in the West, if not in the East, of this grand confederacy.

We also visited the Union Cemetery, belonging to Allegheny City, conducted there by Bro. Shriver, accompanied by Sister Church, the relict of our much esteemed and beloved Bro. Samuel Church. It is situated on a commanding eminence, overlooking the city and its environs. In its artistic neatness, it is chaste and beautiful. Its evergreens, shrubbery, flowers, and monuments are most tasteful and elegant.

We specially visited, and had the mournful pleasure of contemplating the lap of earth in which lay the mortal remains of our much beloved and much devoted Bro. Samuel Church. The Bible, in marble, lay on the head stone, with the inscription;—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge will give me at that day; and not to me only, but to all them also that love his appearing." 2 Tim. iii 7-8. As appropriate a memento as could have been selected. I knew him long, and I knew him well; and I presume to say it is as appropriate an inscription, and as truthful, as any inscription that I have read on any monument on the tomb of any man that I knew for so long a time, and knew so well.

A. C.

Believe confidently, pray fervently, expect largely, walk humbly, and repent daily.

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ANOTHER APPEAL TO THE BELOVED SISTERHOOD OF THE CHURCHES OF DISCIPLES.

Beloved Sisters:—I am again prompted to appeal to your sympathies and liberality, having, on a former occasion, been induced to make one, to which, I am happy to say, you generously responded—the fruits of which, I need scarcely say, abounded to the comfort of our beloved Sister Williams, in Jaffa, whose example and labors, have been worthy of the kind remembrances of those of her sisters on this side of the mighty waters which roll between her and them, the gratitude of whose heart has been so lately wafted back as an offering of a sweet incense to them.

I would now suggest and commend to your consideration and *special liberality*, an object I deem worthy, (and I hope it will be deemed of importance by the sisters everywhere), that of *aiding* in the restoring a library to the "Adelphian Society," or more definitely stated, the "Preachers' Society," of Bethany College—whose library was entirely consumed with all the others of the college, in its destruction by fire.

Another session of Bethany College has again opened with the most cheering prospects. One of the three proposed edifices of the College, is now nearly completed, and will soon be occupied by the Societies. The young gentlemen of both the Literary Societies, have a large number of volumes already on hand, with a fair prospect of a large increase. But our young brethren preparing themselves for the ministry, greatly need the aid, in their studies, of a good library. Many are now upon the ground (almost every session numbering 30 and over), endeavoring to obtain a good education for their future usefulness.

Now, my dear sisters, may we not look to you, both old and young, for your willing and cordial co-operation in so laudable a work? To my younger sisters, I would suggest that, would they but deny themselves of some superfluity of dress, and invest the same in so good a work, they could be made to participate in an honor, and a happiness, that all the trappings and drapery belonging to their exterior persons could not impart. But I affectionately leave my suggestions with you.

I would, however, close by saying I am happy to remark that I have already communed with a goodly number of Christian friends on the subject submitted, and that they, one and all, heartily approve of the plan proposed, to secure an object so desirable.

Affectionately I remain your sister, in the one hope,

S. H. Campbell.

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P. S. If one or two sisters, in every church, would take hold of the work of receiving the contributions in money, even to the smallest sum, (the rich can give according to their superabundance), and then forward to me, the work will be done. I want a *large* library—I *want* a *noble work* to the honor of my sisters in the good cause.

S. H. C.

NINTH ANNIVERSARY OF THE BIBLE UNION.

The ninth Anniversary of the American Bible Union was held in the meeting-house of the First Baptist church, October 6th and 7th. The business meeting was opened at 9 o'clock, Wednesday morning, with singing and prayer.

The public exercises commenced at 10 o'clock, the President in the Chair. A hymn was sung by the congregation, select portions of Scripture were read by Prof. N. N. Whiting, of New York, and prayer was offered by W. C. Cathcart, of Philadelphia.

The Treasurer, Dr. E. Parmly, read his report, accompanying it with a few remarks. Dr. Parmly alluded to the gratifying success which had attended the Union through the money pressure of the past year, and to the fact that the Bible Union does not depend so much upon agents for the collection of means, as upon the unsolicited donations of its intelligent contributors. Contributions this year have usually been in small sums, from $3 to $5, though, in some instances, they have been from $100 to $400. This is a fact which indicates very clearly that the desire for revision has taken hold of the masses. The minds of the intelligent, hard-working people are being aroused, and no expense needed will be withheld by them, for it is to them we look for the accomplishment of every great and good enterprise. Dr. Parmly said:

"I am happy that I can lay before you an encouraging view of our financial condition. It is far more cheering than, under the circumstances, we might have anticipated. A storm has swept over our country during the past year. It has borne down strong men, and strong mercantile houses have fallen. Every enterprise around us, commercial, social and religious, has suffered. Even our nation's treasury has been exhausted, and is creating a new debt of many millions. Our friends, many of them hitherto large contributors, have been compelled to abridge their donations. Some, indeed, have been unable to do anything for the treasury. Yet their prayers have not been withheld; and the good favor of God has been upon us. We entered on the year with scarce anything in hand to rely upon. Nor has there been a single month whose receipts were more than equal to its absolute necessities. But we record it as a signal mark of the Divine favor, that our friends have enabled us to meet, with great promptness, every really necessary expense connected with this great enterprise. I take this opportunity of expressing my thanks to my associates in the Board of Managers, who, during the past year, have united in special efforts to meet the expenses, over which they have watched. None have been more generous, none have contributed with more cheerfulness than the brethren themselves in the Board.—

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And I feel particular pleasure in according to the Ladies of this Church the highest praise, for their many acts of kindness to the Bible Union at its anniversaries, and particularly for their noble contribution of about $700, paid to us within the last week. I feel safe in saying that we are financially in as favorable a condition as we were a year ago; and I feel confident that the return of prosperity to the country will relieve us, in some degree, from the unusual anxieties to which the money crisis has exposed us."

In his remarks Dr. P. farther referred te the rapidity with which the Union had extended its influence to other lands—its friends and contributors being found even in Australia; to the movement of Dean Trench in favor of revision; to the work accomplished during the year; to the object of the society, and the sacrifices required for its accomplishment, in common with every great enterprise.

On the motion of Hon. W. D. Murphy, seconded by Rev. C. C. Williams, of New York, the report was adopted.

The President then addressed the meeting as follows:

Brethren and friends of the American Bible Union: One of the most encouraging signs of the times is seen in the interest which our work is exciting throughout English Christendom. When the Union was organized in 1850, every proposition which it submitted for the accomplishment of its work was met with the most unreasonable and unrelenting opposition. This opposition at times seemed disposed to silence the movement at a blow, much after the fashion of old Judge Jeffreys, who gracefully quieted the clamors of all pestilent heretics by the most logical method of scourging. Nor is this either strange or new, since Truth never added a cubit to her stature until she attained a constitutional elasticity by bending this way and that before many a storm.

Nor is there any exception to this general rule in the history of that Biblical truth which we find in the English tongue. The persecutions received at the hands of the Englishmen by the early translations of the Bible, Wickliffe, Tyndale, and Wightman, were quoted in proof of this. Now, if it was meet and right that the chief enemies of the English Bible in its infancy should be Englishmen, is it a marvel that the sturdy struggles for perfection in its maturer years should be with those of the same household?

But gentleness and concession are rapidly becoming the rule, while "the fast for strife and debate and and to smite with the fist of wickedness," are as rapidly becoming the exception. It is remarkable that in the developments of the past year some of those religious bodies which were supposed to be the most hostile to a revision of the English Bible have been signally characterized by the most earnest but healthy agitation of this subject. It is equally remarkable that the Bible Union has been cheered in its work by expressions of sympathy and contributions of money from every part of the world where the English language is spoken; and from all that we can learn there is not a doubt but that in a few years this general wish for its well-being will be increased seven-fold. How far the general desire for a pure English Bible has been produced by the Union I may not attempt to determine. But one thing is certain, namely, that there has been and is a great awakening in this department of religious inves-

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tigation; aye, such an awakening as can neither be misunderstood in its claims, nor satisfied in its demands, till the Word of God is placed in the hands of the masses."

Dr. Armitage concluded with some remarks on Dean Trench's late work on revision, which was in the main commended highly.

"No well-informed Bible Unionist," said the Dr., "can read this excellent work without thanking God, and taking courage. Dr. Trench approaches the oracles of God with a devout reverence for their divine inspirer and for their perfect inspiration. The utterances of his heart will touch a chord in every pious heart."

Forty-five of the fifty-eight changes in the received versions proposed by this learned authority were shown to be the same with those adopted by the revisers of the Union before the appearance of his work. In each case the exact sense is given, and the exact words in about three-fourths of them. The charge brought against the Union by the Dean of making ridiculous translations was disproved. In regard to two passages quoted by him, one from Colossians, and the other from Philippians, it was shown that the Union has never published these epistles, or any part of them as revised, nor had they ever had those passages so rendered.

(*conclusion next month.*)

TRIBUTES OF RESPECT.

On Friday, October 15th, at the Bethany Church, a meeting of the Students of Bethany College was held for the purpose of paying respect to the remains of their highly esteemed fellow-student, A. W. Doniphan, about to be conveyed to the home of his parents, in Liberty, Clay co., Missouri.

B. H. Smith being called to the Chair, and E. T. Porter appointed Secretary, a committee, consisting of Messrs. Johnson, Larue, Perrine and Baker, was appointed to attend the body to the Rail Road depot.

The Faculty and Students formed into a procession and accompanied it beyond the precincts of the village.

A report of these proceedings was ordered to be sent to the Harbinger, Neotrophian Magazine, and Liberty Tribune for publication.

E. T. Porter, Sec'y. B. H. Smith, Pres't.

Whereas, It has pleased our Father in Heaven to remove from our midst, our lamented fellow-student, M. Mayo, of Texas, therefore,

Resolved That, while we submit in all meekness to the fiat of Him that giveth and that taketh away, we yet greatly deplore the loss of one so highly respected and so much beloved—one before whom was opening up so eminent and so useful a career.

Resolved, That we recognize in him, one who so lived, that while others wept bitterly at his removal from the stage of action, he could smile in triumph, that, for him, death had no sting.

Resolved, That our tenderest sympathies be sincerely offered to his parents and friends, in this, their great bereavement.

Resolved, That the Students of Bethany College wear the usual to-

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ken of mourning for thirty days, as expressive of their sorrow at this affliction.

Resolved, That a copy of these resolutions be forwarded to his parents, and that they be also inserted in the Millennial Harbinger, and in the Lavacca county papers.

J. H. JOHNSON,
B. H. SMITH,
W. S. HAWKINS. } Comm'te.

Died, August 10th, 1858, at the residence of his father, in King William Co., Va., George Redd, during the past session, a student of Bethany College, and a member of the Neotrophian Society.

At a late meeting of the Neotrophian Society, the following preamble and resolutions were offered and *unanimously* adopted.

WHEREAS, Having received intelligence of the death of our late highly esteemed Bro. George Redd, of King William co., Va., therefore,

Resolved, That by this mysterious and unexpected dispensation of Divine Providence, there has been taken from us one whom we valued as a fellow-member, loved as a friend, and honored as a MAN, in the highest sense of that term.

Resolved, That while we bow in humble submission to this inscrutable decree of Infinite Wisdom, yet, as we *feel*, we cannot but deeply *deplore* the loss of one so worthy of our love and admiration.

Resolved, That we tender our sympathies to the afflicted family and friends of the deceased.

Resolved, That, as a token of our respect for his virtues and our grief for his loss, we wear the usual badge of mourning, thirty days.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and also to the Harbinger, Neotrophian Magazine and Christian Intelligencer for publication.

A. L. DARNALL,
J. D. REID. } Com.
J. W. HOPPER,

PROGRESS OF REFORM.

MISSOURI.—Bro. T. M. Allen, September 23d, reports as follows: At Glasgow a meeting of six days, closing on the 17th September, with a good hearing, 1 addition. This congregation numbers some 50 members, and is among the first in the State in the proclamation of the gospel, and in every good work. Bro. Waller, of Kentucky, has been their preacher since last Spring. In connection with Bro. Robinson, Bro. W. recently held a meeting at Smithville and Barry, Clay co. At the former, they had 159 additions, at the latter place, 17 additions. At Miami, in Saline co., they had some 20 additions.

From the same Oct. 2nd, closed a meeting at Huntsville, assisted by W. H. Robinson, with 5 additions.

Another from the same October 9th, a meeting of two weeks closed at Middlegrove, Monroe county, with 44 additions, 40 of whom were by immersion. Bro. Allen was assisted by brethren Jas. Wilmot and Goodloe.

Another from the same October 25th, reports a two day's meeting at Millersburg, with 2 additions.

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Also on the Wednesday before, closed a five days meeting at Antioch, with 4 additions, was assisted by Bro. Jas. Larue, formerly of Bethany College, who is now settled in Boone county.

Bro. D. S. Burnet, as missionary of the American Christian Missionary Society, September 27th reports the labors of a tour of some six weeks through Illinois, Kansas and Missouri. Delivered a few discourses to the brethren in Chicago, stopped at Abington and Camp Point. Ill. Visited Hannibal and St. Louis, and, after speaking at these points, raised some missionary funds. Thence passed on to Columbia, where he found the State Meeting in session, Sept. 1st and 2nd. Participating with them in the various exercises, and receiving a contribution to the Missionary Fund, left for St. Joseph, where he preached sou e three discourses to large and attentive audiences. Thence visited Atchison and Leavenworth. In the former place preached a discourse. On the 17th, began a meeting with the Salem Church, which closed with 27 additions.

Bro. A. Rice, October 18th, reports 5 additions by confession aad baptism at Polland. This was a point which has for years been neglected. Great interest, however, was manifested during the meeting.

KENTUCKY.—Bro. John Allen Gano, Oct. 12th, reports 150 additions, made within the period of about six weeks, ending on the 1st of September. Most of these were gained at Carlisle and Sharpsburg, and 44 at Newcastle.

Bro. F. M. Viers, October 11th, asks us if we could procure for the church at South Union, Logan county, a preacher that would suit them, whom he thus describes: 1. That he be a man of high moral attainments, a man of God. 2. That he be a man of ability, a man of talents, capable of rightly dividing the Word and giving to each his portion in due season. 3. Also that he be an educated man, of persuasive power, who can attract the attention of the populace and draw out the multitudes; for we have an intelligent, thinking community. , 4. That he be a man of energy, whom we want to devote his whole time to the ministry, both publicly and privately. If you know of such a person who would wish to locate amongst us, please let us hear from you or from him, and if he come, he shall be amply rewarded.

GEORGIA.—Bro. Thomas M. Harris, of Davisboro, Oct. 12th, reports the organization of five churches within the past year, at the beginning of which there were but four members in the above named place. So promising is this field of labor, that with an additional preacher, it is thought, that another year would double the number of churches in that region.

Brethren Lamar and Dr. Hook occasionally visit us. Who will come up to our aid against the mighty?

TEXAS.—Bro. E. Jones, October 9th, reports a meeting of ten days at Goliad, with 41 additions, which closed on the 12th of September.

Bro. S. B. Giles, September 29th, reports a meeting of five days, in Bastrop county, with 29 additions, mostly by confession and baptism, The preachers present were C. Kendrick, S. Strickland, J. R. McCall, Armstrong, and the writer. Also a meeting of four days, in Georgetown, with 19 additions.

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ILLINOIS.—Bro. L. J. Correll, October 20th, reports a meeting of one week, in the vicinity of Rockford, with 12 additions. Also within six miles of Sycamore, a meeting of several days, with 6 additions.

VIRGINIA.—Bro. A. E. Myers, October 18, reports the progress of the good cause for the last year, within the limits of the field of his labors, embracing the counties of Belmont, Monroe, and Guernsey, Ohio, with occasional visits to Marshall and Ohio counties, Virginia. The visible results of Bro. M's labors, conjoined with those of other Evangelists, have been about 150 additions to the principal congregations in aforesaid district, viz, Belle Air, Barnesville, and Beeler's Station. From these central points much light has radiated, which has excited the public mind and stirred up a spirit of religious inquiry that is not likely to stop, or rest satisfied, till it shall have clearly ascertained the revealed will of heaven in answer to that vital question once propounded by an anxious inquirer, "Lord, what wilt thou have me to do?" Such, we are pleased to learn, has been the invariable tendency of the labors of Bro. M. and others wherever appreciated:

OBITUARY NOTICES.

Died, at Bethany, on the 20th October last, Micaiah Mayo, a Student of Bethany College, from the State of Texas.

The deceased was a youth much esteemed for his amiable dispositions, his exemplary moral conduct, his conscientiousness and warm religious feelings. It was his purpose to devote his life to the ministry of the gospel, and he had been, for a considerable time, laboring to prepare himself for this high and noble calling. At some religious meeting, however, during the College vacation, he had unhappily injured his health by exposure, and having neglected to use in time, proper means of relief, the kind and attentive physician who was at last called to attend him, found it impossible to arrest the progress of his disease, which consisted mainly in a deranged condition of the liver and bowels. He received the information that his case was hopeless with the utmost composure, and manifested throughout his illness, a most patient and uncomplaining spirit. Having made his peace with God and confessed his Redeemer's name, in hours of health and vigor, and, having sought to maintain his Christian profession amidst the trials and temptations of life, he experienced no fear of evil, when thus early summoned by the decree of an inscrutable Providence to enter into the dark valley of the shadow of death, confident that the Lord would "show him" the "path of life," and make him "full of joy with his countenance." Happy are they who thus sleep in Jesus, for God shall bring them, with him, to the bright realms of eternal joy to dwell in everlasting mansions! R. R.

Died, of Dysentery, on the 10th day of August last, at the residence of his father, Bro. George Redd of King William county, Va. Bro. Redd had been a student of Bethany College during the previous session; he was greatly devoted to the study of the Holy Bible; and by his kind, amiable, and Christian demeanor, he had won the esteem, not only of his fellow-students, but also of every member of the Faculty.

Bro. A. R. Flippo, of Caroline, thus writes to me concerning him: "He was in the 26th year of his age; and was greatly esteemed by all who knew him, both for his Christian conscientiousness, and his amiable qualities and gentlemanly bearing and deportment. He was perfectly resigned to the will of his Heavenly Father; and cheerfully crossed the narrow isthmus of death."—

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"Blessed are the dead that die in the Lord: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

We sincerely sympatize with the parents and other friends of the deceased. But for comfort and consolation, we can only refer them to the mercy of God through our Lord and Saviour Jesus Christ: "for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth forever." Happy, then, are all they who rely upon the Word of the Lord; as we trust and believe was the case with our departed brother. R. M.

Died, of Typhus Fever, at his father's house, in Warsaw, Gallatin county, Ky., on the 6th September, 1858, Freeman B. Tiller, third son of Elder B. Tiller, aged 19 years.

A promising youth is thus cut down at the threshold of life. Possessed of a superior mind he had entered with ardor the fields of science. A musician by nature, he often charmed the neighborhood with the powerful melody of his flute, in which few excelled him. He joined the church of Christ in 1857, under the preachtng of Bro. T. M. Allen, and continued faithful till death. Owing to paralysis of the organs of speech, he was unable to communicate by words, with his afflicted friends, for a week before he died. Lamented and beloved, we bid him sadly farewell.

Departed this life, in the 81st year of his age, Bro. Samuel Wilson, on the 21st of October, 1858. None, perhaps, had more adorned the Christian profession in every walk of life, than had our deceased brother, in his daily Chrlstian deportment.

Bro. W. was a native of Virginia, migrated to Kentucky in early life; removed to Ohio, in the early settlement of that State, and subsequently to Illinois, in 1828; embraced Christianity in 1836 or '37, and became a member of Wolf Creek congregation, in September, 1837; a few years after which, he was set apart to the Eldership, in connection with the writer, which office he filled with Christian dignity and fidelity to the period of his death.

Confined to his bed for some three months, by a dropsical affection, the deceased bore his affliction wi h Christian patience and resignation; and, at length, triumphantly departed in the hope of the gospel. I'. H. C.

Died, at his residence, in Belle Air, on Lord's day, October 10th, '58, Elder Rudolph W. Archer, in the 39th year of his age, after an illness of six weeks, which he bore with Christian fortitude, patience and resignation. The deceased was a person of great moral worth. His faithful and laborious services, as an Elder, and his unspotted life, secured to him the esteem and love of his brethren and of all who knew him. He left behind him a wife and five children to lament his loss.

I have known our lamented Bro. Archer from his boyhood, and his excellent Christian parents, who brought him up in the nurture and admonition of the Lord, and well have they been repaid for it. Their whole household, if I mistake not, are walking in their steps. We sympathize much with his bereaved family, and commend them to the care of Him who has promised to be a husband to the widow, and a father to the fatherless. A. C.

Died, at Auburn, New York, Saturday, August the 15th, in the 34th year of her age, Sister Sylvia S. Bennett.

In the death of Sister Bennett, the church at Auburn has lost one of its most devoted and constantly faithful members. She made a profession of Christianity at the early age of 12 years, uniting with the Baptists; but she soon after became satisfied, after a most thorough investigation of the Word of Truth, that the Gospel presented a more excellent way. And, from that time to her death, she rejoiced in the Divine assurance of acceptance, based on obedience

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to God's Word; and she has ever been noted for her conscientious discharge of every Christian duty.

She lived only to advance the interests of the Redeemer's Kingdom, and to be early fitted for her journey home. As her body wasted under the slow but deadly effects of consumption, her spirit seemed anxious to take its flight and join its kindred in the skies. And in that last trying moment, when her fond sisters stood around her, weeping at her death, she says,—"O! how sweetly I am dying." Thus dies the saint of God, triumphing even in the jaws of death.

The Sisters Bennett have been, like the sisters of Lazarus, devoted to the Saviour; and their home, like that at Bethany, has often been the resting place of the servants of God. Oh, how many dear ones have gone before us to welcome us to those Heavenly Mansions. J. C. GOODRICH.

Died, last March, in her 64th year, Sister Fisher, late of Covington, Ky. At an early age, the deceased had made a profession of Christianity, and united with the Baptists, and, after some time, became a member of the Christian church, of which, to the period of her death, she continued in fellowship. Her mind was richly stored with much useful knowledge; but especially did she delight in the reading and meditation of the Scriptures, and her life and conversation gave ample testimony that her Christian profession was a great reality, lived out in every condition of life. And at last, during a protracted and painful illness, she manifested the meekness, patience and joyous hope of the Christian, and showed to all that such a life as she had lived, could make a triumphant death.

I regret to inform you that Elder Wm. White, who has been a useful preacher in the church of Christ, for the last thirty years, died at his residence in Boone county, Mo., on last Lord's day. He was greatly beloved for his piety, zeal, and religious worth, and long will be remembered for his work of faith and labor of love. (Oct. 2nd. '58.) T. M. A.

THE ANNIVERSARY MEETINGS.

THE American Christian Missionary Society is now in session. It is more largely attended than usual, and the spirit prevailing in its meetings is of the most encouraging character. The Annual Report presents a very cheering view of the business of the year. The receipts exceed $7000. The Jerusalem and Jamaica missions are provided for—the latter until January next, the former until May, 1859. The address of our venerable President was most admirable in spirit, clear and cogent in its reasonings, powerful in its appeals, and truly eloquent throughout. The prayer meetings are very largely attended, marked by deep devotional feeling and delightful harmony. The business meetings are interspersed with speeches and prayers of great feeling. Indeed, we have seldom shared in more delightful seasons of devotion. We are happy to witness the increased sense of dependence on God which marks all that is said.

To-night (Wednesday) the veteran John Smith of Kentucky, gave one of his earnest and powerful sermons. It was really a matter of interest to see this venerable and heroic man, of seventy-four years, trembling under the weight of advancing years, yet as vigorous as ever in the powers of a mind of unusual strength, preaching the gospel of the Son of God with surpassing clearness; and pressing it home in appeals of deepest solemnity, and with outbursts of eloquence that swept with almost tempest force over the heart.

To-morrow we are to hear from the young men in the convention. We anticipate a happy time.

The growth of the missionary spirit among us is very encouraging. The Lord is with us. He is working in us and through us for great and high ends. Such days of tears and prayers and spiritual fellowship as yesterday and to-day, we do not often enjoy in our pilgrimage. May the Lord bless us more and more.

October 20, 1858. I. E.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. I.] BETHANY, VA., *DECEMBER*, 1858. [No. *XII.*

SYNOPTICAL EXPOSITION OF SCRIPTURE.

No. II.—ROMANS I: 16–32.

DEAR BRO. M.—Presuming that you and your scholars have fully and thoroughly investigated the various topics of Paul's introduction in his letter to the Romans, I now respectfully invite you to the consideration of his principal thesis. This he submits in the two following verses, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first and also to the Greek. For therein is the justification of God by faith revealed in order to faith, as it is written, But the just by faith shall live."

To the Roman Christians, the Greek original of this thesis, was no doubt, quite intelligible. They were a very highly educated people; and many of them wrote and spoke the Greek Language with great fluency and precision. But since that time, it has ceased to be a living language. Its idioms are, in many respects, essentially different from that of our own vernacular: and it is, therefore, the more important that we endeavor to understand the precise meaning of the Apostle: that we fully and clearly comprehend his thesis, the "quod erat demonstrandum," before we proceed to his proof.

We shall, therefore, in the first place, consider very briefly, some

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of his leading terms and phrases. The word "*Gospel*" is fundamental. It literally signifies "good news" or "glad tidings." But in the New Testament it is restricted to the glad tidings of salvation. And, as everything else depends on the death, the burial, and the resurrection of Christ, Paul by synecdoche, limits it still farther to the mere comprehension of these three fundamental facts. "Moreover, brethren," says he, "I declare unto you the *Gospel* which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I declared unto you first of all, that which I also received, that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures."*

But in his thesis to the Romans, he evidently uses it in a more comprehensive sense: to denote the whole scheme of redemption through Christ, embracing all its facts, its precepts, its promises, and its privileges, as these were first proclaimed to the world by the Holy Apostles, and afterwards recorded in the writings of the New Testament. In this sense it is generally used in the Acts and in the epistolary writings.

The phrase "*power of God*," simply means that the Gospel is the means and instrument by and through which God manifests and exercises his power in saving all men who believe it. See also 1 Cor. i: 18 and 24.

The word "*believeth*" is to be understood in its common apostolic usage. In this sense, it always implies the *obedience of* faith. For an illustration of this, see the eleventh chapter of Hebrews.

The names "*Jew and Greek*," are equivalent to Jew and Gentile; or to the whole human race; for every member of which the blood of Christ was by the grace of God, most freely poured out.

In the seventeenth verse, Paul explained how the Gospel is the power of God for salvation to every one that believeth it. It is owing, he says, to the fact that in it, and as an element of it, God's plan of justifying men by faith, has been revealed in order to produce faith. As saith the prophet Habakkuk, "The just by faith shall live."†—And as Paul afterwards adds, "Faith cometh by hearing, and hearing by the Word of God.‡

You are, doubtless, aware that much has been written on the phrases "righteousness of God," and "from faith to faith," as these words occur in the common version. But my object is not to criticise commentators, but to ascertain the meaning of the Apostle.—And this is, I think, sufficiently evident from the whole context.

* 1 Cor. xv: 1–4. † Hab. ii: 4. ‡ Rom. x: 17.

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The proposition, then, which Paul here submits to his Roman brethren, and which he afterwards proceeds to prove, is that the Gospel as it was then proclaimed by the inspired teachers, and as it is now revealed in the New Testament, is the scheme ordained by God for the redemption of all who believe and obey it.

This is all that is expressed in his thesis as it is here submitted; but something more is evidently implied. He not only proves an affirmative, but he likewise illustrates and sustains a negative. He not only demonstrates that the Gospel is the power of God for salvation to every one that believeth; but he also shows that it is the only means by which any one can be saved; that to be saved by law, the only proposed alternative, and the means by which the great majority of both Jews and Gentiles were then seeking to be justified, was practically impossible.

With this last clause he connects the very first link of his argument. That it is impossible to be justified by law, says he by implication, is evident. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

It is not my purpose to trouble you or your scholars with details. You have your Greek Testaments, Lexicons, and Concordances, by the aid of which, you may extend your investigations to any desirable degree of minuteness. But you will allow me to call your attention particularly to the phrase "*the truth*," (*την αλληθειαν*), as it occurs in the eighteenth verse. On it the scope of the argument very much depends. It does not mean all truth: for then the article would have been omitted. Nor does it comprehend the truth of the Gospel: for this sense would not suit the scope of the argument. But it evidently means the great and important truth respecting the nature, the character, and the government of God; implying, of course, our relations, duties, and obligations to him. Against all who hold this truth in unrighteousness, the wrath of God is revealed from heaven. But, (to supply the ellipsis) all men have done this. And, therefore, all men are subject to the wrath of God, and must suffer the penalty of the law, unless saved by the Gospel, which, if not the only practicable scheme of grace, is at least the only one that God has provided for our fallen world.

It is true that Paul does not pause here to draw this conclusion. He hastens from the mere statement of his major premiss, to meet an objection which some might be inclined to urge against the application of his argument to the Gentile world. It might be alleged that the Gentiles did not know God; and, therefore, that they could not be charged with the sin of holding "*the truth*" in unrighteousness

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To this Paul replies, that the Gentiles certainly are responsible in this matter. "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

Many have been greatly perplexed in attempting to reconcile this with what Paul has written to the Corinthians. But the difficulty is purely imaginary. There is really no discrepancy in the case. In his letter to the Corinthians, the Apostle states as a *fact*, that "the world, by wisdom, knew not God."* And in his letter to the Romans, the very same thing is implied, and much more is expressed. From the facts here recorded, it appears not only that the natural men, or, if you please, the natural philosophers, never did, by their wisdom, acquire the knowledge of God; but that by their vain speculations they did actually pervert what knowledge God had at first communicated to Adam, in Paradise, by his own immediate presence; and which was transmitted through Noah to the whole postdiluvian world, illustrated though it was, at the same time, by every page of nature's awful volume.

Paul does not say that men can acquire a knowledge of Jehovah merely from the book of nature; nor does he affirm that men ever did actually acquire this knowledge from all the lights of tradition and philosophy. Quite the reverse. The tendency of human speculations has generally been to corrupt theology; to pervert the knowledge of God; to promote idolatry; and, of course, to degrade humanity.

But the error was more in the heart than in the head of those concerning whom Paul writes. God had made himself known to men personally; also by revelation, by tradition, and by the light of nature. Had men really desired to retain the knowledge of God, they might have done so. And had any honest inquirer after "*the truth*," been hindered by a want of capacity, or by any other cause beyond his control, he would, doubtless, have been judged according to the light afforded and the knowledge acquired. But the fact is, *they did not want* to know God. "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things! Wherefore, God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the

* 1 Cor. i: 21.

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truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever." "*And even as they did not like to retain God in their knowledge*, God gave them over to a reprobate mind to do those things which are not becoming; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, deceitful, proud, boasters, inventers of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Here, then, ends the general argument of Paul respecting the Gentile world. He does not even pause to draw his conclusion. It is, alas! but too evident, that persons guilty of any one of the preceding vices, can never be justified by a law which requires nothing less than a perfect obedience and conformity to the whole revealed will of God; and, consequently, that if any of the Gentiles are saved, it must be through the grace of God, as it has been revealed in the Gospel of his Son.

What a rich field of thought, then, does this chapter open up to the student who has a mind to comprehend all its logical and practical bearings. How exceedingly degraded is fallen man! How prone to forget God, and to form and worship idols of his own character! How powerful, and how divinely adapted to our condition, must be that Gospel that can elevate, change, and adorn human nature! that can transform "the raven to a dove, the lion to a lamb!" How necessary, even to morality, is the knowledge of God; how evidently true is the maxim of Solomon, "The fear of the Lord is the beginning of wisdom"* And how necessary, therefore, it is to recast the minds and the hearts of the rising generation in the mould of God's own construction.

Let us *labor*, then, my dear brother, thus to educate the youth of our country, and to hasten on that glorious era when the knowledge of the Lord shall fill the whole earth as the waters cover the sea.

Yours in Christian love, R. M.

SERMONS.—A man of terse and epigrammatic style recently arranged sermons, according to their length as follows: sermons of 25 minutes, short; of 35 minutes, orthodox; of 50 minutes, long; of 60 minutes, preposterous.

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* Prov. ix: 10.

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ANNIVERSARY OF THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

DEAR BRO. MILLIGAN.—I send you the following very interesting letter from Bro. Pendleton, which will, no doubt, be highly gratifying to the readers of the Harbinger. R. R.

PROF. R. RICHARDSON.—*Dear Brother.*—We have just closed our Anniversary Meeting of the A. C. Missionary Society. The attendance was very large, and the greatest harmony and confidence prevailed throughout our deliberations. It was generally agreed that the Society has never held a more delightful anniversary than this. It was truly cheering to see the zeal and piety, which seemed to animate every breast. We had the pleasure of greeting many old friends, and some whom we had never before met. The zeal of the young was beautifully blended with the long cultivated and matured piety of the aged, so that the power of our holy religion was manifest to all. We had three public sessions every day, besides special prayer meetings. These latter were characterized by a warmth of devotion, and a spiritual elevation in faith and hope, that I have never before witnessed in equal degree, at any similar convention. The power and blessedness of prayer were practically acknowledged and felt, and our absolute dependence upon God, for aid and guidance in the spiritual struggles of life confessed, as the experience of every heart. It would have cheered your heart to have witnessed these evidences of a higher spiritual culture, and to have participated in the devotions of so many, who have long worked in the same fields of the Lord's vineyard with yourself.

The address of the President was, as you would anticipate, listened to with profound attention, by a crowded house. It was delivered the evening preceding the regular day of the anniversary. As it will appear, in the Harbinger, I need not speak of it farther than to say that it was received with many expressions of admiration, by those who heard it. On Tuesday, the 19th October, the Convention came together to attend to its regular business. Among the names enrolled, you will notice not a few of wide notoriety, and some, venerable from long service and distinguished usefulness. We felt that it was good to sit down in council and devotion with such veterans as Jno. Longly, Jno. Smith, Jno. Rogers, Walter Scott, Jno. T. Jones, Jas. Henshall, James Challen, W. P. Strattan, and others whose names you will see in the published minutes. "Old men for experience,"

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we say;—and I find they are fond of telling the incidents of their life. The effect, when the narrative is free from cant and manifestly honest and above vainglory, is, I think, very good. There is a kind of egotism, which seems so benevolent and full of confiding candor, that we love one all the more for it. It is only an honest heart that will open itself frankly and fully to the inspection of its friends;—and when this is done to encourage others; to excite to generous emulation; and in exemplification of the sustaining providence of the Great Father, it serves as a most powerful exhortation to the young, since it carries with it the force and authority of historical proof;—a practical demonstration of the blessedness of a holy life. Old Father Longly told us that he is now 78 years old,—yet he had, during the last ten months, and in behalf of missions, traveled more than three thousand miles, and preached more than three hundred times to the people!

Bro. Jno. Smith, of Ky., I believe, you know well personally. Many were anxious to hear him preach, and accordingly, he was prevailed upon to address us on Wednesday evening. You know the strength, *concentric* and *eccentric* of his remarkable mind, and can well understand the interest with which he was heard. He is in his seventy-fifth year, white headed, and palsied in his hands. But his voice is still strong, his port commanding and erect, and his memory and logical understanding remarkably vigorous and accurate. He, too, gave us some instructive sketches of his own Christian experience, in his early labors and conflicts for the truth, which, I trust, will not be lost upon the young soldiers of the cross.

No one who has met with Bro John Rogers, of Carlisle, Ky., even in private, could fail to be impressed with the warmth and zeal of his piety. He is one, whose emotional nature makes worship a higher rapture, than it ordinarily reaches in colder temperaments. His veneration for the memory of the much loved Barton W. Stone, is truly beautiful, and,—if I am not mistaken in the conception which I have formed of the character of that truly noble and good man—no mean share of his mantle has fallen upon the shoulders of Bro. Rogers.—The great and the good fade as the rich, and are passing from us! Let their memory be enshrined in sacred affection, and their example reproduced, in godly and devoted lives, and the world will still be the better for their labors.

But, you will say, What of Bro. Scott? Yes,—as ever in the sanctuary and dwelling upon "the great things of the kingdom, my Dear." Fond as ever of analysis, he would have the convention distinguish between "*Evangelization*" and "*Ecclesiasticism.*" As he told us with the eloquence of a tear, and a voice, which seemed the

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deep echo of pathos itself, he "has wept more bitter tears over the suffering flocks of the fold, than for any thing else in the Universe, save the blessed Saviour, the great sufferer for all." I call him, you know, "our poet," and though he tries to treat his eagles as eaglets and keep them near by their native nest, occasionally one escapes with a scream, and we hear echoes like this:—

> "Conditional of life in earth and heaven,
> The rudimental law of suffering reigns:
> For all must suffer—man by Satan, Christ
> Himself by man, and God by all; on whose
> Great heart, by one Melchisedek, are laid
> The sins and sorrows of a universe—
> In lofty silence thence, as night the golden stars,
> Revealing his perfections else unknown;
> Thus bleeding hearts, like incense crushed, exhale
> The sweet perfume of daily praise to God."

Ought not those, whom he admits to the confidence of his inner life, to incite him to a larger revelation of his gift in these lofty, spheral harmonies?

But I am forgetting to tell you of the success of the Missionary Society. It has, under the comprehensive and energetic management of the Board, as carried out by Bro. Isaac Errett, the Cor. Secretary, prospered beyond the fondest hopes of the most sanguine.—Hard as the times have been, during the past year, and taxed, as the brethren have been by so many other unusual calls, the Board report, notwithstanding—over $7000 of actual cash collections—and pledges, to the amount of six or seven thousand more! The Jerusalem Mission has been fully re-established and provided for,—the Jamaica Mission liberally sustained, and several home Missions projected and partially established—one, by our old friend and Bro. W. W. Eaton, to his native land, in Nova Scotia, promises much fruit from his labors, and, so far, has been nearly self-sustaining. It is proposed to push into energetic operation as many such home missions, as practicable, and it is confidently hoped, that a liberal spirit of aid will be manifested in their behalf. Kansas Territory is a field of great promise, and I shall be disappointed, if, since it has received the special recommendation of the Convention, the Board does not speedily provide for its cultivation.

The great and unexpected success of this last year's operations, filled all hearts with new hope. Bro. Errett has rendered invaluable service to the cause of Missions, by his able and eloquent appeals in their behalf. Another year will more fully reveal this result, than has the past, and the collections, I doubt not, will be increased many

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thousands of dollars. I see Bro. Barclay's work, "The City of the Great King," is noticed with high appreciation in a recent No. of the North British Review, accompanied with a grateful acknowledgement for the Christian zeal and devotion, which have enabled him to return and re-establish the Jerusalem Mission. Appreciation from such a quarter is very encouraging. I learn also that some seven thousand copies of the work have been sold, at a cost to the purchasers of, perhaps, $25000;—no mean expression, you perceive, of the public interest felt upon this subject.

Among the many who helped to give interest and zest to our meetings, we were particularly indebted to our Bro. Harrison Jones, of Ohio. He speaks from the heart to the heart. His soul is full of the Missionary spirit, and the brethren have done well to put him at the head of their State Missionary Board. Bro. Rice, of Ky., Pettigrew, of Richmond, Va., Goodwin, of Ia., and others among the present prominent representatives of the general heart of our people en Missions, testified, by their presence from so great distances, as some of them came, and their hearty co-operation, that a wide-spread and increasing confidence in the power of the Gospel, and a renewed zeal for its spread, are beginning to characterize, more and more, the churches of the Reformation.

I had several pleasant interviews with your brother James, and was greatly gratified also, to see, among the public guardians of this good cause, so many of the former students of Bethany College. There were brethren Fall, Dearborn, Arnold, Proctor, Myers, Munnell, Pinkerton, Brooks, Pearre, Leslie, Anderson, and, perhaps, others that I may not now recall, all disciplined at Bethany, and manifesting their zeal here in the right place, and in the right direction. Our venerable Bro. Smith made a very touching and just allusion to our rising corps of young preachers. They are hope of the churches for the future, so far as ministerial aid and agency are concerned, and I am glad to see that they are, with so much unanimity, reflecting the spirit of the Institution, under whose training they have been fitted for the work. We may confidently point to them taken as *a body*, as "our epistle, known and read of all men."

Our Mission closed on Thursday evening, with a discourse from Bro. Proctor, of St. Louis, Mo., followed by an exhortation from Bro. H. Jones. Contributions and subscriptions were taken up, at several meetings during the convention, and the Secretary reported at the close, something over thirteen hundred dollars, in all. A semi-annual meeting was appointed to be held in St. Louis, Mo., the Thursday after the first Lord's day in May next, at which, it is expected there

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will be a large attendance of brethren from the "far West"—and from many other points North and South, easily accessible to this great commercial emporium of the Mississippi.

We have enjoyed, since here, the cordial hospitality of Bro. R. M. Bishop and his Christian family. "Given to hospitality," seems written on the door-posts of *No.* 95, *corner of College and Seventh*; so you may know where to go, if ever you should visit this Queen City of the West, and amid its busy throngs, feel for a moment, the heart of a stranger. I find our brother, a *Bishop* by name;—almost a *Bishop* of the church, and the President *Bishop* of the City, over whose council he presides with efficiency and respect;—a man whose integrity, Napoleon energy, and Christian devotion, make him the peoples' choice as a public servant,—a prince among merchants, as a man of business, and a pillar in the church, as a benevolent and consistent Christian. Bro. Munnell, you know, has the pastoral oversight of the congregation meeting at the corner of Walnut and Eighth, and we learn he is doing a good work. The congregation on Sixth St., have no pastor, but they are furnished with quite a body of speakers, I am told, among their members, and are overlooking themselves and one another very comfortably. Father Campbell spoke for them to a crowded house, last Lord's day, and in the afternoon both congregations, united at their house, in the communion. Bro. Hathaway presided with great dignity and propriety.

But I must bring this hasty narrative to a close. Many old friends enquired very kindly after you and charged me with many salutations of Christian esteem.

Present me very affectionately to our co-workers in the College and the Church. Father Campbell desires me to convey to you also his regards. In Christian fellowship and hope, your friend and Bro.

W. K. P

P. S. I omitted to mention that Father Campbell, by special invitation, preached in Newport last Saturday evening to a fine audience. Our zealous Bro. W. H. Lape, to whose kindness we are much indebted in other respects also, procured for us the Odd Fellows' Hall, and, after spending a very pleasant evening socially with his family and other friends, at his house, we repaired to the Hall, where a large gathering of people, many of whom had never heard Mr. Campbell, were waiting his arrival. He was very happy in the treatment of his theme, and was heard with profound attention. Bro. W. H. Lape is the son-in-law of Bro. Taylor, the faithful superintendent of our College Buildings, and has relieved me of much trouble in the purchases I have made for fitting out our rooms.

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"THE NORTH BRITISH REVIEW" ON JERUSALEM AND DR. BARCLAY.

In the "North British Review," for August, is a very lucid and comprehensive article on "Egypt and Syria,—*Western Influence*,"—in the course of which the writer notices, very favorably, Dr. Barclay's recent work on Jerusalem, as well as the re-establishment of the mission in that City. That some of our brethren may learn how some of the great minds of the old world regard that field of missionary enterprise, and, perchance, gain more enlarged views for themselves, in behalf of that mission, we subjoin several extracts from this able paper.

"But it somewhat surprises one to find some six or eight European consuls or vice consuls at Jerusalem. What can they be doing there?

"It is an inland town, some thirty miles from the nearest ripple of the sea, and thirty-eight from the nearest port. Girt with precipices, and approached only by mountain-passes, where the path gives footing only to the Syrian mule or the Arab Camel, skirted by no Danube, and washed by no Levant, El-kuds seems to repel commerce as much as Stamboul woos it. With a population not exceeding 18000, and these not commercial, not warlike, not literary, it seems isolated as much from the politics as from the sympathies of Europe.—Yet we do not find it so. All nations, both of West and East, seem to gravitate toward Jerusalem. Its past history explains the convergence towards it of European *sympathies*, but its present condition does not so easily account for such a concentration of European *politics* within its walls as we find there. The civilization of the world seems as if it sought to be represented in that City. For reasons, which some of them, perhaps, could hardly explain,—it may be love or hatred, it may be self-interest or jealousy of others,—far distant courts despatch their political delegates to watch each other here, as if yielding to some secret necessity which neither to themselves nor to one another do they openly acknowledge. If their procedure have any tangible meaning at all, that meaning must be that Jerusalem is something more than it seems; that it has a future as well as a present; and that its future is too closely twined with all their interests not to render it a place of political interest, a centre of diplomatic stratagem. It seems as if this idea had taken possession of politicians, and that consciously or unconsciously, it was swaying and shaping their plans as well as quickening their intrigues."

"The ecclesiastical element must not be overlooked; nor, in such

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a place as Jerusalem, could it be otherwise than powerful. * * * * * Ecclesiastical influence necessarily attracts political; and it is with the dynamics of the former that the latter has always operated most powerfully in its management or oppression of nations. Ecclesiastical influence has always brought a high price in the political market,—quite as much in the nineteenth as in the twelfth century; and hence, any region or city where this commodity is to be had,—especially if it be tolerably cheap,—is sure to be made a practical market place, a diplomatic fair."

After referring to the dispute about repairing the dome of the church of the Holy Sepulchre, which led to the Crimean war, our reviewer says:—

"During that war the question was held in abeyance, in the hope that Crimean victories would settle it. The war ceased, but the question remained unsettled; the dome, of course, remained unpatched. The point has been stirred again. M. de Thouvenel, a French envoy at Constantinople, has revived the Latin claim to the cupola; and Russia is mustering all her diplomatic influence to maintain the rights of the Greek church. Around the supposed tomb of the Prince of Peace, the battle of the two churches is renewed. * * * * * * Why should Britain be drawn into the strife? Why should she incline to the side of the Latin rather than the Greek church? The reason lies close at hand. The preponderance of the Greek church is the preponderance of Russia in the East; and the first exercise of Russian supremacy in the East would be to bar out England from India. Better, then, that any other power than Russia, should have sway in Syria and Egypt. * * * * * * *

"Travellers speak of the eagerness with which all nations are buying up the soil of Palestine. Each is making large purchases, and the land is gradually passing from the hands of the Moslem into those of the Christian Gentile. The Jew, as represented by Sir Moses Montefiore, has obtained a few small patches, chiefly in the neighborhood of Jerusalem, on the right of the Bethlehem road as you travel Southward. But it is Europe and Russia that are competing for the purchase of Palestine. Every year many of its fields are bought up by France, or Austria, or Prussia, or Russia; in many cases not openly, but through the patriarchs of the churches, or some other such locality. * * * Nor has England forgotten her position or her interests. Through the shrewd, quiet energy of her present Consul, some of the richest portions of Palestine have become the property of England, greatly to the annoyance of her Greek and Latin rivals. The Gardens of Solomon, hard by Bethlehem, and about seven miles from Jerusalem, have been secured by Mr. Finn; and it

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is not a little singular, that it should have been into our hands that this patrimony of the kings of Judah should have at length passed * *

"The present revivification is, as yet, more a sympathetic movement in connection with Western impulses, than a quickening from within. Still the stagnation of centuries has passed away. Whether the new life is to do God's work, or Satan's, is another question, and of the most serious import. * * We are glad to learn from Dr. Barclay's work, that the Americans have not deserted the Holy City.—They are preparing to re-occupy the field which for three years they had forsaken; and if the present extraordinary movement in that land tell as it ought on missionary enterprise, we may expect to find our Trans-atlantic brethren projecting and carrying out schemes, both educational and evangelistic, for Jerusalem, such as shall undo much of the evil that has been done there of late, and erect a Protestant banner around which multitudes shall rally. With a thoroughly Christian Consul from the United States, to co-operate with our own, in his labors of faith and love, as well as generally to uphold the cause of Protestant missions, we may yet hope to see something accomplished for a city which has so long been the seat and centre both of Eastern and Western superstition.

"But let us take a sentence or two from Dr. Barclay's splendid volume—a volume full of original information throughout. Though with some of its topographical conclusions we may not wholly agree, yet the amount of new detail with regard to Jerusalem and its vicinity is greater than that of any volume that has ever been published on the topography of that city."

We would like to make one or two extracts relating to the grossly materialistic worship of the Greek and Latin churches, appealing to the sensuousness of man's nature—but every way revolting to the mind of a Jew. Lutheranism is little better. Indeed, the writer shows very clearly, without being aware of it, that just such a simplicity and spirituality as characterize the preaching and worship of Dr. Barclay is the great *desideratum* there. But we cannot take room for farther quotations. We trust that our brethren everywhere will see, in the light of facts and reasonings like these, that they are not spending their money foolishly in sustaining a mission at Jerusalem, but that, on the contrary, they will do well to hold themselves in readiness to do much more than has yet been done, to second the efforts of our missionary family, if the Lord shall open a path of success to them.

I. E.

Live so that when death comes you may embrace like friends, not encounter like enemies.

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REPORT OF THE EXECUTIVE BOARD OF THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

In presenting to the Society a report of the business of another year, the executive Board take great pleasure in stating that it has been a year of encouraging progress in missionary enterprise. The reports of previous years bore witness to much of the trembling uncertainty, and discouragement bordering on despair, which are apt to belong to the infancy of great movements. Hitherto the missionary projects among us have partaken largely of the character of *an experiment;* and have had the disadvantage of the doubts and fears which are inseparable from the season of probation. They have lacked the prestige of great success, and the missionary cause has been compelled to rely on the *faith* of the brotherhood for support—a faith, at the best, but as a grain of mustard seed, and with the great mass, dwindling into utter nothingness. But it is in the midst of the trials and conflicts incident to such an infancy, that every good cause gathers strength. We are happy in believing that God has wisely and graciously led us through the discouragements of the past to prepare us for a more prosperous future; that more deeply laying the foundations of our faith, and gaining broader views of Christian philanthropy, and the result of the discussions, labors and experiences of bygone years, we may enter with a firmer step and stronger confidence on the field of missionary effort, and pray and work with a heartier cheer for God and humanity.

Although the past year has been one of severe commercial paralysis and pecuniary embarrassment—greatly interfering with benevolent effort—it is gratifying to announce that the receipts into the Treasury have more than doubled over the most prosperous of former years; and that the openings for missionary enterprise have been such as to authorize the prompt employment of all the funds at our disposal.

The financial condition of the Society—referring for details to the reports of the Treasurer and Recording Secretary—may be briefly given as follows:

Cash on hand October 18, 1857,	$1,928 96
Receipts during the year,	7,050 23
Total available means,	8,979 26
Total amount of expenditures,	8,861 59
Leaving a balance on hand of	117 67

On the 20th of January, our beloved Bro. J. O. Beardslee and fam-

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ily embarked at New York for the Island of Jamaica, whither they arrived on the 27th of that month. The reports from that mission, up to October 8th, tell of a good work already accomplished, and of prospects of enlarged success. Eighteen had been baptized, large and favorable hearings were had, and schools were being established. The last letter from our missionary says: "Our converts are all very zealous, and we have everything to encourage us. Our band, all told, numbers twenty-three, and there are others who are seriously considering the great question of duty." There is much need of a suitable place of worship—and, perhaps, a moderate outlay of funds in this direction might be of much advantage in giving the character of *permanency* to the movement there. Bro. Beardslee says:

"It appears to me to be very important, as soon as may be, to have a more central locality for preaching—the place we now occupy being at a remote corner of the city. We have engaged this place to the end of the year, but hope by that time to secure one better suited to our purpose. There are one or two sites offered for sale, which, I think, may be had on moderate terms; but without a prospect of substantial aid from the brotherhood, it will be beyond our power to purchase. The place we now rent costs at the rate of $125 per annum, which is the best we could do. To gather a congregation without a place of meeting is quite out of the question.

"We are fitting up a small building on the premises we have rented for a residence, for a country congregation. Three of our converts reside near us, and there is a large and needy population around us to operate upon. Our Sunday school is growing in numbers and interest, and a good day school might be sustained here. We have the man on the spot, if we can secure a moderate compensation for his services. He has been employed as teacher and assistant missionary among the Independents, but has lately become obedient to the primitive faith."

The Board desire to submit this to the judgment of the Society.

There seems no reasonable doubt against the prosperity of this infant mission. The long and favorable acquaintance of Bro. B. and his family with the population of the Island, their earnest devotion to primitive Christianity, their admirable Christian bearing in their intercourse with society, the happy combination of humility and zeal which mark Bro. B.'s labors, and the success which has, from the first step, attended him, all combine to give us hope of a bright future. Should it ever become desirable—as we doubt not it will—to plant missions in any of those portions of Africa which are being opened up so wonderfully to religion, commerce, and science, it will probably be found that Jamaica will furnish the men and the training most needed for tropical climes, and especially for the African continent. It is thought, therefore, that the future importance of the Jamaica Mission warrants careful consideration, and calls for a generous fostering care of the infant enterprise, at the hands of the Society.

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Dr. J. T. Barclay and family, in company with Bro. Augustus J. Johnson, American Consul to Beirut, and John Barclay, Vice Consul, embarked for Jerusalem from Boston, May 26th. We have news from them to August 21st. They had arrived in safety at Jaffa, and were to proceed to Jerusalem in a few days. In the present posture of affairs in Syria, and the fierce opposition of the Turks every where to the religious tolerance which the Sultan is disposed to maintain, it cannot be denied that there are perils in the path of our beloved missionary family. But they have, a second time, voluntarily exiled themselves from the comforts and attractions of Christian society in their native country, for the sake of laboring, in a distant land, amidst forbidding influences and many dangers, for the salvation of blinded Israel. Blinded—long and fatally blinded—hath Israel been; but not so utterly as to fall. Hope lingers on the lips of inspiration in behalf of the ancient covenant people of Jehovah. The veil on their hearts will yet be removed. Reconciliation and life from the dead for that unbelieving and long oppressed race, will fill the earth with a brighter glory than even the incoming of the "fullness of the Gentiles," can reveal. In this hope Dr. Barclay has gladly returned to Jerusalem. Whatever might have been suspected of romantic zeal, in his first visit to the Holy Land, no thought of the kind can attach to his return. Himself and family have all a personal knowledge of the people. They have had experience of the disadvantages, pecuniarily and socially, of missionary life in that distant field. They know better than we, the degradation of the people and the discouragements which, to the unbelieving eye, throng about such a mission. The romance and poetry of the movement have had a fine chance to escape amidst the stern realities of missionary life. Yet, with one heart and one voice, the whole family have desired to return, and spend their lives in that field. Their faith gathered strength during the three years and a half of toil and privation spent there; and they have but gratified the deepest longings of their hearts in returning. It does not become us to trifle with deep religious convictions and actual experiences, such as are possessed by that family. It is due to them to say, that the influence of that mission on the churches at home is worth more than the mission ever cost us; and that the labors, religious and literary, of Dr. B., at home and abroad, have done much for the cause—much more than is understood or appreciated. The Board commend this mission to the confidence, prayers and support of the brotherhood. We hope soon to hear good news from the little flock formerly gathered by Dr. B., and of his renewed toils for the salvation of the lost.

Bro. W. W. Eaton has spent five months in Nova Scotia, looking

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aftere weak churches and preaching the gospel to the destitute.—Under date of September 4th, he writes:

"During my absence from Cincinnati, of fifteen weeks, I have traveled two thousand miles, have given some seventy five set discourses, besides numerous brief addresses, and have attended and taken part in some twenty-five prayer and social religious meetings. I I have had the pleasure of seeing the brethren in many places greatly revived, and some thirty-five immersed, besides others previously obedient added to the household of faith."

Another letter, of Sept. 27th, reports twelve more additions, mostly heads of families, and adds: "Scores appear to be deeply impressed by the gospel, and manifest much feeling when the claims of Jesus are urged. Two or three faithful men of God, of good education. ardent piety, and of unquestioned antecedents, would not only be well sustained, spiritually and pecuniarily, but prove a rich blessing to the people of Nova Scotia. They were never more willing to hear the gospel than at the present time."

This mission has been self-sustaining. Bro. E. has paid back fifty dollars into the Treasury of the seventy-five advanced by the Board—his devoted labors ot love having been cheerfully responded to by the brethren in Nova Scotia. This is a specimen of large good at little cost, which may be accomplished by earnest and self-sacrificing men.

The board have thus inaugurated *three* missions during the year, and are able to report, even the first few months of these missions, about *sixty-five* baptisms, and the reviving of several decaying churches, in addition to the faithful prosecution of the labors which, in the beginning of missions, do not yield immediate fruit.

They are happy in announcing that the Jamaica Mission is paid for up to January next, and the Jerusalem Mission up to May next.

The Corresponding Secretary, while raising funds for the Society, in addition to his efforts to spread light on the subject of Missions, has performed a goodly amount of labor for the churches, and for the encouragement of our various benevolent institutions. Bro. D. S. Burnet, also, while traveling a few months as Solicitor, has united with this the preaching of the gospel wherever he has gone; and, although we have no detailed report of his labors, we know enough of his eminent ability and zeal, to be assured that his efforts, while in the employment of the Board, have been highly useful to the cause at large.

The committee appointed at the last annual meeting of the Society to correspond with J. G. Oncken, relative to co-operation with him in the work of missions in Germany, wrote according to instructions, but up to this date have received no reply.

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The Board have had their attention turned to different home fields—especially Kansas, Texas, and California. They have received sufficient evidence to satisfy them that there are many golden opportunities for usefulness in these new States and Territories. We can not take room to argue the importance of Home Missions here, but express the hope that the Society will freely discuss their claims. It is with us a settled conviction, in view of the cheapness of property, the formative state of society, the intelligence and enterprise of the population, the speedy growth of the country, and the rapid rise of cities, the vast elements of greatness at command, and the almost certain success that awaits the faithful preaching of the gospel in the West and the Southwest, that preachers should be speedily sent to the new States and Territories. But, having neither the men nor the money at command, your Board have not felt at liberty to do more than inquire and gather up the facts touching the claims of these vast home fields.

We cannot close this survey of the year's proceedings without noticing the providential unfoldings of the year in their bearings on missions.

1 *The calamitous events in the commercial world.* The tremendous severity of the panic, and the almost universal spread of its baneful influences over our country, have greatly interfered with success in works of pure benevolence. Yet we doubt not that, severe as the trial has been to the commercial and agricultural interests of our land, it will prove a great blessing to our spiritual interests. Nothing is so hard for even Christians to bear as continuous prosperity. "Pride, fullness of bread, and abundance of idleness," were the fruitful sources of the crime and infamy of the ancient cities of the plain; and they are still the fountains of great social corruption. Occasional chastenings from the hand of God call us back to a sense of dependence and of accountability, and "yield the peaceable fruits of righteousness in them that are exercised thereby." This leads us to notice

2. *The great religious awakening* in our country, which followed in the wake of the commercial calamities just referred to. The depth and quietness of this work, its general spread, its grasp of the masses of church members, calling them into earnest activity, its superiority to mere denominationalism, its practical tendencies, and its permanent power, all point it out as one of the most remarkable of modern religious movements. Its phenomena are generally hopeful.—When we reflect that the elements of progress are largely in the hands of the two great Protestant nations—Great Britain and the United States—whose wealth, commerce, military powers, language, literature, arts, sciences, jurisprudence, statesmanship and diplomacy,

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give them a commanding influence for the world's regeneration, it is certainly hopeful that the *religious* element in the Anglo-Saxon race is gaining strength, giving promise that the civilization they carry with them will be a high Christian civilization. In this view we hail, with thankfulness, every token of the spread of a purer and deeper piety.

3. *The explorations of Barth and Livingstone in Africa, and the recent treaties concluded by Great Britain and the United States with China*, securing the largest tolerance for Christianity throughout the Empire, and largely annihilating the ignorant exclusiveness in which from three to four hundred millions of human beings have been separated from Christian influences, are worthy of notice. British and American commerce will soon establish highways, by land and water, over the continent of Africa. The way for the missionary will be open into the depths of that mysterious land. One language will reach from three to four hundred millions of human beings in China. Is not God setting before us "an open door?"

4. *The triumph of science in laying the telegraphic cable across the Atlantic*, though for the present a failure, is, nevertheless, a great success. The practicability of the enterprise is settled; and another link in the chain of brotherhood, to bind nations together in amity, is formed. The interests and, of course, the hearts of men are being drawn more closely together; and even in the depths of the tempestuous sea, beneath its tumultuous swellings, will be established a peaceful path of progress, every step of which shall be paved with the triumphs of an advancing Christian civilization.

Truly we live in a wonderful age—on the borders of great events in the world's regeneration; and every voice of Providence, as well as every voice of grace, calls us to work in the Lord's vineyard.—The age has demands on us which we are slow to recognize. Probably all our missions in the United States put together, do not receive more than $15,000 to $20,000 per annum! This is a trifling work for a great people—especially *now*, in the middle of the nineteenth century, when all the world is astir—and the moral religious phenomena of society presage such outpourings of judgment and of mercy, too, as should allow us never to remain at ease in Zion. May God enable us to understand our duty to the age we live in, and help us worthily to fulfill the mission on which He has sent us!

But we must pause to drop a tear of sorrow, ere we close this report, over the grave of one of the members of our Board, who has been called from these scenes of toil—Bro. SAMUEL CHURCH.—He has been long and extensively known as a faithful and devoted Christian and preacher of the gospel. In his days of prosperity, he

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was a model of Christian benevolence; in his adversity, he did not faint by the way. One year ago he was with us, and shared in our counsels. But now, it is hoped, he shares in higher and purer fellowships than these—released from the services of the church militant—rejoicing amidst the glories of the church triumphant.

Bro. WILLIAM MORTON, too, one of the earliest and staunchest friends of the Society—a life director and a faithful counsellor—has been called to his reward. With moderate means, he was largely benevolent; and by a life of lofty Christian excellence, as well as by the faithful preaching of the gospel, filled up his days usefully and honorably.

Let us be admonished to work while it is day. The night cometh—cometh speedily. The soldiers of the cross are getting discharge from the war. Let us pray that many may rise up to take their places in the ranks; that the veteran warriors still with us may yet be spared many years to bless us with their counsels, their labors, and their godly examples; that those now on the battle field may do brave work for God in these stirring times; and that the conflict may never cease till the Captain of Salvation has conquered a peace in all the world, and his banner shall wave in triumph over the ruins of the powers of darkness. By order of the Executive Board.

ISAAC ERRETT, *Cor. Sec'y.*

DR. WAYLAND'S PRINCIPLES AND PRACTICE OF BAPTISTS.

MESSRS EDITORS:—A very partial notice of the above book, was given by the Senior Editor some twelve months past, with a promise of a more extended one, but the pressure of other matters has, no doubt, prevented. The present excited state of the Baptist Rabbis, in opposition to our teaching, demands a further notice of his principles, and testimony in support of several of our positions. It must be manifest to all who read his book, that Baptist principles in New England, are not those held by Baptists in the Mississippi Valley. With much that he has written they have no fellowship. If his practice corresponds with his principles, he, with the New England churches, has uniformly rejected the use of creeds, and, upon that point, is with us against his Western brethren. He thus writes: "Baptists acknowledge the sole authority of the New Testament, in 'opposition to tradition and the decrees of councils." page 85. "The 'fundamental principle on which our difference from other evangeli-'cal denominations depends, is this: We profess to take for our guide, 'in all matters of religious belief and practice, the New Testament—

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'*the whole New Testament, and nothing* but the *New Testament.*" Pages 85-86. For the defence of such a principle, it is well known, that we were denounced by the Baptists, in common with other sects, for years.

If Dr. W. and the N. E. Baptists are orthodox in thus opposing human creeds, so were, and are we yet, in the true doctrine. It has been a common declaration of the Baptists for some years past, that they have no creed but the Bible. If such is now their practice, they have changed their ground, and thus yield the controversy. Of this fact, however, we require proof before we yield our assent. That they have had creeds, scarcely needs proof, but in order to show that they did regard a creed to be essential to the purity of the faith, and the church in the West, we may give two facts in their history in Kentucky.

1. In 1825, the Long Run association, which reported three thousand sixty-four members, rejected (by the casting vote of their moderator, Elder Geo. Waller,) the circular letter written by Bro. P. S. Fall, then of Louisville, which urged the all-sufficiency of the word of God, for the faith and government of the church of Christ. The decision of this association reflected but the common sentiment in favor of human creeds throughout the West and South.

2. In 1828, the church at Mount Pleasant, in Jessamine county, thus writes in her letter to the Elkhorn Association: "Your object will be to consult the well being of society, to guard against heresy, and to study the dignity of the Baptist cause; by holding sacred the doctrine of Sovereign grace, as revealed in the scriptures of the Old and New Testaments, and set forth in the Philadelphia confession of faith, and as much as possible, to hold *original ground*, and guard against those churches that are throwing their creeds and confessions of faith (as they *cantingly* call them) away." Ch. Bap., vol. 6, p. 492.

The Christian churches, everywhere, urged that the New Covenant, or Testament, was the constitution and rule of faith for Christ's church. Against this position, the same sin was charged against them which the advocates of human creeds oppose, to Dr. Wayland's position, that the New Testament alone, is the rule. He says, "Several writers in commenting on these remarks have thought it their duty to state that the author denies the divine inspiration of the Old Testament. To such an imputation, he does not feel himself called on to reply. He, however, believes the New Testament to be the standard by which the precepts and teachings of the former revelation are to be judged, and that it is our only rule of faith, and practice." Page 92. Here we find a remarkable coincidence as to the mode of attack.

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In addition to the above indications from Dr. W. manifesting his sympathy with many principles of the current reformation, the following objections to the popular sermons, from what they call a text, is in point, "Sometimes a text is taken, and the object of the preacher is not to exhibit the meaning of the writer, but to show how much meaning *he can get out of it.* Thus a narrative, or a parable, is sometimes taken, and it is allegorized or spiritualized, as it is called, and the whole plan of redemption, or any particular view of it which pleases the the preacher, is evolved from it. Thus the beautiful parable of the good Samaritan has been allegorized, or spiritualized, as it is called, and the people have wondered at the skill of the preacher who found in the wounded man the sinner under condemnation; in the priest and levite, the ceremonial law; in the good Samaritan, the Savior; and in the inn, the church of Christ. Now, who does not see that thus treating the scriptures, we can make them teach any thing, natural philosophy, metaphysics, political economy, social philosophy, or whatever you please. The Bible ceases to be to us a revelation from God, for we can make it at pleasure, teach wisdom or nonsense, solemn truth or flippant frivolity." page 299.

Hear him again, "What right have we to take the words of inspiration, and drawing our own inference, cover them ostensibly with the authority of God himself? This is, surely, to handle the word of God deceitfully. If, on the other hand, we ascertain the mind of the Spirit, and enforce this upon our hearers, we know that we are delivering to them the message which God has committed to us." page 300. "They (our people), will be indoctrinated neither into this or that *ism*, but will be sober, sound, whole-hearted Bible Christians, well instructed in what God has spoken, knowing little, and caring less, for the opinions and doctrines of men. A large portion of the dissensions and disagreement of Christians, proceeds from our teaching the doctrines of men as a part of that which God has revealed as his own truth. Should we not all come nearer to each other, if we all endeavored to learn precisely what the Spirit has taught, and nothing but what he has taught? The nearer we all come to the truth, the nearer, assuredly, shall we be to each other." Page 301. Noble and true sentiments are the above from the Doctor's pen. We thank you, sir, for such an advocacy of the truth.

Against the one man system, or the assumptions of the clergy, as the only teachers, he thus writes, "The fact is, if we must speak the truth, almost all of our denominations are sinking down into the belief that all the direct work for the conversion of the world is to be done by the ministry; thus making a *broad distinction* between the clergy and the laity. (I use these terms, not because I approve of

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them, but because they are so much in vogue). We are coming to think the minister is to do the work of the Lord, and the business of the private brother, is simply to pay him for it." Page 81. "The fact is, that our most intelligent, able, middle-aged, private brethren, *have little to do, and they do little.* This broad distinction which has grown up between them and the ministry, has reduced their effort for the cause of Christ to its minimum. Let any one look over one of our wealthy churches, at a communion season, and see whether I have over stated the facts. Monopoly is a curse, either in State or Church. This growing monopoly, must be broken up, or the whole church will sink into fatal worldliness." Page 83.

To such sentiments of truth and sound practicable sense, I must say, Amen. They deserve from our churches another lively and solemn thought. How many of our congregations who have loudly applauded the Doctor's sentiments, have as shamefully refused to heed them. No preacher, no worship. Ask some people how often they meet for worship, and they say, as often as they have a preacher. How reproachful to such a church and to the honor of God, is such ungodliness. Beloved brethren, awake to your privileges and duty. To you, God has committed his word and ordinances, and not to the few, who are only your ministers, not Lords. But more the next moon. JOHN WICKLIFF.

November 1858.

QUERY.

FREDERICK'S HALL, Oct. 15, 1858.

DEAR BRO. MILLIGAN.—Will you, or some of your associate editors, do me and some others, the kindness to give an exposition of the 12th verse of the 11th chapter of Matthew, through the Harbinger? As it is translated in the Common Version, its meaning is certainly very obscure.

Your compliance will greatly oblige us. Yours in hope of immortality.

WM. J. PENDLETON.

RESPONSE.

DEAR BRO. PENDLETON.—The following is Dr. George Campbell's translation of the passage to which you refer. "From the first appearing of John the Baptist until now, the kingdom of heaven is invaded, and invaders take possession by force." This differs but little in sense from the common version; and either may be regarded as a pretty fair and just representation of the original.

I regret that you did not state specifically the precise point of difficulty; but I presume that it has reference to the time of the setting up of

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the kingdom. That the kingdom was not formally and fully set up in the days of John, is, to my mind, quite evident, for the following reasons:

1. John himself said, "Repent; for the kingdom of heaven is at hand." Matth. iii: 2.

2. Christ proclaimed the same important fact. Matth. iv: 17.

3. He also taught his disciples to pray, "Thy kingdom come."—Matth. vi: 10.

4. The Jewish theocracy, otherwise called the kingdom of God, Matth. xxi: 43, was not taken out of the way until its types and shadows were fulfilled in the great antitype; and by him nailed to the cross. Col. ii: 14. But these two kingdoms, the typical and the real, could not exist simultaneously.

5. Jesus Christ could not, of course, be inaugurated as the Head and autocrat of this kingdom, until after his death, burial, and resurrection. Nor could the Holy Spirit be given according to the laws and regulations of this most glorious institution, until Christ was glorified. John vii: 39.

6. John never baptized in the name or by the authority of Jesus Christ; nor did he ever baptize into the name of the Father, and of the Son, and of the Holy Spirit. This was first done on the day of Pentecost.

For these reasons, we infer that the kingdom of heaven was not fully and formally organized and established on earth until the day of Pentecost. And yet, that it existed in some sense, at least, from the beginning of John's ministry, can hardly be doubted, from the words of Matthew. The following testimony of Luke, too, is equally conclusive. "The law and the prophets were until John; since that time the kingdom of heaven is preached, and every man presseth into it." Luke xvi: 16.

In what sense, then, did the kingdom of heaven exist from the appearance of John in the wilderness? How, or in what sense, did all men of the great mass of the common people press into it during the public ministry of that great reformer?

It is a remarkable fact that the phrase "*kingdom of heaven*" is but seldom used by any of the inspired writers in its fullest and most comprehensive sense. It is generally employed, by synecdoche, to denote a part, instead of the whole. Sometimes it refers to the subjects; sometimes to the administration; and sometimes to some other element of the kingdom. In the parable of the sower, it has one meaning; in that of the talents another; in Rom. xiv: 17, another; and in Rev. xii: 10, still another.

Here, then, we have the key that unlocks the difficulty. The scope

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of the whole passage is to honor John before the people as the greatest of all the teachers and reformers that had ever appeared before the coming of the Messiah himself. The law and the prophets were the instructors of the people until John. But his coming was the beginning of a new era in spiritual knowledge. His mission was not to set up the kingdom, but to prepare a people for it. And hence, in all his public and private instructions, he not only exposed the cold, lifeless formalism of the Pharisees and Saducees; but he also presented fuller, clearer, and more spiritual views of the kingdom of heaven, than had ever been given by any of his predecessors.

The same was also true of our Saviour's teaching. The axe was then laid at the root of the tree, and the fundamental *principles* of the kingdom of heaven, were then clearly and authoritatively proclaimed to the people by these great reformers. The gospel was preached to the poor, while repentance towards God and faith in the coming Messiah were required of all.

It is true that many of the Scribes and Pharisees rejected the counsel of God to their own destruction. But the great mass of the common people left their homes; crowded around John like a besieging army; listened with rapture to the plain, simple, religious truths which he uttered; were baptized by him in the Jordan; and joyfully and earnestly received and adopted the *principles* or the *doctrine* of the kingdom of heaven which John and Christ proclaimed to the whole Jewish nation. Indeed, such was their zeal in this direction, that they are metaphorically represented as taking the kingdom of heaven by violence.

Our conclusion, then, from all the premises, is, that although the kingdom of heaven existed in purpose, from the very beginning, it was, nevertheless, more clearly and more fully established on earth with regard to its *principles* during the ministry of John the Baptist; but that it was not fully and formally set up until the day of Pentecost. With Christian esteem, Yours &c., R. M.

PREPARATION FOR A GOOD STYLE.

A man fully possessed of his subject, and confident of his cause, may almost always write with vigor and effect, if he can get over the temptation of writing finely, and really confine himself to the strong and clear exposition of the matter he has to bring forward. Half of the affectation and offensive pretension we meet with in authors arises from a want of matter—and the other half from a paltry ambition of being eloquent and ingenious out of place.—*Lord Jeffrey.*

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(Continued from page 655.)

NINTH ANNIVERSARY OF THE BIBLE UNION.

The annual report was then read by W. H. Wyckoff, Corresponding Secretary.

A recess was then taken till 2 o'clock, P. M., for the purpose of partaking of refreshments, which were furnished for the whole audience in the basement of the church. After re-assembling and the devotional exercises over, the annual report came up for adoption. Addresses in its favor were made by Rev. Dr. Baker, James Edmonds, Rev. W. H. Wyckoff, Rev. W. C. Cathcart, of Philadelphia, Mr. Gale and others, after which the report was adopted. Letters were read from several persons advocating revision, when another recess was taken.

Among these letters was one from Rev. V. R. Hotchkiss, D. D., of Rochester Theological Seminary.

The report of the Board was then adopted and prayer was offered by Rev. Hiram Hutchens, of Massachusetts. Addresses were afterwards made by Rev. D. Bernard, Rev. W. S. Hall and Rev. L. C. Bates. On motion of the latter gentleman it was resolved that the Providence of God strikingly indicates His approval of this enterprise, and calls for devout thanksgiving from every friend of faithful versions. Rev. Dr. Conant followed in a few pertinent and discriminating remarks, but deferred the conclusion of his address to another occasion to make way for a motion to adjourn, which was then passed.

The conference was resumed at 6½ in the evening. Prayer was offered by Rev. Z. Wilds, of Harlem, and J. A. Storey, of New York. Animated addresses were made by Messrs. Lissenden, Dunbrow, Grenell, of Pennsylvania, C. C. Williams, Gale, Holman and Buckbee. The public services opened with reading the Scriptures and prayer by Rev. Messrs. Graves, of New York, and Grenell, of Pa. An interesting address was then delivered by the Rev. Dr. Shepard.

The President then introduced the Rev. Dr. Eaton, President of Madison University, who said it was three years since he had spoken in behalf of the revision movement, publicly, although its objects were always dear to his heart. He did not come before the meeting as a member of any particular denomination under heaven, but as a lover of the pure and holy word of God—the Divine upholder of the oracles of all Protestant Christianity, and the origin of all true enlightenment of the world. He was not a sectarist. The Revision of the Bible was dear to him, and he would support it, whether it condemned or enjoined Denominational dogmas. The Association was a catholic one. He could not afford to live at enmity with those who professed to follow in a common Master's footsteps. He loved those who differed with him, and nothing in the world should ever separate him from them. Let, then, no charge of bigotry, narrowness, or sectarianism be made against the Bible Union. Its members loved whatever was pure in the common version. The opposition to the Association was fast dying away. He thanked God that the Bible Union was now in a position to command even its opponents' respect.

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He alluded to the Biblical work—"Trench on Revision"—and rejoiced that the learned Dean was candid enough to write fluently and eloquently on the necessity of correcting the King James' translation of the Scriptures. Dean Trench, however, although acknowledging the inevitable necessity of the scholars of all evangelical denominations joining in the re-translation of the Scriptures, with the common version as its working basis, had singularly ordered the rejection of the Baptists from the movement, on the ground that they wanted an interpretation of the Scriptures, and not a translation of them. But the Dean had accused the Baptists in this instance, of the very thing to which they were opposed, and had struggled for years against. Dr. Eaton said their opponents had stated—and he was heartily sorry for it—that the Bible Union had been unnecessarily abusive of the common version. But he challenged the world to produce greater eulogiums on the common version than were written by the Revisers of the American Bible Union. Their eulogiums were scattered through the earth, with no lack of praise for the existing version, but with a desire that the beauty of its partial purity might encourage men to engage in the restoring all of it to its original perfection.

Second Day.

On *Thursday* 7th, a conference was held at 9 in the morning, Rev. A. K. Nott, in the Chair. Prayer was offered by Rev. Messrs. Cathcart and Buckbee. Addresses were made by the chairman and others.

At 10 o'clock the public exercises were commenced with prayer by Rev. Wm. Haw, when the minutes of the preceding day were read and approved. The Committees on the German Scriptures and on Legacies were read and adopted. Devotional exercises followed, in which brethren White and Dodge took the lead. Rev. Dr. Maxon was added to the list of Vice Presidents. The Committee on the Spanish Scriptures presented their report and it was approved. A note inclosing a check of $50, from Frank S. Allen, was read by the President.

A conference followed, which was participated in by the President, Wm. D. Murphy, Rev. S. White, of Staten Island, and others. Dr. Church addressed the meeting on the true animus of such an enterprise. This, he said, had been with him a subject of much thought and feeling, though he had never spoken much. What ought to be the spirit of a band of men assuming to correct versions of God's Word, and to give the revealed subject matter a more faithful expression in the living languages of the world? This is a subject that should be approached with prayer and with earnest inquiry. The first thing necessary is a holy feeling, according to the judicious canon of Hahn, that to understand a writer we must enter into the spirit of his composition. The Bible purports to be written by men of holy feeling, and can be fully understood or rendered only by men who have such a feeling in their own hearts, as it is only by a poetical feeling that we can appreciate a great poet or follow out the vast variety of his creations.

The speaker further stated that *impartiality* is another requisite to an enterprise like this. The actors in it must absolutely ignore their denominational partialities and meet on the common basis of a genu-

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ine Christian scholarship. They must change or modify nothing in God's word to save their favorite creed or any article in it. This work must be prosecuted in a way to commend it to the impartial scholarship of the world.

The *enterprise* must have dignity. It must not descend to parley with its enemies, nor to adopt their tone of scurrility. It must do the work of revision with the utmost perfection, and that of itself is enough to silence all opposition.

It must have *simplicity*. It is learning the most profound united to a spirit the most childlike that can alone succeed in a work like this. Genuine learning is always simple and child like, and this is especially the case with that which is fitted to the holy work of rendering God's word into the languages of the common people.

Prayer was offered by Rev. W. B. Matchett, after which they adjourned.

The conference convened at 1 o'clock, P. M., and opened with prayer by Rev. S. Remington, of Brooklyn, after which addresses were delivered by brethren Ballard, Bray, Lewis, Hopkins, Bancroft and Wheeler.

The public exercises followed in an opening prayer by Rev. Mr. Hartwell, of Massachusetts, when a report on the Burman and Karen Scriptures was presented and approved. Addresses were then made by Rev. C. Graves and W. H. Wyckoff. The reports on Obituaries and on the Italian Scriptures were presented and adopted. Remarks were offered by brethren Clapp, Haw, Francis and Baker. A report on Scripture distribution was then read by Rev. J. H. Parks, Conn., and was adopted. Dr. Shepard also read one on the Italian Scriptures, and after remarks by Dr. Maxon it was adopted. The meeting then adjourned.

In the obituary report reference is made to the decease of Rev. John Crawdall, of Nova Scotia, an old pioneer, and one of the fathers of the Baptist cause in Lower Canada, as well as a fast friend of revision; of Mrs. Cornelia Sarles, wife of Rev. J. W. Sarles, pastor of the Central Church, Brooklyn, and Miss Ann H. Conrey, a member of the same church; of Jacob Beam of Upper Canada, and of Rev. Joseph C. Elliot, an agent of the Union in Illinois, whose obituary we published a short time since. Appropriate allusion is made to each of these.

The closing exercises were of the most interesting character. Half an hour before the appointed time, the room was crowded, and the conference opened. Bro. C. A. Buckbee read a letter from a lady, enclosing $1 for the Karen Scriptures, which she had earned by knitting. The writer urged her Christian Sisters to make sacrifices for so holy a cause. The meeting was moved with a spontaneous desire to contribute at once. And unexpectedly to all, one after another went up to the presiding officers and handed in their offerings, fathers for their children, husbands for their wives, and grand parents for their grand children in other lands. The contribution and pledges amounted to $250 and a gold ring. The conference was loath to break up. Three little girls were among the givers, one of whom had prevailed upon her parents to come nearly 300 miles to attend the anniversary.

The addresses of the evening were of the greatest interest. We

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have no room to even sketch them. The following was offered by Rev. D. H. Miller, Conn.:

Resolved, That the time has arrived when all who love the pure word of God should unite their hearts and voices in thanksgiving and praise in view of the day already dawning when the "Law of the Lord, which is perfect, converting the soul" shall be given in purity and beauty to every tribe and kindred and tongue under heaven.

This resolution was accompanied by some earnest remarks from Bro. Miller, of which we have no report.

Rev. S. C. Pattergill, Whitesboro, addressed a few eloquent words to the congregation. There were so many others to speak he would not venture to do so himself. He had attended every anniversary of the Union. He loved it more than ever. Next year, if needed, he would address the Union at length. He closed amid the joyful *Amens* of the Assembly, and was followed by

Rev. R. F. Parshall, of Fort Edward, N. Y. Bro. P. is an earnest and ready speaker. He said he was but a young convert. He had been under conviction for about four years, but about six weeks ago, he gave up his heart to this cause. He hoped after the relation of his experience the brethren and sisters would give him the hand of fellowship, and welcome him as a co-worker in this great work.—The Union was making rapid progress every where. He had lately been inquired of by a friend how its progress could be arrested, and had approved the suggestion that debates should be held, and clubs formed to oppose it in every part of the land. He was well satisfied that no opposition could counteract the march of the increasing hosts of friends of pure versions. It was an enterprise that commended itself to his heart the more he understood it. And he hoped hereafter to be able to render it efficient aid wherever his aid could be of any avail.

Dr. Conant, one of the Final revisers, here made an address which was listened to with intense satisfaction. He said he sympathized with those who wished the work hastened. No man longed to see its accomplishment more than himself. It was a work, however, that required patience, beyond all others. Often, when his hearers were slumbering he was toiling by the mid night lamp to find an exact and true expression for some rich thought in the original, totally overlooked or perverted in the common version. He was using every possible exertion to press on the work, and with his colleagues in the Final Committee making the most of every moment. Not an hour would be suffered to pass unimproved till they had done all they could do to make our Version as faithful as it could be made. Proverbs would soon be out. And then he should spend all his time on the perfecting of one of the leading books in the New Testament, and he believed that this also could be completed, at least so far as he was concerned, by the next Anniversary. The settlement of many disputed points in this book would be so much accomplished on a larger portion of other books in the New Testament, and lead to the more rapid issue of the final revision. It was a work not for this generation alone; but for generations to come. To do it hurriedly would be worse than to leave it undone. If it be not done in a manner worthy of the scholarship of the age, it would be unjust. The Bible Union was the only organization that *could* carry on the enterprise.—

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Were we to forsake it, the work would not be done. He entreated the friends to pray for him and his associates—to remember that the interests were too vast to be jeoparded by any hasty production, and to allow them all the time, which as earnest, truth loving, God-fearing and hard-working men they would require.

The Doctor's remarks produced an ineffaceable impression upon the minds of every man present that every thing was being done by the Final Committee to hasten forward the work, consistent with its perfection.

The session was closed with a few very excellent remarks by Rev. A. K. Nott, pastor of the church, expressing his gratitude to God that the last Anniversary has been a real blessing to his church, encouraging the tender feelings of the anxious inquirers after salvation. No society whose anniversary meeting he had attended had ever left such a holy savor behind. The Bible Union had left the sacred walls of this house a year ago filled with the presence of God's Holy Spirit. He believed it would be so again; and that many sinners during the coming year would be gathered into the bosom of the church, as they had during the past. The work of the Bible Union is divine work. Bro. Nott would reply in the language of Gamaliel to all inquiries as to the enterprise of giving the pure Word to men. If it be of God, ye cannot overthrow it, lest haply ye be found fighting against God.

Dr. Parmly read a few impromptu lines expressive of his own gratitude and joy, introducing the names of most of the speakers who had participated in the exercises. The President pronounced the benediction, and the Union closed its ninth Anniversary, exceeding by far all its preceding ones in interest, religious joy, and promise of good to the world.

A SERMON.

This is one of the best popular addresses I have read for some time. There is a philosophy or a theology lying under it, and peering through it. We submit it to our readers without comment, at present. We intend some remarks on it at a more convenient season, inasmuch as it is one of the best specimens of a large category or class of what are usually called orthodox and evangelical discourses. Before any analysis of it, on our part, we desire to hear from some of our ministering brethren, their views of it—and wherein it differs from the New Testament models. We will select the best of them for publication and criticism. A. C.

SERMON DELIVERED AT O. U., BY REV. L. DAVIS, APRIL 25, 1858.

(AS REPORTED BY JACOB BURGNER).

"THEREFORE, being justified by faith, we have peace with God through our Lord Jesus Christ." The first verse of the fifth chapter of Paul's Letter to the Romans.

In this letter the Apostle argued that all men are sinners. He en-

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deavored to show that the Jews as well as the Gentiles were under sin, and under the law; and, for the same reasons, were they sinners as well as the Gentiles; and that they needed a Saviour, for the same reasons that the Gentiles needed a Saviour.

He said "know ye not that whatsoever the law saith, it saith to them that are under the law?" He asks this singular and very pointed question for the especial benefit of the self-righteous and bigoted Jew After he had established this fundamental and important doctrine, he then stated and argued at considerable length, that we cannot—a sinner—(after having proved that we are all sinners), he argued, at considerable length, that a sinner cannot be justified by the deeds of the law.

It seems that some, for whose special and immediate benefit he wrote, concluded that if they would yield implicit obedience to the requirements of the Mosaic Law, they could not fail to be justified in the sight of God; and that God had pledged himself to save them on this ground, and for this reason.

The Apostle understanding this, reasons with them upon this subject. It is abundantly evident, that, if we are all sinners—it is abundantly evident that we cannot be justified by the deeds of the Law: because if we once commit a blunder, if we once do that which is in opposition to the Law, it follows that we can never make amends in an imperfect state; we can never rectify the errors of the past; we must fall behind, infinitely and forever fall behind, in complying with the claims of the moral law. For, it must be remembered in this argument, that the law demands perfect obedience; and this is the very thing that an imperfect being cannot render.

Looking at man as in a state of nature, a state of pure law, it is utterly impossible for him to render this perfect obedience.

True, we grant, under the Christian system, by the helps and aids there offered to sinners, we grant that we *can* and *ought* to keep perfectly the moral law; but then, without this aid and strength from God, we cannot—it is impossible—we cannot observe the requirements of the moral law.

And then there is this other consideration, that must be taken into the account. It is the nature of law, not only to require perfect obedience at our hands, but it requires this perfect obedience at every successive moment of our lives; and so you see this makes no allowance, whatever, for any sin that we may have committed, and thus gives us no time, much less strength and ability to do what the law requires.

Well now, this is the condition, the sad and sorrowful condition of all men. The Scriptures evidently teach this doctrine. In the book

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of Genesis, God is represented as looking down from heaven, inspecting the affairs of men; and it is said that God saw that all flesh which he had made had become polluted and defiled, and the earth was filled with violence and blood. This was the condition of all men; and we have as a proof of this, the declaration that I have given.

And the same prophet, in speaking as a mouth piece for God, said, "Hear, O Heavens! and give ear, O Earth! for I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib, but Israel, my people Israel doth not know; they will not consider." And we are represented, all men are represented as having gone astray, as having gone out of the way, as having made for ourselves cisterns, broken cisterns that hold no water. The prophet Isaiah, in speaking of the corruption of the human heart, said that it was deceitful above all things, and desperately wicked; who can know it? He asks the question.

But it may be inquired, do the writers of the New Testament Scriptures dip their pencils in any lighter colors than this? Let us see: but before I bring a passage from the New Testament upon this point, I would here suggest, that, as the New Testament reveals to us more perfectly than the Old, the manner and means of human salvation, so the New Testament reveals more than the Old, the depravity of man, the strength and depth of sin in the human heart.

The Apostle Paul, in writing in connection with the very subject now under consideration, the text, in speaking of the depravity and corruption of the human heart, says, "filled with all unrighteousness, wickedness, covetousness, maliciousness, envy, debate, deceit." Notice this language and inquire. if you please,—whose heart was the Apostle describing or portraying? Wickedness, covetousness, maliciousness, envy, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things,—and so he continues.

Let me inquire whose heart the Apostle described here. Is it the heart of your neighbor? It is. But is it not your heart? It is. Is it the heart of the Jew; the heart of the Greek? Is it not my heart, as well as your heart, and your heart, as well as my heart, and as well as the hearts of all men? Because it is a fact that our hearts, in this respect, are all equally wicked. My heart is just as wicked as your heart, and your heart just as wicked as my heart, unless the grace of God may have made it different. This statement cannot be misunderstood; and to what extent it may agree with the teachings of the Scriptures, and with observation and experience, I leave you to judge; but for myself, I claim that it perfectly harmonizes with the teachings of the Scriptures, in that all men have gone to the same length of wickedness. All men are outwardly wicked; this is not

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what I will affirm; but that there is an utter want of moral fitness for Heaven, in all men, and in all men alike; for this was the strength of the Apostle's argument, "that we are all under sin; there is none that doeth good, no, not one." This being true, this being admitted as important and fundamental in the Christian system, then he argues, that all men, for the same reasons, and in like manner, stand in need of a Saviour, which he offers to them for their acceptance.

But, my hearers, do we practically admit this truth? Do we feel its importance? Do we feel it to such an extent to-day that we can humble ourselves before God and say *forgive?* What is the use to preach this doctrine? Why hold it up? It is not a very pleasing doctrine. We do not generally love to hear it. Why present it so frequently? That we may feel its truth; that we may own it and humble ourselves before God. And just as soon as God shines into our hearts by his Holy Spirit, and discovers to us this, our lost, and helpless, and wretched condition, so soon will we say with Job, when God discovered to him his condition, "I abhor myself, I am a vile sinner; I am undone. I cannot now seek to save myself by my own works. I cannot look to my own righteousness, for there I can see nothing better than filthy rags. I cannot trust to any thing that I may do hereafter, and I must trust in another." Just so soon as we feel this to be true, and own it practically; confess before God that we need a Saviour, so soon will we realize the benefits spoken of in the text.

I have lived long enough, and so have you, (a very large majority of you at least,) to know that it is one thing to preach a doctrine, and it is quite another thing to practice it. It is one thing to recommend a great religious truth, and it is quite another thing to carry it out in practical life. It is one thing to say in our sermons, exhortations, prayers, and religious meetings that we are sinners, lost, wretched, ruined sinners, and it is quite another thing to feel this to be true in God's presence. and say, like the publican, "God be merciful to me a sinner."

Those men who do not feel the importance of this great religious truth, seek salvation by works, they seek salvation by their own supposed good deeds; by doing this, or by doing that other thing. But those who feel themselves helpless, utterly destitute of moral goodness; those who feel to acknowledge this in their heart, seek salvation by faith in our Lord Jesus Christ.

And in proportion as we acknowledge this truth, feel its importance in our religious assemblies,—in proportion as we do this, will we lean upon Christ, and upon him alone, for this salvation, and in proportion as we deny this, or ignore this in our prayers or religious as-

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semblies, we will go away from Christ, take hold of self righteousness, take hold of some *external* religious performance, and not trust alone in the merits of Jesus. Hence, the importance of holding this up frequently and repeatedly.

But there is a point intimately connected with the point we have been just holding up;—it is this: admitting this truth, admitting that man is, as the Scriptures everywhere seem to present him,—a lost and wretched sinner,—how may he be saved from sin? We raise the inquiry, not because it is a new one, but because it is a legitimate one, and because it is an important one. This is a very great question—how may we be justified?—how may we be saved? The heathen philosophers could not solve this question. They keenly felt the need of deliverance; they felt, keenly felt, that they were sinners; admitted it, but knew no remedy. True, they speculated very wisely and judiciously, (as many of you are aware,) as to correct human life, and human conduct; they pointed out and designated some very good rules of life,—how we should behave under this circumstance, and under some other circumstance in life, but after all they did not possess any power, any authority to *enforce* these rules upon their countrymen. This is an important consideration here. They were utterly deficient; and, moreover, they themselves, although, in many respects, elevated much above the condition of the common people in their day, they themselves, possessed no power by which to observe these beautiful rules that they had speculated upon and spun out themselves. Here was an utter deficiency. The wisest of them admitted that unless the God sent deliverance, there would be no deliverance.

What would the *Jewish* doctors say with reference to the question before us? Why, they would say,—"keep the *law*; you have got the law of Moses,"—(as a Jew said to me recently). This is the opinion of the Jews this day. "We take the law of Moses for our guide; we expect to keep that law in good faith; and we expect that the God of Abraham, and the God of Jacob will soon save us for this reason." The Jewish doctors could go no farther than this;—but this, as we think we have shown, is impossible. We cannot keep it without grace, without the spirit of God in the heart to strengthen us, and renew the heart, we cannot do it. We go to the law, the law reveals the dark state of our hearts. We go to Mount Sinai, and into the midst of those thunders and lightnings, and we see how wretched, how miserable, and how ruined we are; and this law brings no relief. The law knows nothing of mercy, and it is mercy the sinner wants; it is mercy that he needs. What shall he do? This case is opened up to us very clearly in the case of the awakened and alarmed Jailor. He was greatly alarmed. God had discovered to him his

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wretched condition;—yes, God discovered to him his wretched and ruined condition,—and it was very natural,—it was the spontaneous feelings of his heart,—he naturally said to these ministers, these despised and persecuted apostles, "Sirs, what must I do to be saved?" Why that was the very question he should have asked, and the one he was particularly interested in. Was it hard for the Apostle to answer? How did he respond to it? He responded to it like a man under the immediate inspiration of the Holy Spirit. He responded to it with a clearness perfectly unmistakable. Said he, "Believe on the Lord Jesus Christ and thou shalt be saved." This was the life-giving word. This was the important declaration that reached the heart of the Jailor. Believe;—awakened as you are:—sinful as you are;—confessing all this, willing to renounce it; now, believe on the Lord Jesus Christ and thou shalt be saved.

As a condition of this salvation we must believe. Thus the same great truth is revealed to us in this text: Therefore,—reasoning upon this very subject, in this very way,—therefore, being justified,—not by works, or by the deeds of the law,—but justified by faith, we have peace with God through our Lord Jesus Christ.

Let us notice, in the next place, the doctrine of justification, as it stands connected with this subject. The word justified, or justification is a law term. It signifies the holding, or the declaring an individual righteous according to law. When a man would receive the forgiveness of his sins, (and the word "forgiveness of sins" would represent the same thought as justification); when a man receives the forgiveness of sins, the witness of the spirit, he stands before God acquitted; clear, in this respect: in the language of the Scripture, entire, wanting nothing. Do you believe that? His conscience does not condemn him there; he is clear; he has an approving conscience when he examines himself. This is a fortune of itself. The bitings and the stings of a guilty conscience are all taken away. He feels, in this respect, greatly relieved, and it is an element of his joy and his comfort. He reads the Holy Scriptures, and reads no condemnation to himself. The law of God does not condemn him. Men may condemn him. They may have curious views about his conversion and his Christian life. These *may* be correct, but they *may* be very much in the wrong. He feels that God's law does not condemn him. He is acquitted. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." This is an important consideration. We are, then, justified by faith; in the exercise of faith in Jesus Christ. Let us notice this instrumentality the Apostle speaks of in this text. You will notice that we are not justified *for* faith, the text reads "*by* faith," be-

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cause faith itself possesses no merit. This is only the means by which this great blessing is procured. And you will notice in this doctrine of justification by faith, as it is presented to us in this subject, two noble features. One is, we see displayed the *justice* of God. If we dismiss from our minds all our ideas of the atonement of Christ; if we chase from our minds, if it were possible, all our notions and beliefs, touching the merits of Jesus in the saving of the soul from sin, and then ask ourselves this question, coolly and calmly,—how can a sinner receive the forgiveness of his sins? Can we see any way? Do we know any method? It would not be safe for us to say that God could not have devised some other way. This might not have been very safe, and might not be very prudent to affirm; because to this power of God we ought not to set limits. His resources must be infinite. But one thing is certain; God has revealed no other plan; this we are sure of. He has given no other scheme. But *God* has devised this,—it had its origin in the Divine mind. This scheme has been executed by the Divine power and goodness. We know these things to be true. God has thus devised this beautiful scheme of redemption, that, in the beautiful language of the Apostle, God can be just, and the justifier of him that believeth in Jesus. You will remember, that after the law was broken, it did not demand obedience, —after it was broken—after it had been trampled upon—after God had been insulted, his law disregarded,—his law then demanded death; simply death. It knew no mercy;—it made no allowance;—it asked no obedience; but it asked of the rebel, the sinner,—it asked of him, then, *death*,—unconditionally. "The soul that sinneth, it shall die." There was no remedy; but it pleased God to send his Son into the world to die; it pleased God to give his own Son to comply with this demand of law;—and Jesus died. He said he had power to lay down his life, and he had power to take it again. Jesus died. It was a vicarious death. Jesus died, and, therefore,—as we have repeated, God can be just and the *justifier*, the *forgiver* of him that believeth in Jesus.

The soul that apprehends the merits of Jesus, and by faith appropriates the merits of Jesus, receives in his own heart this light of life. It is by faith. We see, then, this noble feature, this blessed and wholesome doctrine, in this scheme of God's salvation. We see this other feature, also, which is no less important; we see the boundless *grace* of God includes his *justice*. Now, God can, consistently with all his attributes, forgive a sinner. We not only see this, but see it clearly, (at all events, a *Christian* must see clearly), the boundless grace of God. We do see a world that lieth in wickedness; and we do see that God has instituted a system to regenerate this world.

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We see a whole world lying in wickedness, or under the wicked one;—a nation—a generation of vipers,—a nation of rebels, all standing in opposition to God; and yet we do see that God so loved this world as to give his own Son to die for it. He institutes a plan to save the whole world.

Sometimes this work seems to go on rather slowly. We see so much opposing influences in our own evil hearts; and in religious organizations; so much opposing influence in political organizations everywhere;—and, as we become more and more enlightened in relation to the condition of the world, we see these things more and more clearly,—and, sometimes, taking a narrow and near-sighted view, we sometimes hastily conclude that God is not working for the regeneration of the world. The wheels sometimes seem to be inverted. But when we look at this question on a wider scale, more comprehensively, we see that God *is* working, God *is* turning and overturning, and ruling and overruling all things to accomplish this great and glorious end—the regeneration of the world. Now, he is under no obligations to do it. He is under no obligations to the universe to bring about any such result,—(none ought to conclude this), but this thing comes up with spontaneity; this thing comes up from his heart; out of his own goodness;—with his own love and kindness he seeks the whole world;—the *whole* world,—this generation of vipers;—this lost, wretched and ruined world. He seeks this great end, and, in his own time, and in the use of his own instrumentalities, we have reason to hope he will accomplish it.

And then, when we examine *our own* hearts, we see this same goodness, and mercy, and kindness displayed in the salvation of ourselves, —individually. O! yes. I think to-day (I speak of myself, in fact),—I think to-day, of that period, when the grace of God reached *me!* I think of it. I think of it with delight. True, I feel humbled in the dust, in view of my sins;—to think how long I resisted the grace of God; I feel humbled; but I do see it always with a view to this. But then what grace was that that reached such a wretch, —that condescended to lift me up.

Like that leper that came to Jesus, prostrating himself upon the ground saying, "Lord if thou *wilt*, thou canst make me clean." He expressed his doubt as to whether Jesus would stoop so low,—his conception of himself was so humble. Jesus lifted him up and cured him, made him a sound man. And so with regard to the grace of Jesus Christ. It takes hold of the worst of cases, and elevates the most abandoned and lost of the human race; and herein is displayed the power and glory of the grace of Christ.

Is it not so, my brethren? And will you go with me to-day, and

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look at that deep pit from which Christ lifted you? Will you not go back with me, my brethren, and look at the depth of depravity and sin and degradation—from which Christ redeemed you, and then say: —Is not the grace of Christ marvelously displayed here!

We see then, in this doctrine of justification by faith, these two great elements displayed. The justice of God, the purity of God's throne, as Governor of the world, is exhibited, and his grace, mercy, and goodness to man,—by faith.

Let us notice, more carefully, the instrumentality by which this blessing is procured. It is affirmed—by *faith*. "Without faith it is impossible to please God." We would here state, that when a sinner comes to God, it naturally supposes that he has received in some way, in the use of some instrumentality, some Divine light, in relation to his helpless and lost estate. It supposes this. This light, this knowledge of his condition, must, of course, precede his personal individual salvation. For instance: He sits down, it may be, to read God's word. It may be that he *hears* it occasionally—hears Christians talk about God's word, hears them repeat passages of Scripture in relation to persons like himself. Well, what does he do? He says in himself, these are facts. He simply gives the assent of his mind to the facts, the propositions, the statements of Scripture. "Faith cometh by hearing, and hearing by the word of God." Then he examines the Scriptures, he sees that such and such things are stated, but, as before said, he simply sees these things are true; he believes them to be true, just as he believes any other historical testimony, and in compliance to the same laws of evidence, requiring no more effort thus far in his case, to believe facts and propositions and statements of Scripture,—no more effort—perhaps not so much, to believe these things, as it may require to believe ordinary facts and propositions, because the proof—(and we cannot believe without proof; faith is predicated upon testimony); the proof to bring the mind into the kind of assent, must be much more abundant;—indeed, it seems to me, it is,—than to believe any proposition, or any other statement that can possibly come within the range of human reason or experience.

Well, after giving assent to the facts and statements set forth in the word of God, he finds no relief to his soul—not any; but still he has taken an important step, one that is indispensable in order to lead him into life, and peace and joy; yet, still he is not relieved. This other and infinitely important step that he should take, is, to bring these statements, that I have referred to, to the test. The Psalmist, David, said, "Taste and see that the Lord is good." Now, you say that you believe thus and so; you give the assent of your mind to facts and

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propositions thus and so;—if you coolly rest upon that you find no relief to the soul. Well, then, it is necessary that you come up and lay all your soul upon the altar; it is necessary that you come up with soul and body and all, and lay all down at the feet of Jesus. Ah! yes, Lord, I have heard of thee by the hearing of the ear; I have heard these statements and facts that you have put forth, and have come to test them. I come up with my guilty soul covered all over with the spots of moral leprosy; I lay my soul, wretched and ruined, before thee. I come to test it.

That is the way the soul comes to Jesus. I come to try it,—just as if I would stoop forward and throw myself across—(the figure is not perfect, but it may assist a little); I throw myself upon this board and practically realize that it can bear me up, or, it really sustains me. I find it so, in relation to the question before us. We have heard that Jesus saves sinners—and he saves them by faith—in the exercise of faith in his name. We have heard of this—thank God! we have heard of it,—now, then, let us try it, Shall we try it!

"We have peace with God through our Lord Jesus Christ." The soul that comes to Jesus and throws itself upon Christ for salvation, believing that Jesus died for him, to save him, and believing that God accepts that offering,—that soul receives peace and joy in the Holy Ghost.

Here, some people stumble, and, although I have but a little time, according to the ordinary length of a sermon, to speak upon this subject; (I have but little time left), yet I would dwell here, because a great many sincere souls stumble right at this point. They go to Jesus with broken hearts; they believe what God has said in respect to the facts, and their hearts are all broken up; and they go resolved to renounce all their sins, and cut loose from the world, the flesh, and the devil, and to give themselves wholly to Jesus, resolved to be Christians, (and this is a noble resolve), and they made this very consecration, this very surrender of themselves to God, sincerely, and we may say, with some good degree of faith,—but there, many, unfortunately hang and despond, and do not enter into the light of life. Why? Simply because they desire to have another class of feelings before they will believe that God has accepted their offering; simply because they desire God to bless them before they exercise faith in his promises, that he has accepted their offerings. They want the fruit, (if I may use the figure), before they plant the tree. They want the blessing of life and salvation before they believe that Jesus has accepted the offering.

But how can that state of mind exist before I have the blessing? some say. Well, I would illustrate it by a case that is given us in the

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Scriptures. The case we gather from the life and history of the father of the faithful. How could Abraham believe that God would bless the posterity of that lad that he was ordered to sacrifice? How could Abraham believe that? Why, he might have said, why, Lord God, did you not say that in the seed of this lad you would bless all the nations of the earth? and now, you tell me to offer him in sacrifice! How can this be? It might have startled him; but he conferred not with flesh and blood; he simply took God at his word; he had no further speculations, no doubts, no misgivings, no faltering; *God had said it.* He having said it, he took hold of it direct as it was, (notwithstanding the adverse circumstances around him) and he believed God in the midst of these conflicting, (apparently, at least,) conflicting influences around him. He took God at his word. So it should be with us. We may bring the heart, all we have, to Jesus, and lay it upon the altar of consecration; and yet we may not receive the blessing, because we do not believe. Believe what? We are not called upon to believe that we have the blessing before we have it; but we are to believe that God accepts such an offering, such a consecration; and, believing that, peace and joy spring up in our souls. Having this peace in God, we can realize the truth of the Apostle's declaration; we can realize that we have peace with God through our Lord Jesus Christ.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

The possessor of this peace may stand and rejoice in hope of the glory of God, under all circumstances in life. If circumstances are dark and gloomy; if they are depressing to his spirits; yet, he can say, "The will of the Lord be done." Many a Christian, having in possession this peace with God, this light of life in his soul, many Christians have been ennabled to renounce the world,—have been enabled to place this in opposition to a wicked world, and to derive comfort from it in times of persecution and death; and when stripped of their property, sent out naked into the world, robbed of all their substance, obliged to clothe themselves in the skins of wild beasts, and to hide themselves, in dens and caves, they could truly say, "No foot of land do I possess, no cottage in this wilderness, but I seek a country, a house, a building in Heaven." "There is my conversation." And, with an intensity of vision, and earnestness of gaze, they would place their eyes upon their future reward; a crown of righteousness that God had promised them. Having this peace of heart, this animating principle in the soul, many have been able to endure death at the stake; suffer death for their religion. Yes, they could look through the curling flames to Heaven. They were able,

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under the most extreme suffering, to die a martyr's death that they might wear a martyr's crown.

In the midst of trial, and difficulty, and poverty, these Christians, with this principle in the soul, have been enabled to go out and battle with the world. It makes men courageous. It gives men large religious souls. It enables men to meet and battle with the difficulties of life with a courage and strength truly appalling. God grant that we may have it in our souls to enable us successfully to tread the dangerous path of life. With this principle in the soul a Christian can turn away from the allurements and the wealth of the world.

Not a great while ago, in Pennsylvania, a wicked and ungodly man was awakened, brought to Christ, and received the remission of his sins. After he had been happily converted to God, his father turned against him; his mother turned against him; and his brothers and sisters turned against him. His parents, in other respects, kind and affectionate toward him, would not permit him to hold these religious principles among them, it was rather an element that they felt like opposing to the utmost extremity.

His father, who had nursed him in his childhood, his sisters and brothers turned against him; "but," said he, "God is on my side; Jesus is on my side, and I am safe; with Jesus I will go out into the world; I will associate myself with Christians, with persons of like faith and hope."

Under the influence and strength of this religion, the grace of God in the soul, peace with God through our Lord Jesus Christ, we can brave every difficulty.

It is not, in itself, pleasant, to come in conflict with the men of the world; it is certainly not, in itself, pleasant, to be brought to the stake and suffer; it is not pleasing to come in conflict with father and mother, brothers and sisters; the reverse of this is true, naturally; but then there is this stronger element in the soul. When one is weighed against the other; brought to balance against the other, it is not hard for Christians to decide in the clear light of Christ's sunshine:—it is not hard to decide;—I am for Jesus; I am for his cause, "having peace with God through our Lord Jesus Christ."

The people of the world sometimes think that Christians are miserable; but it is not true. These Christians who are sitting around me here, feel that this is true, that this religion is better than can possibly be expressed.

"We have peace with God through our Lord Jesus Christ." We have entered into this faith and grace; and, saith the Apostle in the same connection, "We stand and rejoice in hope of the glory of God."

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Be faithful, then; cherish the heavenly principle in your heart; enjoy it through life; in death it will strengthen you; in glory it will be your crown of rejoicing. The Lord bless and save us. Amen.

L. Davis.

FREDERICK CROWE, THE MARTYR MISSIONARY.

Rev. Frederick Crowe died on Sunday morning, November 7, 1858, in New York, a martyr for the word of God. No man has done more than Mr. Crowe in the work of procuring a faithful version of the Scriptures for the Spanish race. In 1856, he had the satisfaction of seeing for the first time a beautifully revised copy of the Spanish New Testament, complete—an object for which he had twice crossed the seas, to visit Christians in Great Britain and in America, and for which he had toiled with heroic faith and unwearied patience for ten long years. The work was begun in Great Britain, but was consummated through the American Bible Union. Many thousands of copies of the New Testament or portions of it, had been put into his hands for distribution; and the people of Central Spanish America were just beginning to receive the Word of Life through him, with great joy. His success maddened the priests of the Roman Catholic Church, who have persecuted him with the most cruel severity. They have driven him from one city to another. They have put him in prison, and subjected him and his wife to personal injuries; exposing them alike to hunger, and nakedness, and peril; and finally they drove him from the field of his labors, broken down in health, weak with suffering, and penniless.

It was in this condition that he, with his wife, a native Spanish woman, who had renounced Popery and embraced Christianity, and had joined her fortunes with those of Mr. Crowe, reached New York on the 28th of October. He came at once to the rooms of the American Bible Union, in the meeting house of the First Baptist Church. He and his wife were weak and hungry, and suffering from disease. They were poorly clad, and had not enough even to pay the driver's fare from the steamer to the Bible Union Rooms. They were at once kindly cared for. They were placed in the rooms of a hotel near by, till permanent accommodations could be provided. The proprietor, Mr. C. S. Matthews, with his family, extended every care that kindness could suggest. Rev. Dr. Shepard and Dr. Joslin used their medical skill. But all was vain. He gradually sank until death released him. He died peacefully, conversing to the last about the glorious work of giving the Bible to the benighted Spanish race, glad that he had been accounted worthy to suffer for the word of the Lord, and has gone home to receive his crown—the crown of a martyr.

The Board of the American Bible Union met on Monday. Rev. Dr. Baker presided, and Rev. John Bray led in prayer. They resolved to attend the funeral in a body; to assume the necessary expenses of his sickness and burial; passed appropriate resolutions; and appointed the following brethren as a Committee to prepare a suitable statement of the facts, and an appeal in behalf of the widow,

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viz: Rev. John Bray, Rev. W. S. Hail, Rev. C. A. Buckbee, Rev. J. Q. Adams, and John B. Wells, Esq.

The members of the First Baptist Church, especially the sisters of that Church, always ready to do something for Jesus, surrounded the widow, and made the case of this their exiled sister for Christ's sake their own. They have cheerfully clothed her, and will do all in their power for her future comfort. Bro. Crowe, as his dying request, asked that the Bible Union would see that his wife be protected and tenderly cared for, and that she should receive an English education, and be prepared, if God's providence should open the way, to return again to do good in her native land.

The funeral services of Mr. Crowe took place in the meeting-house of the First Baptist Church, New York, on Monday, November 8, 1858, at half-past one o'clock. The commodious church edifice was early filled by members of the Bible Union, citizens and strangers, ministers and Christians of various denominations, who took a deep interest in the services, and frequently evinced their sympathy by copious tears, when allusion was made to the treatment which the deceased had received in Spanish America. The remains were placed in a coffin in front of the pulpit, and a brother of the deceased, with the widow, sat near by. The coffin bore on its plate this inscription:

FREDERICK CROWE, *a martyr missionary, banished from Central Spanish America, for circulating the Holy Scriptures. Died in New York, November 7th*, 1858. *Aged* 39 *Years*, 9 *Months.*

The hymn commencing—"Why do we mourn departed friends,"—was sung by the congregation. Rev. S. Remington read a selection of Scripture. Prayer was offered by brethren Rev. W. S. Hall, and Dr. S. Baker. The President of the Bible Union, Dr. Armitage, and the Secretary, Bro. Wyckoff, were detained from attendance by previous engagements in Philadelphia and other cities, on behalf of the Bible Union. Rev. A. K. Nott, Pastor of the First Baptist Church, addressed the congregation. He was deeply affected, and spoke from a full heart. The following is a condensed account of his remarks:

MY FRIENDS:—You have gathered here for the burial of a martyr. I thought that the martyrs were dead and buried before my day. I did not suppose that I should ever be called upon, and that standing upon the soil of my own free country, to make an address over the body of a martyr, one who just as really laid down his life for the truth, as did any of the heroes of the early Church. This feeling oppresses me, and absorbs almost every emotion. I hardly have patience to dwell upon the fine qualities, the intelligence, the Christian virtues of the man, to recount the work in which he was engaged, to remark upon the loss which the Church has sustained, or even to speak words of consolation to the few kindred who are here to mourn him, because every other consideration is swallowed up in the one thought—that I look upon a martyr. But, since it is demanded of me, I must turn away from such considerations, and, as you are strangers, tell you who and what he was, who now lies in death before you, and what brought him here.

The Rev. Frederick Crowe was the son of a British subject, and was born in Belgium, in 1818. His father afterwards removed to

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Bordeaux, in France. We first hear of the son as a youth of seventeen, when he embarked in England as an emigrant to Spanish America. But by a remarkable providence of God, the ship was turned from her destination, and he was landed at Belize, a city of Honduras, the only place within thousands of miles where there was a Christian Teacher. Here this youth, Christless as yet, met Mr. Henderson, the Baptist Missionary, and was converted to God. For four years he gave himself to labor in the Gospel in that city, in connection with school teaching. Then he repaired to Vera Paz, to the colony to which he had originally embarked. He came to them as a Christian and a teacher. Here he acquired the Spanish tongue, and so long as the colony endured, was safe in distributing the word of God. When, three years later, the colony failed, abandoned to the ignorant fanaticism of the native priesthood, he maintained his post amidst a storm of persecution. Proceeding to Salama, the chief town of Vera Paz, at the public fair he sold or gave away the Scriptures to the crowds who eagerly pressed upon him from the villages and from the mountains. Of these adventures he gave a graphic account in a speech before the American Bible Union, at the Anniversary of 1853. Amid denunciation from every pulpit, and privations of every sort, he bravely pursued his work, to the peril of his life. Once he was rescued from death only by the breaking out of a revolution. In 1846, forced from the country to Belize, there imprisoned, he returned to Europe, both to obtain protection, and to secure if possible, a truer Spanish version of the Scriptures. The only one then in circulation was a translation of the Vulgate, and, of course, was grossly imperfect.

His mission was crowned with the highest success. The Rev. Wm. Norton, Senor Don Jose Caideron (a Spanish professor of high repute), and another Spanish scholar, a member of the Royal Academy, gave themselves ardently to the task, and achieved a work which has won the unqualified admiration of the *elite* of Castilian scholars. Mr. Crowe visited this country, where he was warmly received. The Rev. Dr. Storrs, A. S. Barnes, Esq., and others, became especially interested in his endeavors. The Spanish Testament was issued by the American Bible Union. Laden with this rich treasure, and supplied with funds from their treasury to defray his expenses, he returned to Spanish America in 1853, and engaged with new hope and ardor in distributing the *pure* word of God. Declining support from others he has sustained himself upon his field. To that work he gave his property, his health, and, as you see this day, his *life*.

Reluctantly, we are hastened to the closing scenes. In May last he went to San Miguel, in order to distribute the word of God, and, as was his custom, attempted to procure a booth or place for the sale of the Scriptures, but he encountered a great deal of opposition from the curate of the Roman Church in that place. However, he found a suitable locality, and that under the protection of the law, and Frederick Crowe stood up to distribute the word of God. He raised no tumult, there was no public meeting; he held no service for worship: he simply stood under the rights of the constitution of the country to distribute the word of God to citizens and to others, who of their own voluntary will, would purchase or accept of a copy of the Scriptures.

At the instigation of the priests, a furious mob was raised against

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him. Dragged before the local magistrate, he appealed to the chief ruler at San Salvador. On his journey thither, he stopped, exhausted by hardships, at the house of a friend, and utterly unable to proceed, fell upon a sick bed. From his bed he was dragged by officers, under warrant of the Governor, despite the intercessions of his friend, and assured *beforehand* that an appeal to the British Consul would be scorned. Nevertheless, for the honor of his country, he made an appeal for protection, as a British subject. The Consul, Henry Grant Foote, *Pontius Pilate*, denied it, repudiating his claim to British citizenship, notwithstanding he had himself previously acknowledged it by an official act. More than this, he mocked at it, and himself denounced the persecuted missionary for the alleged crime of distributing a Protestant Bible in a Catholic country. This correspondence, published in the *Herald*, Nov. 6, brings back to me the heroic Paul. Mr. Crowe, in a spirited reply, reminded the recreant Britisher of his duty. For the authority of his own course, he refers him to the Saviour's last commission; he bids him recall the history of England, when Tyndale did for her what he now tried to do for Spanish America, and concludes by a solemn appeal to his Queen, and lastly to his God, before whom both would shortly give account for their respective acts. To that bar the one has already gone. There the other will one day meet him face to face. We can well afford, therefore, to dismiss him from ourselves.

The last scene in this painful tragedy, is brief. The sufferer was taken by force to Acajutla, a sea-port, whose name will henceforth be consecrated in the history of martyrdom. He is cast into a sickly dungeon, his young Spanish wife a sharer of his wretchedness. There they are abandoned to die. From the horrors of starvation they are saved only by the secret interference of a kind Frenchman. After weeks of confinement, he is forced on board ship. A dreary voyage lands the helpless exiles at Panama. In the Providence of God, yet merciful, some boxes of Testaments, detained at Panama on their way to him from this city, served to identify him to Christian people, who procured him a passage to New York. The exile sought refuge here. He found it—in a grave.

About a week before his death, on a cold, wet day, a coach might have been seen to draw up in front of this meeting-house. Its occupants were a slender, wasted, thinly-clad man, with but a straw-hat on his head, and, by his side, a dark brown young Spanish girl, unable to utter a word of the language of the strangers here. They alight, and are assisted to enter this building. A kind friend pays the coach fare, for which they have not a penny. They entered one of the rooms of the American Bible Union, in this house, and there sat down by their scanty baggage, until some suitable provision could be made for their immediate wants. How many of you would have coveted the honor of making that provision! Until a more permanent abode could be selected, rooms were engaged for them in the hotel on the opposite side of the street. After entering that hotel, Mr. Crowe went not from it again but once; and that was when brethren Wyckoff and Buckbee accompanied him, through wet and cold, to procure raiment for his shivering body. When he returned again to his lodgings, he came not forth till you brought him in hither—a martyr released from his sufferings for the truth.

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While his life was ebbing away, he delighted to converse about the progress of the Gospel in Spanish America. What are the tidings? How does the work of the Lord prosper in Central America? were his oft repeated questions to the friends around his dying bed.

And there by his side, unmurmuring, sat his young wife, speaking in tender accents only to him, and he alone able to converse with her. There she watched over him, her heart torn with anguish, until just before the dawning of last Sunday morning, when the struggle was ended, and his spirit was wafted on high.

Mr. Nott then addressed the brother of the deceased in a most affecting manner, and through an interpreter, amidst the tears of the entire assemblage, spoke a few words of consolation to the young widow who sat closely veiled beside the coffin:

"My sister in Christ, we look upon you here to-day as our sister. We are your friends, because we are Christ's friends. We rejoice that by the teaching of this good man (pointing to the remains) you yourself were led to the truth. We rejoice that you have found the Saviour. It is a great honor that you have been permitted to share in his toil and in his sufferings for Christ. Your heart, you have said, is breaking; but the Lord Jesus will heal it. He will wipe away all your tears. You say that you desire the conversion of your friends. Perhaps the death of your husband may be the means of leading them to Christ, and perhaps one day you may be able to return to them, and tell them of the Saviour. You have the sympathies and prayers of all who love Christ, and they are very many in this country."

During the delivery of these remarks Mrs. Crowe wept bitterly, and the majority of the assemblage were bathed in tears.

The brethren of the American Bible Union were next addressed:

You are honored, my brethren, in surrendering such a witness for the truth. You have lost one of your most highly-valued laborers. You will think of no one who can fill his vacant place. But let not this loss dishearten you. "The blood of the martyrs is the seed of the Church." His life gave the Gospel to thousands: his death shall send it to tens of thousands.

His own words, in reply to the British Consul's refusal for protection, are prophetic. The land from which he was exiled shall yet become enlightened. The word of God, which he sought to give to its benighted sons and daughters, cannot be bound. From his silent lips shall go forth a voice—from his clasped hands a power—and from his clogged heart an impulse, that shall not die. Other laborers will take his place. Other feet will tread in his footsteps, and other hands will scatter, broadcast, the seed of the kingdom, until every poor man, every cottager, and every muleteer, shall possess a copy of the word of life.

The friends as well of civil as of religious freedom, mourn together around this good man. Otherwise, what means this vast assemblage, gathered before this corpse? Much, doubtless, is due to natural sympathy for suffering strangers. We thank you for it, But this does not justice to your hearts. You want to do more than condole. Tears do not satisfy you. No! There is a rising impulse in your hearts, which, could it spring to your lips, would make them say—"Would that this man had been an American! Would that he had belonged to *my* country! Then this voice should never be still,

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nor these hands inactive, until *redress* should be obtained!" But let us have patience, my friends. Look to God, and give Him no rest until that dark country be enlightened. It will be! The shattered States of Central America *shall* be opened to the Gospel. Their benighted inhabitants, almost our own countrymen, *shall* receive the truth. You will pray for it, and labor for it, and God will perform it.

And is there any one whose life has hitherto been spent in vanity? Be rebuked by the nobleness of his life! Come, gay worldling! stand a moment beside this coffin, that we may see how vain, how hollow, thou art! And, from this hour, begin to live for a nobler purpose.

"And now," concluded Mr. Nott, "we bid thee farewell! Thy spirit is in glory. Thy dust we return to dust until the resurrection. Rest thee! Rest with our beloved Judson; rest with Tyndale and Wickliffe, thy countrymen; rest thee with Peter, with Paul! Rest thee with Jesus! Thou martyr missionary, farewell! Stranger voices say it; many strangers' tears drop into thy grave; many strangers' hearts ache for thee! It is all we can do—Farewell!"

Mr. Crowe's remains were buried, November 9th, in Hackensack, New Jersey.

ACTION OF THE AMERICAN BIBLE UNION.

The Committee appointed by the Board of the Bible Union, have adopted the following resolutions and appeal:

WHEREAS, Rev. FREDERICK CROWE (deceased) has, for the past twenty years of his life, been a most exemplary Christian, and devoted fellow-laborer with us, in circulating the word of God among the Spanish Catholics of Central America; And,

WHEREAS, He was thereby subjected to the most arduous toils, self-denials, distressing privations of friends, home, food, raiment, and protection; besides which he was subjected to outrageous treatment, alike by priests and people, Church and State, and at length fell a victim to their fury, persecution, and hate, for Christ's sake and the gospel's: Therefore,

Resolved, That we cherish for our late beloved fellow-laborer the tenderest remembrance of his consistency, piety, firmness, and faithful devotedness, in the midst of opposition and perils, to our common Master's service in life.

Resolved, That having left a beloved Christian wife and brother, and other relatives, to mourn his loss, we do hereby express our deep sympathy and condolence with them, and offer to God our united prayers, on their behalf.

By the character of our brother's life, and the cause of his death, both they and ourselves have come into possession of relationship with the glorious number of "martyrs for the testimony of Jesus and the word of God." In this it becomes us to rejoice:—

"Blessed are the dead that die in the Lord!"

We doubt not that he is "henceforth *blessed*, and that his works will follow him."

APPEAL.—The late Rev. FREDERICK CROWE, the martyr missionary, who laid down his life in laboring to disseminate the pure word of God in Central Spanish America, has committed a sacred trust to the hands of the lovers of Christ, and the friends of civil and religious

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liberty in this country. His wife, a youthful Spanish Christian, converted to Christ through his instrumentality, and the sharer of his late trials and persecutions, is left among us, a bereaved stranger in a strange land. Driven from her home and friends and native country, as well for her love of the Bible and the Saviour therein revealed, as on account of her devoted attachment to her noble hearted husband—rendered destitute by the oppressive and persecuting tyranny of the enemies of the Truth—cast by the kind Providence of God among a Christian people, and committed in full confidence by a dying martyr to our sympathies, protection, and care—her case presents an irresistible appeal to every lover of Christ and humanity. To this appeal we feel assured thousands of Christian hearts will respond.

Mrs. Crowe has been placed under the charge of the brother of the deceased at Hackensack. Friends of the Bible, shall we not sacredly cherish the widow of our martyred brother?

Donations for this object may be forwarded to C. A. Buckbee, Assistant Treasurer of the American Bible Union, No. 350 Broome Street, New York.

A LETTER TO YOUNG CONVERTS.

Through the courtesy of the pious authoress of the following letter, we are allowed to lay it before the readers of the Harbinger. It is, no doubt, as applicable to the case of many others, as it is to that of our very highly esteemed young friend to whom it is addressed.

O, that all mothers would thus teach and instruct their children.—Then would more of them be brought up in the nurture and admonition of the Lord. Then would there be in the social circle, less of that "*foolish talking and jesting*" which is so unbecoming. And then would the young, as well as the old, be enabled to realize more fully the transforming power of that faith which works by love, which purifies the heart, and which overcomes the world. R. M.

Bethany, November 8, 1858.

My Dear Young Brother.—By the foregoing endearing appellation I address you, having seen you confess your faith in a crucified Saviour, by being immersed into his death and resurrection. The awful solemnity and import, of such a confession, can never be fully realized or appreciated by any one of the most gifted or pious of God's intelligent creation, whilst on earth. It will take an introduction into Heaven, to have unfolded to the vision the immensity of its importance and its relation to our eternal destiny and happiness forever. If such really be the case, becomes it not us, as immortal responsible beings, to keep these absorbing and overwhelming themes before our *minds*, and to ponder them in our hearts. Yes; methinks will be the response of every rational person, who has assumed the privilege and

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honor of making a profession of the Christian religion. This, my young friend, you have done. Allow me then, in all kindness, and, as one having some experience in the Christian religion, to make a few further suggestions to you, for your benefit personally. I could wish with *all my heart*, that you had been present with us in the meeting of the church yesterday, at Bethany; you would have heard from our talented and pious Bro. C. L. Loos, burning words of eloquence and of soul-stirring power, upon the subject of "individual responsibility," which would have moved your spirit within you to fear and trembling and self-examination, if there had been a spark of vital sensibility remaining within you. The Gospel mirror was so clearly hung up before our spiritual vision, that I do not think there was one within the sound of his *voice*, but must have seen himself, in a measure, as he stood revealed before the All-seeing eye of the Great Creator, who is the searcher of all hearts. From the plain, touching manner in which the subject was presented, every soul present, both the nominal and the real professor, must have felt his or her true position in the sight of the Judge of *all*. No flattering unction was presented to sin-stained souls! But *truths, awful, sublime truths*, were portrayed in the most clear and powerful manner. Not one who heard the sound of his voice, but was obliged to propose the questions—"am I in Christ?" am I walking in full communion with Him? or am I deceiving my own soul? Indeed, it was even more than these, they were positively obliged to realize their own salvation, or seal (without repentance) their own condemnation, or, in more awful words, their own damnation!!

I regard such preaching as necessary everywhere. Immortal beings should not be allowed to slumber over the burning pit!! They should be aroused to a sense of their danger, their duty, their honor, and their happiness.

It is unkind, it is worse than unkind, to speak words of "peace" when there is no peace. God's people should be told of their transgressions and of their sins, that they might run and hide themselves under the "Rock of Ages," who has been smitten for them, that through Him they might live; and live forever. O, my people, why will you die? was asked of olden time, and may be asked now with equal earnestness and sympathetic entreaty.

Is it not strange that having professed faith in a precious Saviour, and an interest in all the joys and hopes, and glorious prospects, which it is the privilege of a believer in the Son of God to entertain, that ever any one, acknowledging these things, should be pleased and gratified with the trifles and baubles of earth? But, my friend, you know

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it is even so,—that hours and years are spent in the pursuit of that which cannot satisfy the *mind*.

I thought I saw in you a youthful gaiety and frivolity, that illy comported with the Gospel that you had professed. You are naturally kind, but impulsive; you are fond of pleasure, and will be apt to seek it (unless your heart is arrested) in a society, that will not contribute to your spirituality. You must arouse yourself, if you would not be *caught* in the snare of the adversary of souls forever! You need to watch and pray earnestly, if you would obtain eternal life.—You cannot receive it by wishing for it—or by admiring piety in others. You will never attain to Heaven upon the righteousness of your father or mother. All the excellency of your now *sainted* and glorified mother, will not be to you a passport into the "Celestial City." You must labor, and toil, and overcome the world for yourself, if you would be counted worthy to receive a crown of glory. "No cross, no crown," has long since been said, and may still be sounded with profit in our ears.

O, my young brother, I wish I could say something to arouse you from your danger. I think I see the danger, although you have a godly praying father on earth—and a mother in heaven, whose spirit, if possible, will be your guardian-spirit, while you tabernacle in clay. But, notwithstanding all this, it is feeling the "responsibility of individual responsibility" that will save you from the quick-sands of life, and cause you to walk in the right way, and thus save you from irremediable ruin! I would, with all tenderness, and with all the admiration and love I bear to the memory of your dear departed mother, entreat you to examine your own heart—look into it, and see if you are walking humbly in the footsteps of the Saviour, and if you are honoring him in his ordinances and keeping his commandments. A saying of the sweet Psalmist of Israel just occurs to my mind.—He asks the question, "Wherewithal shall a young man cleanse his ways?" The response is, "By taking heed thereto, according to thy word." The word of the Living God is here referred to. It alone is here that old and young are safe. But *we must read it*. It must be our meditation "by night and by day, going out, and coming in, lying down, and rising up." Any thing less than this is pretense and formalism. For this purpose, we should have hours set apart, from the ordinary business of life to read God's word, that we may hear him speak to us, and so learn from his own teachings, what he would have us speak to him. He has given us, through his Son, the privilege of speaking to him, in our prayers, making "supplications, and petitions, with thanksgiving." At the same time, we have the honor

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to approach him with expressions of admiration, adoration and praise. "He will also give his Holy Spirit to them who ask him."

On earth, time is not our own, it is the gift of God. It becomes us, then, humbly and wisely to use it, both to our own benefit and for his glory. In promoting then the happiness of our fellow-beings, we promote our own; and, at the same time, we promote the glory of our Creator and Benefactor. Let me entreat you then, to value your precious hours more than you would the brightest gems or finest gold. There can be an estimate put upon these; but time is *priceless!* It cannot be bought or sold; and upon it hangs all that is connected with the great eternal future.

Let many of your evening hours be set apart for reading valuable works that will strengthen your faith, and enlarge and ennoble you mind. Or, should you desire the company of the young to enliven an hour, let them be those who are spiritually minded, who, by their communion, will help you in your endeavors to attain a nearer approach to Heaven.

Let not the riches of time engage your conversation, but let the enduring riches, which, when the earth shall have passed away, shall remain. Now, let the Lord himself be your portion, as he then will be, provided you now live and walk in him, hearkening to his counsels.

One thing more, I would allude to, as an evil to be avoided and corrected, having an evil tendency upon the young and inexperienced mind, and that is the practice of not only Christian young men, but young females also. I refer to the practice of carrying on a correspondence in a *jesting, frivolous*, and, I may add, *irreligious* manner. I alluded to it in my conversation with you, not long since. I would ask the question, "Are not young persons under obligation to write seriously, as well as to talk seriously and wisely?" They certainly are, if they know and understand what the Lord requires of them.—I regret, exceedingly, that there is not that sobriety and consecration of body, soul, and spirit amongst our young professors generally, in the Church, as should be. The Lord grant that there may be an awakening up to their duties and privileges ere it shall be too late. "God is not mocked, he that soweth to the flesh, shall of the flesh *reap* corruption; and he that soweth to the Spirit, shall of the Spirit *reap* life everlasting!!"

I have written much more than I at first intended, but I hope you will take my suggestions in the spirit with which they have been given,—in the spirit of *love*, and with a deep solicitude for your everlasting salvation.

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I had heard that you were cold, and neglected communing with the Church, when here. I thought if I could arouse you to a sense of duty, I would be doing a good work. I shall be amply repaid, should you take the foregoing topics into your prayerful consideration. The regard I have for your father, and the love I cherish for your mother's memory, would lead me to say and do much for their son. Besides, your kind and excellent disposition, enlists me in your favor, so as to take the deepest interest in you. I hope from these considerations, that the letter dedicated to you will not be unacceptable.

BETHANY HOUSE. Affectionately yours, S. H. C.

HADJI IN SYRIA.*

THIS charming little book, by the daughter of Dr. Barclay, has been well received in all sections of this country and in Europe. The press and the people are delighted with it. Trubner & Co., of London, ordered part of an edition, and the Presbyterian Board of Publication, of Philadelphia, have purchased 500 copies for their Sunday Schools.

The Christian *Examiner*, the leading religious critical Review, of New England, in the November number, thus notices it:

"Mrs. Johnson, is the daughter of Dr. James T. Barclay, American Missionary, in Jerusalem, and author of 'The City of the Great King.' Her sketches have the grace and lightness of a skillful artist. Under cover of personal adventures and impressions, some curious information is given, concerning manners and customs in Jerusalem, which can be found in no other book of the sort. There is the account of visits in disguise to the Mosques of Omar, and of Nebi David; of the interior of houses, Jewish, Turkish, and Christian; of the shops and shopkeepers, and all that they have to sell; of the harem and its inmates; of a Turkish wedding, at which the authoress was present, and of numerous excursions, North, South, East and West. The religious sects of Jerusalem come in for discriminating notice, and are treated candidly, although it is easy to see that Mrs. Johnson is a zealous Protestant Christian, and no lover of any kind of religious legend or pious mummery. Perhaps the most interesting description in the volume, is that in the chapter on the 'Fruits of Palestine.' The number and variety of these, in all seasons of the year, will astonish those who are accustomed to think of Palestine as a land accursed, of stony mountains, barren plains, and rivers dried up. The catalogue of vegetables and fruits here given, is rather an illustration of a land flowing with milk and honey.

* For sale at Bethany, Va.; cloth 75 cts.; Blue and Gold, $1.

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An oriental custom is to reward the successful physician with overwhelming gratitude; sometimes instead of more solid remuneration. Mrs. Johnson mentions the excess of reverence which prompted some of her father's patients to worship him upon their knees, and which afforded her many opportunities of seeing harem-life in its best estate, and which, no doubt, opened to a female Giaour those forbidden gates, the tomb of David and the Mosque of Omar.

CLUBS FOR 1859.

We have now closed the first volume of the fifth series of the Millennial Harbinger, and are about to enter the 37th year of our editorial career. Some ten years since we adopted the Club system, offering our Periodical at greatly reduced rates, in order to augment the number of our readers, and thereby, to enlarge the sphere of our usefulness.

With what success, we deem it proper on the present occasion, only to say, that the experiment has fully assured us of one thing, that if the benefit to our readers, by this system of operation, be not equal to our pecuniary reward, it ought now to be abandoned. Our experience, during the above period, would lead us to hope that the benefits conferred and those received by our readers, have not been commensurate. At this, however, we feel not disposed to complain. The motto of our labors has ever been, "He that soweth bountifully shall reap bountifully." In these matters we, therefore, look not for an adequate earthly reward.

Still, feeling, as we do, the great importance of the work, to which we have devoted some forty years of our life, we are determined, the Lord being our helper, to prosecute, with renewed energy, our labors in the great work of disenthralling the minds of men from the shackels of error and of beatifying them with the glorious freedom of the Truth. In the forthcoming volume, we shall continue to present to our readers, in connection with our plea for the Bible, as the true and only standard of faith and practice, such kindred topics as the spirit of the age and the movements of the day may seem to indicate.

Of this latter class of topics, we shall place in the front rank, that great enterprise of the age, Bible Revision, as conducted by the American Bible Union; missions, foreign and domestic; the claims of the Bible in the family, and in all our literary institutions, from the Primary School to the University; the union of Christians on the platform of the New Institution; and the scriptural organization of the Christian Church. These, with sundry other matters, shall be introduced, in connection with the leading objects of the work.

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Our field of labor, being already of vast extent, embracing all the States of the American Union with its Territories; the British Provinces; England, Ireland, and Scotland, Germany, Australia, and several of the far off isles of the sea, may we not bespeak the co-operation of our readers, thus widely dispersed, in giving a more general circulation to our paper, and thereby aid us in the good work of enlightening, regenerating and saving many of our fallen race from wretchedness and ruin. The minds of our cotemporaries must be disabused of error before the volume of God's own inspiration can be received as an intelligible and clear revelation of his love for the salvation of perishing humanity.

We, therefore, propose issuing the forthcoming volume on the following liberal terms:

1 copy to a single subscriber, - - - - -	$2 00
3 copies for one year or one copy for three years, -	5 00
12 copies, - - - - - - -	15 00
20 copies, (and 1 copy gratis,) - - -	20 00

When a list of 50 and $50 are forwarded by one person, he will be entitled to 1 copy of my work on Baptism and 1 Hymn-book, arabesque, post-paid.

When 75, 2 copies of the same works, post-paid.
100, 3 " " " "
150, 5 " " " "

☞ THE CASH MUST BE FORWARDED INVARIABLY IN ADVANCE FOR CLUBS. We cannot afford to keep accounts for Clubs.

Address all letters to A. CAMPBELL, Bethany, Brooke Co., Va.

WALTER SCOTT.

Just ready, a superior *Lithographic Likeness* of Elder Walter Scott. This is the first and only portrait of the truly ideal face, among the men of the Reformation. The multitudes of brethren who have long known and loved Bro. Scott, many of whom remember him from early times, and esteem him as more than a pioneer of our brotherhood, will be gratified to learn that a portrait, of suitable size for framing, and on which the best artistic labor has been employed, is now ready.

Single copies will be sold at one dollar. A liberal discount to those who buy to sell again. It will be carefully forwarded by mail, *post-paid*, on receipt of the price. Orders filled at this office, or by

H. S. Bosworth, Cincinnati, Ohio.

He that overcometh, shall inherit all things, and I will be his God, and he shall be my son.

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THREE GREAT RELIGIOUS PARTIES IN CHRISTENDOM.

BRO. A. CAMPBELL.—*Dear Sir*:—There are, at present in christendom, three religious *professedly*, Christian parties, to wit: The Papacy, Protestantism, and Christianity, or the Christian religion, as taught and practiced by Christ and his legates. The Papacy is nominally predicated upon the Bible, tradition and the church, (or clergy), but *really* it is without the Bible, it is founded upon tradition. Tradition, with Papists, is above the Bible. The Bible, with Papists, is a mere ruse, a blind to catch people. They prefer tradition to the Bible, Peter to Jesus Christ, and the Mass to the Lord's Supper, and infant rantism to Christian immersion. The Papacy is an amalgamation of paganism, judaism, tradition, and Christianity, a *hotch-potch mess*. Protestantism is an amalgamation of popery and the Bible, compounded of creeds, confessions, disciplines, traditions, and the Bible. Pure Christianity, as taught by Christ and his legates, stands single and alone on the pages of the New Institution,—as antagonistic to these two great powerful institutions. It is believed by many that the valley of the Mechoschippi, (which is the Indian name for the father of Waters, and which signifies river everywhere, everywhere river), is the Jehosaphat, the valley of decision, the place where the Lord will punish multitudes,—for their corruptions of Christianity, and where the decisive battle will be fought between these three great powers. That I may not misrepresent one of the great Protestant sects, I will quote the title-page of their standard work, from memory. The Westminster Confession of Faith says, "The Constitution of the Presbyterian Church in the United States." The word constitution means supreme law, the art of enacting, constituting, establishing, the established form of government, system of laws and customs, particular law, establishment, institution."—Walker. Here, then, we have the declaration on the title page of the Westminster confession of faith, that the supreme law of that church is in that instrument, and not in the Bible. When was that instrument framed? In 1646; consequently that church could have had no existence before the enacting of the constitution, which gave it birth, unless a government can exist before there is a constitution to give it its existence, which is impossible. The title-page of this church prolaims its infancy and its shame. There was no such institution as Presbyterianism, prior to 1646. There is no model of their peculiar form of government in the New Testament, nor in ancient ecclesiastical history. What pretence, then, can that church have to being

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the church of Jesus Christ, when it proclaims to the world that its birth is posterior to the birth of the Christian church by 1600? Is proclaims to the world that it is not constituted on the Bible alone, but on the Westminster Confession and the Bible; an amalgamation of tradition and the Bible. This is a fair sample of Protestantism The Transylvania Presbytery compares us to a piratical ship; because we have no such constitution. The Apostle James says, "there is *one lawgiver*." Who is that one lawgiver to the Christian Church? The Westminster divines cannot be that one lawgiver. The Westminster Confession and the Bible cannot be one law. That presbytery ought to have produced one passage of Scripture for their constitution. They ought to have proved that the ancient Christians had such a confession previous to the Nicene council, in the year 325; before condemning us for the want of such an one. Can you tell me what proportion of Protestantism is traditional and what scriptural? Subtract their traditions from the Scriptures, and what remains of their religion? Is not a large proportion of the Turkish, Pagan, Papistical, and Protestant religion *traditional?* If the constitution is destroyed, can the government exist which is built upon it? If the constitution of the Presbyterian Church is destroyed, can that Church *exist?* If all the creeds in Christendom were destroyed, could the Christian Church exist on the Bible alone? Yes, it could. From the commencement of our Reformation till now, one part of our opponents have labored to prove that we have a creed, that the Christian Baptist is a creed, the Harbinger, the Christian System, in short, all your writings are a creed, all that we have spoken and written, is a creed. Now, at last, when they have failed to prove the charge, the presbytery charges that we have no creed. We plead guilty to the latter charge. We glory in the Bible alone. We glory in the Lord, and not in men, nor creeds. Can both of these charges be true, that we *have* a creed, and that we *have* no creed? Were two constitutions ever obligatory on the same people and at the same time? Can the Bible and the Creed be obligatory upon Christians at the same time? Who are the men empowered to make creeds? Who are the men empowered to make a creed for all the nations of the earth? Who are the men in one nation who are to make a creed for another nation? Which denomination is to make a creed for all the other "*evangelicals?*" Shall the Catholic or the Episcopal denomination make one for the evangelical Presbyterians? As to traditions, if they wish to know what the *one lawgiver* thought of them, we will refer these evangelicals to the 15th chapter of Matthew's testimony, and the seventh of Mark's. "Why do you transgress the commandment of God by your tradition? You have made the commandment of God of no effect by your tradi-

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tion. You hypocrites! well did Isaiah prophesy of you, saying' This people draws nigh to me with their mouth, and honors me with their lips; but their heart is far from me. But in vain do they worship me teaching for doctrines the commandments of men." These powerful words of the Great Teacher apply to Protestants as well as to Catholics. What a terrible meaning there is in these words of his. "Let them alone; they be blind leaders of the blind—both shall fall intothe ditch"—perdition. Where are the blinded pharisees now? Where are many of the Papistical and Protestant leaders? What Paul and Peter thought of these traditions may be seen from their writings. Wickliffe and other Reformers called them wicked and unrighteous traditions. Simeon Menno said the Church of Jesus Christ ought to be exempted from all those inventions, which human prudence suggests, in order to oppose the progress of iniquity, or to reform transgressors. You, sir, and your brethren are in the same dilemma with these illustious heretics. Our Saviour was no friend to traditions. Yours truly. J. CREATH.

OCEOLA, Mo., Oct. 29, 1858.

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Sisters of the Church at Augusta, Illinois, by Bro. James Stark, $10; Sister Eliza Moore, Salineville, Ohio, $5; Sister E. Stillman, Brownsville, Tenn., $1. S. H. C.

SAFELY returned home from our tour in Southern Kentucky on the 8th instant, and, having found all things well, we have resumed our duties in Bethany College A. C.

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PROGRESS OF REFORM.

KENTUCKY.—Bro. T. M. Allen, writing from Louisville, Nov. 27th, says:—I left home on the 19th inst., and reached this city last Saturday, and found my daughter still much afflicted. The Lord's day before I started, I preached at Bro. Jones' near Bethany Meeting house, and immersed a Sister, on profession of her faith in Jesus.

Last Lord's day, I spoke twice for the Brethren who worship on Hancock Street.

I have preached the last three nights in New Albany, Indiana,—where Bros. Moss and Sewell had been conducting an interesting meeting for some two weeks. There were 13 additions, 5 of whom were obtained last night.

I expect to go to Lexington this evening, and to be with Bro. Gano, to-morrow at Antioch, in Bourbon county.

Bro. C. W. Sewell, writing from Albany, Clinton Co., November, 1858, says:—I held a meeting on the 1st and 2nd Lord's day of September, the result of which was 9 additions.

TEXAS.—Bro. Henry Thomas, under date of October 30, reports 28 additions; made during two visits to Lyons, Fayette county.

During a tour of six weeks through the counties of Dewitt, Goliad, Lavacca, Caldwell, Fayette, had some 70 additions, mostly by Baptism. Some three weeks of the above time were spent sowing the good seed in towns where we have as yet no churches.

Bro. C. Kendrick, Salado, Bell county, Nov. 6, '58, says—Since harvest I have witnessed near *two hundred* additions to the good cause. At several meetings, various brethren labored. The prospect is very encouraging; still we greatly need laborers and more piety and good works.

Bro. Samuel Henderson, writing from Millville, Rusk county, October 28, reports 13 additions by confession and baptism.

OHIO.—Bro. P. K. Dibble, Canton, Nov. 8, '58, says, I have just returned from New Baltimore, where I held a meeting of one week. The result was 9 additions by baptism and 2 reclaimed. To the Lord be all the praise.

CALIFORNIA.—Bro. Thomas Thompson, Santa Clara, Nov. 1, '58, says, I returned home from our State Meeting a few days ago, where we had some 90 additions, about 70 of whom were immersed by Bro. M'Corkle, the resident preacher, where the meeting was held. The messengers of the churches were unanimous in favor of sustaining a monthly paper, which will be commenced at Santa Rosa. I suppose the first number will be sent you. It will contain the proceedings of said meeting, to which I refer you.

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